



THE WORD APPEARS IN THE FLESH

VOLUME 3



THE DISCOURSES OF CHRIST OF THE LAST DAYS

THE CHURCH OF ALMIGHTY GOD



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The Word Appears in the Flesh (abbreviated as The Word), expressed by Christ of the Last Days, Almighty God, currently consists of six volumes: Volume 1, The Appearance and Work of God; Volume 2, On Knowing God; Volume 3, The Discourses of Christ of the Last Days; Volume 4, Exposing Antichrists; Volume 5, The Responsibilities of Leaders and Workers; and Volume 6, On the Pursuit of the Truth.

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THE SERMONS AND FELLOWSHIP GIVEN IN CONGREGATION BY ALMIGHTY GOD

(2007 TO SEPTEMBER 25, 2021)

The Importance of Pursuing the Truth and the Path of Its Pursuit

Just now, the brother fellowshiped on the topic of pursuing the truth. Having fellowshiped this much, do you feel how pursuing the truth is the most important thing, and that if you believe in God but do not pursue the truth, you will not gain a thing? Perhaps now some of you are ready, and have made up your minds to pursue the truth diligently, to work hard on God's word, and to strive to understand the truth more and to practice it more. Is this the right mentality? Of course it is. If, having fellowshiped so much, you still have absolutely no reaction, then that is not normal, and these words will be in vain. The truth is the most important thing to everyone who sincerely believes in God and longs for Him to appear and to everyone who loves the truth and hopes to gain God's salvation in the last days. Pursuing the truth is more important than any other thing: It is much more important than our jobs, our lives, or our fleshly prospects. Do you now recognize the importance of pursuing the truth? You are undoubtedly experiencing certain feelings in your hearts, recognizing that pursuing the truth is the most important thing in your lives—a lifelong event for each and every one of you, so to speak. After listening to so much fellowship, each of you may now have such a foundation in your hearts, such knowledge, feeling, and realization. Understanding and feelings such as these are right and accurate, and they prove that what you have received is completely in accordance with God's word, with what He will do on each of you, and with His will.

Most people believe in God for the sake of obtaining blessings. Even if they understand a little of the truth, they cannot relinquish their intent to be blessed. What is man's attitude toward the truth? In their hearts, most people are sick of the truth and they don't even care about it. For man is a stranger to the truth. He does not understand what the truth is, much less where it comes from, why he should pursue it, why he should accept it, why he should practice it, or why God expresses so much of it. All these questions are foreign to every person, and they have never considered them, nor have they ever been exposed to them. Now that God is doing the work of judgment in the last days and has expressed many words, we come into contact with many matters involving every aspect of the truth on the path of belief in God. There is no way out without seeking the truth, so we need an understanding of the truth and must read God's words in light of reality. Every sentence of God's word is the truth, and one needs to experience it personally for them to understand it. Because from birth to adulthood, to getting a job, getting married and settling into a career, everything in the environment in which a person lives—including the people, events, and things they come into contact with and all the things that happen around them—is in fact related to the truth, but not a single person sees these things in terms of the truth. That is why it is said that everyone is a stranger to the truth. No one in all mankind understands the truth, so this requires that you start facing, accepting, and pursuing the truth from now on. This is necessary. If you have not yet understood that believing in God requires pursuing the truth, and that only the truth can change you, perfect you, bring you salvation, and make you truly come to God—if you cannot understand these things, then you will not be interested in the truth, you will not be able to pursue it, and you will lose your enthusiasm as you go along. Some people say, "For belief in God it is good enough to live a church life and do one's duty, so why do we still need to pursue the truth? We do no evil, nor do we follow others, much less follow false leaders or antichrists in resistance to God. We all understand some of the doctrines about believing in God and can uphold our faith in God to the end, so there's no need for us to understand much deeper truths." Is this point of view correct? (It is not.) Why not? (Because it is only when people have obtained the truth that they can be saved by God.) That's right. In their hearts, some people are now vaguely aware of the importance of the truth to mankind's salvation. They may still be far from seeing clearly the value and significance of the truth becoming man's life, but this feeling and awareness in their hearts is very valuable. What is key is whether this feeling and awareness can take root in people's hearts, and that depends on people's future pursuits. That you now have this awareness is a good thing. It gives hope that you may walk the road to salvation. Pursuing the truth is indeed important. For example, when you are passive and weak, can you become strong without the support and provision of the truth? Can you overcome your weaknesses? Can you recognize and dissect what it is that makes you weak and passive? You certainly cannot! When you are careless and perfunctory in the performance of your duties, can you fix this corrupt disposition if you do not pursue the truth? Can you achieve faithfulness to God in doing your duties? Without seeking the truth, can man know himself and fix his own corruption, his own arrogance? Man always has notions about God and is always measuring God with his own notions and imaginings. Can this be fixed in the absence of the truth? It cannot. We face choices in the many things that befall us in life. If we do not understand the truth, if we do not know what God's will is and what He requires of us, then we have no way of practice. We will then reveal our corrupt dispositions, and we will easily make mistakes and take the wrong path. Can the existence of man's corrupt disposition be fixed by the words and doctrines that he understands? If you do not seek the truth, one might say that there are no principles to anything you do in life, no paths to follow, and no goals or directions. If this is the case, then everything you do is contrary to the truth principles, a sign of resistance to God and a betrayal of Him, and your actions will be abhorred and cursed by God. If you live by your corrupt dispositions, not one of you will be saved unless you accept God's judgment and chastisement. Therefore, before genuinely understanding the truth, everyone will have to face some judgment and chastisement, some chastening and discipline. These are all for the purpose of enabling people to obtain the truth and cast off their corrupt dispositions.

Although you understand some of the doctrines of believing in God, you often feel confused when experiencing everything. You feel at a loss and unable to get a grasp of

God's will, you do not know what to practice, and no amount of worrying offers up a solution. You want to seek fellowship but you do not know what the problem is, you want to look for answers in God's word, but His word is boundless and you have no goals. Is it not often like this? This is a sign that new believers do not know how to seek the truth in all things. Therefore, most of the questions you ask in gatherings are unrelated to the truth, as are most of the words of your fellowship. This shows that most people do not know how to practice the truth in real life, nor do they know how to seek the truth when events befall them, much less do they have the truth as a principle and a goal for their practice. Is this a difficulty for everyone? If you had grasped the principle of the truth and understood its essence in events that befall you, would you still be confused as often? You certainly would not. Even if you feel some confusion, it is either because your understanding of the truth is too shallow, or because your experience of the truth is limited. You cannot comprehend God's will, your corruption has not been fixed, and you feel pain in your heart. What is your greatest difficulty in pursuing the truth now? Is it that you are afraid when a topic of truth is raised for you to fellowship on? Afraid of expressing words and doctrines and being unable to communicate reality? And more afraid that you will be at a loss when things happen to you? (Yes.) This is because you do not have the truth in your hearts. If you did, you would not find these things so difficult to handle. Some people do not know what to do when events befall them. They know to seek the truth in God's word, but the right answer is not immediately forthcoming, so they take a compromise approach. That is, they content themselves with a literal understanding of the meaning of God's word, and abide by the rules. If they say their prayers and their hearts are peaceful and reassured, and if they ask their brothers and sisters and they haven't any insights greater than their own, then they feel that to practice in this way is enough. In fact, such practice is too far from the standard of truth, too far from the reality of truth, and too far from God's will. This is not the principle of practicing the truth. If you wish to practice and understand the truth, then first you must seek the truth when things happen to you in your everyday life. That is, you must view things based on God's words and the truth; when the essence of the problem is clear to you, then you will know how to practice in accordance with the truth principles. And if you always view things according to God's words, you will be able to see the hand of God—the deeds of God in everything that happens around you. No matter what happens around them, some people think that it has nothing to do with their faith in God or the truth; they merely follow their own inclinations, reacting according to the philosophies of Satan. Can they learn any lessons like this? Certainly not. It is for this reason that many people have believed in God for ten or twenty years and still have no understanding of the truth or life entry. They are incapable of incorporating God into their everyday lives, or of approaching everything that happens around them based on God's words, and so whenever anything happens to them, they cannot tell it for what it really is, nor are they able to handle it based on the truth principles. Such people do not have life entry. Some people only

engage their minds when they are reading God's words in assembly; at such times, they are able to speak of a little knowledge, but they cannot implement God's words with anything that happens to them in real life, nor do they know how to practice the truth, and so they think that everything that happens in their everyday lives has no connection to the truth, no relationship with the words of God. In their faith in God, it's as if they treat the words of God and the truth as an area of knowledge, as completely divorced from their everyday lives and utterly separate from their views of things, their life goals, and their life pursuits. What about such a form of belief in God? Will they be able to understand the truth and enter reality? When they believe in God in this way, are they a follower of God? They are not someone who truly believes in God, much less are they a follower of God. All of the problems in their daily lives—including everything involving family, marriage, work, or their prospects—they see as having no connection to the truth, and so try to solve using human methods. Experiencing thus, they will never gain the truth, will never be able to understand just what it is that God wants to accomplish in people, and the effect He wishes to achieve in them. God expresses the truth in order to save people, to cleanse and change their corrupt dispositions, but they are not aware that only if they accept and pursue the truth will they be able to solve their own corrupt dispositions; they are not aware that only when they experience and practice the words of God in their everyday lives can they gain the truth. Are such people not dim and ignorant? Are they not the most foolish, ridiculous people? Some people have never pursued the truth in their faith in God. They think that faith in God means going to assembly, praying, singing hymns, reading God's words; they emphasize religious ceremony, and they never practice or experience God's words. This is how the people of religion believe in God. And when people treat something so important as faith in God as religious conviction, do they not belong to the nonbelievers? Are they not unbelievers? Pursuing the truth requires experiencing many processes. There is a simple side to it, and there is also a complex side. Simply put, we should seek the truth and practice and experience God's words in everything that happens around us. Once you begin to do this, you will see more and more how much truth you need to gain and pursue in your belief in God, and that the truth is so real and the truth is life. God saves humankind so that they can gain the truth as life. All of created humankind should accept the truth as life, not just those who perform duties, who are leaders and workers, or who serve God. God's words are directed to all humankind, and God speaks to all humankind. Therefore, all created beings and all humankind should accept God's words and the truth, seek the truth in all things, and then practice according to the truth principles so that they can become able to practice and obey the truth. If only leaders and workers were required to practice the truth, this would be completely contrary to God's will, because the truth expressed by God is for the whole of humankind, and it is expressed for the purpose of saving humankind, not just to save a few people. If this were the case, the words expressed by God would have little meaning. Do you now have a path to pursue the truth? What is the first thing that must be practiced when pursuing the truth? Before all else, you must spend more time eating and drinking the words of God and listening to sermons and fellowships. When you encounter an issue, pray and seek more. When you have equipped yourselves with more truths, when you grow quickly and possess stature, you will be able to perform a duty, undertake a little work, and will thereby be able to make it through some trials and temptations. At that time, you will feel that you really have understood and gained some truths, and you will sense that the words spoken by God are all the truth, that they are the truths most necessary for the salvation of corrupt mankind, and that they are the truth of life given by the unique Creator. Right now, you have no experience; you only have a little longing in your heart. You feel that God's words are profound, and that they contain too many things you cannot attain, and too many truths that you cannot comprehend. The essence of some things is still unclear, and you feel that your understanding of the truth is too superficial. It is just that you have such longing in your heart and such energy, but whether or not you can obtain the truth depends on how you practice and pursue it in the future.

In the work of judgment of the last days, imagine if God only expresses some simple truths: nothing too deep, much less relating too much to judgment and revelation, but only a little word according to what people can accept and what their minds can receive just some words of promise and blessing or some words of exhortation. Even if people accept these words, can they achieve salvation? Take an example. Suppose God simply says, "The corruption in all of you runs too deep. All of you are without the truth, and you are all unfaithful to Me. Your nature essence has become Satan's nature; you have become living Satans. You are hostile to Me, and you have no love for the truth." He then tells people, "Go and figure it out!" immediately followed by, "Blessed is he who loves the truth. He who is faithful to Me will be able to satisfy My will, walk the road till the end, and gain My promise." Would people's hearts be stirred if God simply told them this? Would they strive toward the truth? How would people feel? "We've read all of God's words, and though we all have corrupt dispositions, we're not evil people and won't resist God. It's just that we have rebellious dispositions, are morally somewhat corrupt and of inferior character, and prefer to follow worldly trends. Now that we understand some truths and can reflect on and know ourselves, we can surely rid ourselves of these corrupt things." Are there many people in this state? They think that to understand the doctrine of belief in God is to understand the truth, and this is very dangerous. Those who proudly preach words and doctrines immediately fall down and are revealed once a trial befalls them. Can a corrupt disposition be shed without pursuit of the truth and acceptance of judgment and chastisement? It is impossible. You should be clear that time is now running out, and if you cannot suffer and pay the price for gaining the truth, it will be easy to waste your time by believing in God based on notions and imaginings. Then, when the great tribulation comes, you will have no time to pursue the truth even if you want to, and you will have lost completely your chance at salvation.

Although you believe in God now, you do not understand God's will. Do you really know why God expresses the truth, and does the work of judgment? Every word, every topic, every truth that God expresses is of significance and extremely beneficial to you. Regardless of whether you can see it, experience it, or feel it today, and no matter how much you have really gained right now, after three to five years of your experience, you will feel that God's words today are true, and how great it is for God to express these words! If God still coddled man as He did in the Age of Grace, calling him "the lamb in His bosom" and the one lost sheep which He would abandon the other ninety-nine to go and find, man would think, "God's mercy and lovingkindness are so great; God's love for man is so deep!" If man always thinks of and looks at God in this way, he will not truly seek God, he will not come to God, he will not submit to God, and he will not have a God-fearing heart. Without a true understanding of God, man's corrupt disposition will not be shed; he will treat God and the truth with an attitude of contempt, and he will resist God as do the devils and Satan. If that is the case, man will never understand what the truth is, he will never truly understand what it is to believe in and to follow God, and what it is to seek and obtain the truth. This is true. If God did not express these words; if He did not chastise and judge every last person and treat everyone with such harsh words, then people would think that believing in God means they have obtained the truth, that believing in God is to be raptured later on, to enter the kingdom and wield power as a king. Some people say, "A man like me could almost be a centurion!" Others say, "I don't ask for much. In the kingdom, I can even watch the gates or sweep the streets!" This is the original intention, the ideal, and the desire of every person who believes in God. God has said so many things that thoroughly reveal man's notions and imaginings, his extravagant desires, and his corrupt disposition. Nothing that man thinks is in accordance with the truth or compatible with God, and nothing that man hopes for or ideally wants to achieve is in accordance with God's will. It is all completely contrary to God. When people believe in God, they are confronted with God's words of judgment and chastisement, with God's words revealing man's nature essence, with words that do not align with man's notions, and with God's way of working that does not align with man's imaginings. Although many people acknowledge that God's words are the truth, and they are willing to cooperate with God's work and accept God's judgment and chastisement, it is very difficult for them to meet God's requirements. When it comes to pursuing the truth, many people become listless, and when it comes to fellowshiping about the truth, they doze off and do not care to listen. But when it comes to mysteries, blessings, and promises, they become animated. What is going on? Deep in their hearts, people do not love the truth. They find pursuing it too troublesome, laborious, too painful, and too high a price to pay. If pursuing the truth were as simple as reading a primary school textbook or a nursery rhyme, some people might be a little interested in it, because it would be simple, easy, and it would not call for a price to be paid or for much energy to be expended. Now, it is quite the opposite. Pursuing the truth is neither that

easy, nor that simple. It is not that, if people are of a sufficient caliber to read God's word and understand it, they then naturally enter into the truth reality; understanding words and doctrines does not mean entering into the truth reality. Some people are so energetic in their belief in God that they take notes at gatherings and when listening to sermons and fellowships. But after a while, they think it through and get nothing out of it: They forget it all and can't remember anything, even if they want to, so they feel that obtaining the truth is not easy, and only then do they understand that believing in God is no simple matter. Other people feel that they have gained and understood a lot after gatherings, but after a night's sleep they have forgotten all about it, which is not much different than had there been no gathering. And still others feel enlightened and illuminated after reading God's word. They feel very pleased with themselves, but after talking with unbelievers for a while, their minds wander, and when they go home and pray to God, they can no longer sense Him. They forget all about pursuing the truth, changing their dispositions, and being saved by God. This is because they are too small in stature and only understand some words and doctrines. God's word has not yet taken root in them, proving that they do not yet have a place for God in their hearts, and so, when dealing with outside matters, God is not in charge of their hearts. Experiencing God's work is not a simple matter. Without experiencing some trials, failures, and setbacks, people will not truly make gains, and rote memorization alone will not work. Nowadays, most people only begin to understand some truths after having believed for a few years. Especially after experiencing some setbacks and failures, they feel the importance of pursuing the truth, and only then do they begin to focus on reading God's word, on fellowshiping on the truth, and on practicing the truth. Only then do they begin to enter into reality.

Some people say, "Why is it that when there is some difficulty or obstacle, I feel constrained and don't know what to do, and I feel that believing in God is too difficult? Why is it that when there are difficulties, I become passive and lack the energy to believe in God? Why is it that sometimes I am not interested in meetings or in reading God's word, but if I talk about things of unbelievers, I get excited?" What is going on here? In fact, given man's nature essence, it is because man does not love the truth. If people do not love the truth, can their faith in God be true? Can there be a place for God in their hearts? Is God in their hearts? No, that is certain. If you do not have God in your heart and have no place for God, it proves that you do not have the truth in your heart, you do not understand any truth, and you will not practice any truth. Therefore, when it comes to pondering God's word and practicing the truth, people are listless and have no path. If you are asked to earn money and are told that you can make more money by doing a certain thing, then you will do everything possible to overcome all difficulties and succeed, and you will not be afraid of failure but will keep at it. There are interests attracting you, your heart is possessed by interests, those interests come first in your heart, and you feel that money and interests are too important and are not easily relinquished, so you will try to do everything you can to achieve your own desires and

objectives, whatever the cost. Therefore, if you make the pursuit of the truth the number one priority in your life, I believe that you will not be without a path, nor will you be without time, much less experience any difficulties that hinder you in seeking and practicing the truth. Do you possess such resolve? It is like a parent who will pay any price to satisfy their children. When the children say how much it costs to go to college, if the family does not have that much money, then the parents will go around borrowing money, collecting money, or finding ways to do business or take on casual work if they cannot borrow it. No matter how much they suffer, they will manage to scrape together enough money to pay for their children to go to college, to cultivate their children's success, and to give their children good prospects. If you really have such resolve in your pursuit of truth, I think there should be no difficulty that cannot be overcome by any one of you, unless you are mentally deficient or have a congenital brain disorder. Unless you were born with an intellectual disability, you should be able to achieve what a normal person's mind can achieve, and any difficulty is not a difficulty. Because the pursuit of truth is not something that can be obtained by man's imaginings; it requires the work of the Holy Spirit, and man merely cooperates. As long as we have the will to pursue it, the Holy Spirit will guide us, provide for us and enlighten us at any time, allowing us to pass through every difficulty and understand the truth that we do not understand. For what is impossible for man is possible for God, and man is nothing; if God does not work, then all of man's great efforts and exertions are for naught.

In the Age of Grace, people also said they believed in God and followed God, but their goal was to enter heaven. They did not speak of the matter of practicing and experiencing God's word, nor did they know what it meant to be saved. They just abided by the rules, observed the religious services and then read the Bible, and after that they harbored a faint hope, feeling that that was more or less it, and that they would be able to enter heaven once they died. This stage of work in the last days is not that simple, and every item of work of God is a reality that requires us to pay the price in actuality, to seek and experience practically, so that we can obtain the truth from words expressed by God. If people's beliefs still resemble those of the Age of Grace, merely gathering together every week, reading the Bible, and then praying, singing, and praising God, before waiting to be raptured up to heaven or waiting to ascend to the third heaven, then how wildly arrogant a person can become! Corrupt mankind is like this. No matter how God works, as long as He gives man a promise, man will hold on to it, always keeping it as a rule and never seeking God's work or His will in the slightest, but just waiting to be raptured up to heaven. People do not know what they are, they dream of nice things and aspire to great heights. None of them thinks they are of Satan's kind, much less that they are the object of perdition. They all think that if they believe in God sincerely, have suffered a great deal in the performance of their duties, and have never betrayed God, then they are already saved by God and are surely able to enter into the kingdom of heaven. This point of view is wrong, and they really do not understand the truth at all.

Especially when people first believe in God, they are disobedient, resentful, and particularly arrogant, seeing everyone else as an eyesore and considering no one—not even God—to be as good as themselves. Even if a person has accepted Christ, it does not mean that they can accept what Christ says or everything Christ has done. They accept this stage of God's work in name only, and accept the incarnate God in name only, but it does not mean that they have no notions, no imaginings, and no resistance to what God has done. Some people are excited and thrilled when they see Christ, feeling honored in their hearts and that they have not lived in vain. However, because they lack truth and do not know God, they have notions when they see Christ speak, notions when they see Christ deal with things, and notions of what attitude Christ has toward someone; they even have notions, opinions, and ideas on what Christ eats and wears and on any one of His facial expressions or gestures. What is this? It is that the God of man's imagination is fundamentally different from the real God, and for people who inherently have corrupt dispositions and arrogant natures, it is impossible not to have notions, not to resist, and not to judge the incarnate Son of man. If one does not recognize God's divine essence, it is difficult to submit to God and even more so to love Him and fear Him. But how will people who have experienced God's work for many years know and treat the incarnate God, especially those who have listened to a lot of God's sermons and fellowship? They have personally experienced the process from having notions about God to having knowledge of God, from rebellion and resistance to true obedience, and they have personally experienced that everything God does, every word He utters, and everything He handles contains within it truth principles. People should not have notions, much less resistance or aversion in their hearts. After a few years' experience, when people understand a little of the truth, they will treat it correctly, and when they have within them a little of the truth as their life and have acquired the principles of practice, they will naturally not do anything foolish. Those who are new believers and those who have no experience in these matters are prone to rebel against God and resist Him, and they are prone to do foolish and reckless things. Some of a serious nature can judge and blaspheme God and then fall down completely; others are constantly disrupting and disturbing the work of the church, and they are cast out. Are you all now full of notions and imaginings about God? Do you feel that believing in the incarnate God is too difficult? Some people say, "When we used to believe in the Lord, it was quite simple. We just gathered together, listened to sermons, and prayed to the Lord for things; no one asked us to practice the truth and submit to God, let alone led us to practice and experience the Lord's words and pursue the truth. The pastors and preachers just explained the Bible, and we could understand it any way we wanted to. But now that we believe in Almighty God, there are so many truths expressed by Him that we feel that it is too difficult to practice the truth, and it is really hard to enter into reality!" Have you ever thought that if you still believed in God in the way you used to believe in the Lord, would you be able to obtain the truth and life? Can you be saved by

God? (We cannot.) The fact that you are able to realize this shows that you have made progress.

Belief in God cannot be based on imaginings or on notions, and even less so on interest. If you believe in God on the basis of a momentary interest or on impulse, then you had better calm down and think carefully about whether you want to continue to believe, whether you really want to pursue the truth, whether you really are a true believer in God, whether you have already made up your mind to walk the path of believing in God, and whether you have already made up your mind to pursue the truth. Why emphasize these points? Because what we now believe in is the incarnate God, and God's incarnation means that He came from heaven to earth and truly became a human, one whose appearance is exactly the same as that of man, but who is Christ, who is God Himself, and who is no simple man. God's incarnation has actually carried out the work of judging and purifying people, actually expressed many words, done a lot of work, and selected many people, and He has been actually expanding His work and His gospel. Each bit of this practical work confirms that God's desire to save and perfect people naturally requires that people actually experience His words and work, so that they can obtain the truth, and truly submit to and worship God. This is what God wants to make complete. From the time you started accepting God's work until now, you may have experienced some things, no matter whether you thought they were transcendent, or whether they were visible to the naked eye or attainable by the human mind; in short, God does everything in a practical way, working on us, among us, and around us, so that we can see it and touch it. Therefore, the pursuit of truth is a practical lesson, and we must seek and practice the truth in everything that befalls us, relying on our efforts to cooperate in order to obtain the truth. Pursuing the truth is not what people imagine it to be. People think that reading God's words and understanding their literal meaning is understanding the truth, and that as long as one can speak skillfully, they are practicing the truth. It is not that simple. The pursuit of truth requires us to actually seek and accept the truth, to suffer and pay the price, to experience, to seek, to ponder, to fellowship, to practice, and to work hard in real life. Only in this way can we gradually enter into and gain from God's word and the truth. One day, when you understand what the truth is, and what the essence of the truth is, you will know that the words spoken by the incarnate God are the needs of our reality, that they are the principles of practice that we need to deal with all our problems, and that these words of God are the goal and direction of our lives. At that time, you will see how meaningful all that God does is, and how important and valuable God's incarnation is to us! Every sentence that God utters, every step of His work, His every word and action, His thoughts, His ideas, and His viewpoints are all for the purpose of purifying and saving people, and none of them is empty; they are all realistic and practical. Therefore, whether one has come from a religion or has been converted from the unbelievers, one should no longer believe in God on the basis of notions and imaginings, and one should no longer engage in religious dreams, dreaming

that one will suddenly be taken into the sky to meet with the Lord when the great disasters strike; this is daydreaming. God has come to reveal and judge man, and purify man's corruption by expressing the truth in a practical way, and to save man from Satan's influence in a practical way. During this period, man will have to go through many persecutions and tribulations, and he will experience many prunings and dealings, and many judgments and chastisements before he may be purified and changed; only through this experience of God's work can be obtain the truth. Once you have obtained the truth, God will have a place in your heart, and you will have true fear and obedience to God, which is what God wants done. Once you have understood the truth and know its value, and the truth has taken root in your heart, and you have practical experience and knowledge of the truth, then the word of God will have become the life in your heart. Is this process practical? (It is.) What, then, does this process require that people do? First of all, people must have God-obeying heart, to accept the judgment and chastisement of God's word, and to submit to God's pruning, dealing, trials and refinement, so that they may be purified from their corruption, so that they can practice the truth and achieve obedience to God, and so that they can enter into the reality of God's word. As long as one knows how to experience God's work, they will know what God wants to complete in them and what results He wants to achieve. God's word achieves two main effects on man: First, it allows man to know himself; and second, it allows man to know God. When these two effects have been achieved, then one will truly know God's words, and truly understand the truth.

To know yourself, you must know your own expressions of corruption, your corrupt disposition, your own vital weaknesses, and your nature essence. You must also know, down to the very last detail, those things that are revealed in your daily life—your motives, your perspectives, and your attitude about every single thing—whether you are at home or out, when you are in gatherings, when you are eating and drinking of the words of God, or in every single issue you encounter. Through these aspects you must come to know yourself. Of course, to know yourself on a deeper level, you must integrate God's words; only by knowing yourself based on His words can you achieve results. When accepting the judgment of God's words, don't be afraid of suffering or pain, and moreover, don't be afraid that God's words will pierce your hearts and expose your ugly states. It is so beneficial to suffer these things. If you believe in God, you should read more of God's words judging and chastising people, especially those that reveal the essence of humankind's corruption. You should compare them to your practical state more, and you should connect them to yourself more and others less. The types of states God reveals exist in every person, and they can all be found in you. If you don't believe this, try experiencing it. The more you experience, the more you will know yourself, and the more you will feel that God's words are very accurate. After reading God's words, some people are incapable of connecting them to themselves; they think that parts of these words are not about them, but are instead about other people. For example, when God exposes people as jezebels and whores, some sisters feel that because they have

been unerringly faithful to their husbands, such words must not be in reference to them; some sisters feel that since they are unmarried and have never had sex, such words must not be about them, either. Some brothers feel that these words are only aimed at women, and have nothing to do with them; some people believe that God's words of revelation are too severe, that they do not conform to reality, so they refuse to accept them. There are even people who say that in some instances, God's words are inaccurate. Is this the right attitude to have toward God's words? It is obviously wrong. People all view themselves based on their external behaviors. They are incapable of reflecting upon themselves, and coming to know their corrupt essence, amid the words of God. Here, "jezebels" and "whores" refer to the essence of the corruption, filthiness, and promiscuity of mankind. Whether man or woman, married or not married, everyone has corrupt thoughts of promiscuity—so how can it have nothing to do with you? God's words expose people's corrupt dispositions; whether male or female, one's level of corruption is the same. Is this not a fact? We have to first realize that everything God says is the truth, and in line with the facts, and that no matter how severe His words that judge and expose people are, or how gentle His words of fellowshiping the truth or exhorting people are, whether His words are judgment or blessings, whether they are condemnations or curses, whether they give people a bitter feeling or a sweet one, people must accept them all. Such is the attitude people should have toward God's words. What sort of attitude is this? Is it a devout attitude, a pious attitude, a patient attitude, or an attitude of embracing suffering? You are somewhat confused. I tell you that it is not any of these. In their faith, people must firmly maintain that God's words are the truth. Since they are indeed the truth, people should accept them rationally. Whether or not they are able to recognize or admit it, their first attitude toward God's words should be one of absolute acceptance. If God's word doesn't expose you, who does it expose? And if it is not in order to expose you, why are you asked to accept it? Isn't this a contradiction? God speaks to the whole of mankind, every sentence uttered by God exposes corrupt mankind, and no one is exempt—which naturally includes you, too. Not a single one of the lines of God's utterances is about external appearances, or a kind of state, much less about an external rule or a simple form of behavior in people. They are not like that. If you think every line uttered by God is just revealing a simple kind of human behavior or external appearance, then you have no spiritual understanding and you do not understand what the truth is. God's words are the truth. People can sense the profundity of God's words. How are they profound? God's every word exposes people's corrupt dispositions, and essential and deep-rooted things within their lives. They are essential things, not external appearances, and particularly not external behaviors. Viewing people from their external appearances, they might all seem to be good people. But why, then, does God say that some people are evil spirits and some are unclean spirits? This is a matter that is not visible to you. So, one must not treat God's words in light of human notions or imaginings, or in light of human hearsay, and certainly not in

light of the ruling party's statements. God's words alone are the truth; man's words are all fallacy. After being fellowshiped to thusly, have you experienced a change in your attitude toward God's words? No matter how great or small the change, the next time you read God's words judging and revealing people, you at least should not try to reason with God. You should stop complaining about God, saying, "God's words of revelation and judgment are really severe; I'm not going to read this page. I'll just skip over it. Let me search for something to read about blessings and promises, so as to find some comfort." You should no longer read the word of God by picking and choosing according to your own inclinations. You must accept the truth and the judgment and chastisement of God's words; only then can your corrupt disposition be cleansed, and only then can you attain salvation.

Although you now know that God's words are all truth, and you are willing to pursue the truth, you still have your own preferences and choices in dealing with God's words, and you will still act according to your own will. You are most willing to read God's words of promise and blessing, and you will particularly remember the words of God's promise. You will feel comforted reading words such as these, or you will feel a little bit of hope and find that you have yet the strength and motivation to believe in God. But you are unwilling to read God's words judging and revealing people, because if one always reads God's words of revealing people and judging and chastising people, then one feels distressed, and the strength to believe in God will fade, so how can one move forward? Nowadays, most people cannot understand God's words revealing mysteries. They feel that they are too deep, and that the words of blessing are beyond their reach. When reading God's words revealing man's corrupt disposition, they can understand some of them, and even if they manage to connect those words to themselves and admit in their hearts that those words are the truth, they are still unwilling to accept them. You see, how troublesome people are! They know that God's word is the truth, but they are still unwilling to accept it; they want to obtain blessings, but they still cannot gain them. So how should one eat and drink God's word properly? First of all, one should read more of God's words that reveal mysteries. When reading such words, one feels that God is in the third heaven and is lofty, and that one should have a God-fearing heart. Then they pray, "Oh God, You are so great! You are supreme! You have sovereignty over all things, and You can determine my destiny; I am willing to submit to all the things that You have arranged to happen around me." Praying this way, people will have some fear of God. People are willing to believe in the lofty God, so before eating and drinking God's word, the first step is to make sure that God is speaking to people from heaven, and people will be willing to read God's word and will be less prone to having notions. The second step is to find some words of God's promises and blessings to eat and drink. On seeing God's words blessing man, people become so excited they begin to weep, saying, "Oh God, You are too lovely! You are so worthy of our worship! We are willing to accept the blessings You have for us, and we are even more willing to accept the promises You

have given us. It's just that we are now small in stature and are not yet grown, we lack the qualifications to receive Your promises and blessings, and beseech You to provide for us more!" How good it is to read the words of God's blessing! Then they ponder, "What kind of blessings are there, then? God has said that when the time comes, no calamities will befall man, and that man will be freed from the annoyance of eating three meals a day and washing and cleaning—God has spoken of promises such as these." The more one reads, the more excited one becomes. But no matter how enthusiastic you are, do not forget to pursue the truth. The third step is to read God's words that reveal mankind's corrupt disposition and essence. When it comes to this, it is not necessary to eat and drink much each time; it is sufficient to eat and drink one or two items at a time. After eating and drinking, first put aside the things that you do not understand, the things that can't be connected to you, and ponder carefully the things that can be linked to you, and you will slowly come to know your own state. When you have truly recognized your corrupt disposition, and have understood more and more truths, you will be able to see through to your own nature essence unconsciously. Do you think this is good? (It is.) It is like when giving a child medicine: You first give him something tasty to coax him, then, when he's not paying attention, you give him a mouthful of medicine; if he finds it bitter, you give him two more pieces of candy to coax him, and he will take his medicine. But when he grows up, this is no longer necessary: He drinks the medicine of his own accord, with full knowledge of how bitter it is. This is a matter of stature. If you lack the stature, and you are asked to find in God's word those words that reveal man's corrupt nature and related truths and compare yourself against them, and if you are made to eat and drink of these words all day long, at length you will tire of them, because your experience does not extend to them and is not up to it. And so, you have to add something similar to a sugar-coating in the middle of it, and those who are small in stature should eat and drink of God's words in this way. If you are often weak and passive and have no real faith or hope, you should hurry to eat and drink some words on God's blessings and promises, and find words to eat and drink on God's words revealing mysteries. If you feel your strength increasing and your relationship with God getting closer, then you should strike while the iron is hot and find words to eat and drink on chastisement and judgment, and in this way, eating and drinking will take effect more easily, and you will not delay the growth of life. When eating and drinking of God's words if you are small in stature, you must know how to make adjustments: eating and drinking in such a way as to put yourself in a good frame of mind and grow quickly; eating and drinking of that which is within your reach and setting aside that which is not; and trying to practice and experience what you have understood from eating and drinking. As long as you know how to practice and experience God's words and the truths that you understand, you will be able to enter the right track of believing in God.

I recall someone once saying something like this: There was a man who made a great effort to study when God would leave the earth. This great effort was not thinking

about it day and night; rather, it had been a matter of concern to him from when he began to believe in God. In order to find out an accurate answer, he gathered all the words on God's departure, such as when God would leave the earth, what signs there would be, and how the people in the church would react. He then pondered over them with great vigor, making a comprehensive analysis and comparing them against each other, one by one and from front to back, as if consulting a reference Bible. Was this not a great effort? How much did this man "care" for God, and how much "love" did he have for God! God's departure from the earth is a very significant event in God's work, and when he discovered it, he regarded it as the most important thing-more important than his pursuit of truth to achieve salvation, and more important than seeking any items of truth in God's words. So, he gathered all those words together and finally found the "answer." Leaving aside the accuracy of the results of his research, what do you think about the views of this kind of person on the pursuit of faith in God and the way he pursued it? Was the effort he put in necessary? It was pointless to put in such hard work! What has God's departure from the earth got to do with you? God did not inform you of His coming, so He is not going to let you know when He is leaving. There are many things that God does not let people know, and what is the reason for that? The reason is that there is no need for people to know, and if they do know, it will do them no good and will play no role in their future destinations, so there is no need for people to know. Now that God has become flesh, He knows all the mysteries and all aspects of the truth and all things, and He can tell people, but there are some things that people do not need to know, nor is there any need to tell them. Does it have any bearing on man when God departs from the earth, or when He concludes His work? One can say: None whatsoever! Some people say, "How come it doesn't matter? What will I do if it's too late for me to pursue the truth? I have to see how much time is left of God's day, and I have to be certain of the day before I pursue the truth." Is such a person foolish? Are they a pursuer of truth? Not at all! If a person truly pursues the truth, they will not care about this, nor will they wish to concern themselves with these things; they think that caring about these things does not help in the pursuit of the truth and is of no significance, so they are not willing to put thought and effort into these boring topics. Some people are ever concerned about when God's day will come, but is this not a personal agenda? Does your constant concern over when God's day will come prove that you love God? Can it prove that you are a person who does God's will? Can it prove that you bear witness for God? Can it prove that you have contributed to the expansion of the gospel of the kingdom of God? How is your preparation of good deeds going? How much of the truth have you understood? What truth realities have you entered into? These are the things you should be most concerned about. You are always inquiring about God's news, always wanting to know a bit of gossip, always wanting to grasp a bit of mystery. But this is only a curious heart, and not at all a heart that pursues the truth or a heart that is considerate of God, and much less a heart that fears God. Your pursuit of understanding mysteries has not

the slightest relation to the pursuit of the truth. How should these kinds of people be treated? Do you respect them? Do you admire them? Do you envy them? Would you help them seek such mysteries? No, you would certainly look down upon them, saying, "We're still no good at the pursuit of truth, at knowing ourselves, and at knowing God we haven't achieved anything yet—and there are truths of every aspect waiting to be sought out, to be understood, and to be practiced, so there is no need for us to put in the effort to study such mysteries." In fact, as long as you have God in your heart and the desire to pursue the truth, when the day comes, God will not leave you in ignorance; He will not abandon you. This is the faith and the understanding you must have. If you have this faith and understanding, you will not do anything foolish. If God intended to tell you, would He not say it directly? Would there be any need to beat around the bush? Would there be any need to hide words within words? Would there be any need to be secretive? Not at all. What God intends to let people know is the truth; everything His work, words, and will express is the truth, and He will not hide them from people at all. Therefore, there is no need for you to inquire about the things that God does not want people to know, nor do you need to mull over them, for the amount of effort you put into those things will be in vain, and it will be of absolutely no value, but it will be abhorrent to God. Why will it be abhorrent to God? First of all, you must understand that God has expressed many truths, and truths are expressed in all areas. If you do not seek the truth to fix your own real problems when things happen to you, you are not a lover of the truth: You are a person who is overly curious; a person who likes to split hairs; a person who treats God's words without proper respect and always in a perfunctory manner. You do not have a place for God in your heart. All you have in your heart are a few things God does not want you to know, such as what His abode—the third heaven—is like and where it really is, what the future kingdom will be like, and when God's incarnation will leave the earth. That is why I say that God abhors you. Is there any reason for God to abhor you? (There is.) Suppose your children did not study hard all day and did not do the homework they were meant to, but instead mulled over questions such as: "How did my father and mother meet? How did they give birth to me? After I was born, did they like me? How will my family fare in the future? Will we be able to make a fortune?" If they always studied these questions, would you dislike such a child? Would you abhor your children doing this? What would you like your children to do? To learn to read and write well and to study hard. This is your intention for your children, so what is God's intention for man? How could God not prefer even more that man follow the right path and do proper work? God does not like people to study Him, or to always be secretly observing His every word and action, or to expend meaningless time and effort on Him. Many are those who are always studying when God's day will come. Are they not doubting and resisting God in their hearts? What is the problem of man neither treasuring nor pursuing the many truths that God expresses? A devout person seeks the truth and feels God's heart in all things, and after reading God's words, they can be sure that they are the truth, and that they should be practiced and obeyed. Only those who do not believe that God's word is the truth will study God. These people do not care one bit about their responsibilities and their own duties; they do not pay attention to them at all and do not make any effort or pay any price for them. Instead, they are always concerned about things such as when God will leave the earth, when God will bring down disaster, and how much longer it will be until God's day, and strange questions such as: "Will God still meet with us after He has left the earth? Will God's work be like this after He has left the earth? After God has left the earth, how long will He stay in the third heaven? Will He come back? Will there be angels in the future Age of Kingdom? Do angels interact with people?" God abhors people constantly studying these kinds of topics. Then what should man focus on? How to know the incarnate God, how to know God's work, and how to receive every word that God has spoken: These are man's responsibilities, and they are the first things that man should seek to understand and to enter into. If you do not seek to understand and enter into these truths, then your belief in God is meaningless—an empty slogan with no real content. If you are always surreptitiously pondering things relating to mysteries and to when God leaves the earth, or if you are always talking among yourselves about where God's flesh was born, what kind of family He was born into, what kind of family background He has, what kind of life He has, how old He is, what kind of education He had, whether He ever believed in God, whether He ever read the Bible, and how long He believed in Jesus, and so on—if you are always studying these things, then you are judging God and blaspheming God's flesh! God wants you to know His disposition and His essence, so that you may understand His heart, be able to obey Him, and be able to practice the truth to satisfy Him; He does not let you study Him and discuss Him behind His back. Therefore, since we have accepted God's incarnation and this stage of God's work, and we have accepted Christ as our life and our God, we should have a God-fearing heart and treat God's possessions and being and the flesh in which He has become incarnate with a devout attitude; this is the sense and humanity we should have. If you feel that you do not have any knowledge of God now, then don't speak of it. Instead, speak of knowing yourself, of how to pursue the truth, and of how to perform your duties well, and equip yourself with these aspects of the truth. One day, when you feel as if you have some real knowledge of God, you can fellowship together. But do not attempt to talk about information concerning God's incarnate flesh or some unknown mysteries, for you may easily offend God's disposition, be condemned by God, and become a blasphemer, and the Holy Spirit will forsake you. This is a matter you must see clearly. Can the pursuit of truth be replaced by always studying God and inquiring into gossip? Can it enable you to know God? If you are unable to see these things clearly, are you not a very foolish and ignorant person?

People must understand exactly what the pursuit of the truth is. Why does God express so many truths to save people? Why does God require people to understand so many truths? If one does not understand these truths, can one fix one's corrupt

disposition? Can one know God without understanding these truths? If one does not know God, can one achieve obedience to God? Can one worship God? These truths are all related. How can one achieve salvation without understanding these truths? Is it easy to understand these truths? Can one achieve an understanding of the truth without experiencing judgment and chastisement? Can one know oneself without experiencing prunings and dealings? Can one have true repentance without knowing oneself? Can one achieve salvation without true repentance? All these truths are truths that should be understood by believers in God, and they are truths that must be understood in order to achieve salvation. If your belief in God has always been confused and you have not been pursuing the truth, then you will have lost the meaning of believing in God.

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The Most Fundamental Practice of Being an Honest Person

What's your personal experience of being an honest person? (Being an honest person feels really difficult.) Why does it feel difficult? (I really want to be an honest person. But, when I examine myself each day, I find that I'm disingenuous and that there are lots of adulterations in my speech. Sometimes I insert emotion into my words, or I have certain motives when I speak. Sometimes I play little games, or I beat around the bush, or I say things that go against reality—deceptive things, things that are only halftrue, and other kinds of falsehood, all in order to achieve a goal.) All of these behaviors arise from people's corrupt dispositions; they belong to the part of people that is crooked and deceitful. Why do people play at being devious? It's to accomplish their own objectives, to achieve their own goals, and so they use underhanded means. In doing this they are not open and aboveboard, and they are not honest people. It's at these times that people reveal their insidiousness and cunning, or their evilness and contemptibility. This is where the difficulty lies in being honest: With these corrupt dispositions in one's heart, it will indeed seem especially difficult to be an honest person. But if you are someone who loves the truth, and who is able to accept the truth, then being an honest person will not be too hard. You will feel that it is much easier. Those with personal experience know very well that the greatest barriers to being an honest person are people's insidiousness, their deceitfulness, their maliciousness, and their despicable intents. As long as these corrupt dispositions remain, being an honest person will be too difficult. All of you are training to be honest people, so you have some experience in this. What have your experiences been like? (Every day I write down all the garbage I've said and the lies that I've told. Then, I do some introspection and selfanalysis. I've found that there's some sort of intent behind most of these lies, and that

I've told them for the sake of vanity and saving face. Even though I'm aware that what I say doesn't comport with the truth, I still can't help but lie and pretend.) This is what's so hard about being an honest person. Whether or not you're aware of it is not important; the key thing is that you stubbornly continue to lie, knowing what you do is wrong, in order to achieve your aims, to maintain your own image and face, and any claim of ignorance is a lie. The key to being an honest person is to resolve your motives, your intents, and your corrupt dispositions. This is the only way to resolve the problem of telling lies at its source. To achieve one's personal goals, that is, to personally benefit, to take advantage of a situation, to make oneself look good, or to gain the approval of others—these are people's intents and aims when they tell lies. This sort of lying reveals a corrupt disposition, and this is the discernment you need with regard to telling lies. So, how should this corrupt disposition be resolved? That all hinges on whether or not you love the truth. If you can accept the truth and speak without advocating for yourself; if you can stop considering your own interests and instead consider the church's work, the will of God, and the interests of God's chosen people, then you will stop telling lies. You will be able to speak truthfully, and straightforwardly. Without this stature, you won't be able to speak truthfully, proving that your stature is lacking and that you are unable to practice the truth. And so, being an honest person requires a process of understanding the truth, a process of growing in stature. When we look at it this way, it is impossible to be an honest person without eight to ten years of experience. This is the time that must be spent on the process of growing in one's life, on the process of understanding and gaining the truth. Some people might ask: "Can resolving the issue of lying and becoming an honest person really be that hard?" That depends on who you are talking about. If it's someone who loves the truth, then they will be able to give up lying when it comes to certain matters. But if it's someone who doesn't love the truth, then giving up lying will be all the more difficult.

Training oneself to be an honest person is mainly a matter of resolving the problem of telling lies, as well as resolving one's corrupt disposition. Doing this involves a key practice: When you realize that you have lied to someone and tricked them, you should open up to them, lay yourself bare, and make an apology. This practice is of great benefit to the resolution of lying. For instance, if you have tricked someone or if there was some adulteration or personal intent to the words you spoke to them, you should then approach them and dissect yourself. You should tell them: "What I said to you was a lie, designed to protect my own pride. I felt uncomfortable after I said it, so I'm apologizing to you now. Please, forgive me." That person will feel that this is quite refreshing. They'll wonder how there could be a person who, having told a lie, will then apologize for it. Courage like that is something they really admire. What benefits does one gain from having engaged in such practice? Its purpose is not to gain the admiration of others, but to more effectively restrain and inhibit oneself from lying. So, after lying, you must practice apologizing for having done so. The more you train yourself to practice dissecting, laying yourself bare,

and apologizing to people in this way, the better the results will be—and the number of lies you tell will grow smaller and smaller. Practicing dissecting and laying yourself bare in order to be an honest person and restrain yourself from lying requires courage, and apologizing to someone after lying to them requires even more courage. If you practice this for a year or two—or perhaps for three to five years—you are guaranteed to see clear results, and it will not be difficult to rid yourselves of lies. Ridding oneself of lies is the first step toward becoming an honest person, and it cannot be taken without three or five years of effort. After the problem of lying has been resolved, the second step is to resolve the problem of deception and trickery. Sometimes, trickery and deception do not require a person to lie—these things can be accomplished through action alone. A person may not outwardly lie, but they might still harbor deception and trickery in their heart. They will know this better than anyone else, because they have thought about it deeply and considered it carefully. It will be easy for them to recognize upon later reflection. Once the problem of lying has been resolved, resolving the problems of deception and trickery will be a little easier by comparison. But one must possess a Godfearing heart, for man is governed by intent when he engages in deception and trickery. Others cannot perceive this from the outside, nor can they discern it. Only God can scrutinize this, and only He knows about it. Therefore, one can only resolve the problems of deception and trickery by relying on prayer to God and accepting His scrutiny. If one does not love the truth or fear God in their heart, their deception and trickery cannot be resolved. You may pray before God and admit your mistakes, you may confess and repent, or you may analyze your corrupt disposition—stating truthfully what you were thinking at the time, what you said, what your intent was, and how you engaged in deception. This is all relatively easy to do. However, if you are asked to lay yourself bare to another person, you might lose your courage and resolution because you want to save face. It will then be very difficult for you to practice opening up and laying yourself bare. Perhaps you're able to admit, in a general way, that you occasionally find yourself speaking or acting based on your own personal aims and intent; that there is a level of deceit, adulteration, lies or trickery in the things you do or say. But then, when something happens and you are made to dissect yourself, exposing how things played out from beginning to end, explaining which of the words you spoke were deceptive, what intent was behind them, what you were thinking, and whether or not you were being malicious or sinister, you don't want to go into specifics or give details. Some people will even gloss over things, saying: "That's just the way things are. I'm just quite a deceitful, insidious, and unreliable person." This shows their inability to properly face their corrupt essence, or how deceitful and insidious they are. These people are always in a mode and a state of evasion. They are always forgiving and accommodating themselves, and are unable to suffer or pay a price to practice the truth of being an honest person. Many people have been preaching the words and doctrines for years, always saying: "I'm so deceitful and insidious, there's often trickery in my actions, and I don't treat people sincerely at all."

But after shouting that for so many years, they remain just as deceitful as they were before, because one never hears genuine dissection or remorse from them when they reveal this deceitful state. They never lay themselves bare to others or apologize after lying or tricking people, much less do they fellowship about their experiential testimony of self-dissection and self-knowledge in gatherings. Nor do they ever say how they came to know themselves or how they repented with regard to such matters. They do none of these things, which proves that they do not know themselves and have not truly repented. When they say they are deceitful and want to be an honest person, they simply shout slogans and preach doctrine, nothing more. It may be that they do these things because they are trying to swim with the tide and follow the herd. Or, it may be that the environment of church life compels them to go through the motions and put up a front. Either way, such shouters of slogans and preachers of doctrine will never truly repent, and they will definitely not be able to attain God's salvation.

Every truth that God requires people to practice requires them to pay a price, to really practice and experience them in their real lives. God does not ask people to pay lip service by merely reciting words and doctrines, talking of self-knowledge, acknowledging that they are deceitful, that they are liars, that they are cunning, crooked and treacherous, or to say these things out loud a few times and then be done with it. If someone admits to all this but then doesn't change in the slightest after the fact; if they continue lying, cheating, and being deceitful; if they employ the same satanic tricks, the same satanic methods when they encounter something; if their means and methods never change, then is this person capable of entering into the truth reality? Will they ever be able to change their disposition? No—never! You must be able to reflect and know yourself. You must have the courage to open up and lay yourself bare in the presence of the brothers and sisters, and fellowship your true state. If you do not dare to lay bare or dissect your corrupt disposition; if you do not dare to admit your mistakes, then you are not in pursuit of the truth, much less are you someone who knows themselves. If everyone is like those religious people who show off to gain others' admiration, who bear witness to how much they love God, how much they submit to Him, how devoted they are to Him and how much He loves them, all to gain the respect and admiration of others; and if everyone harbors their own individual plans and maintains a private space within their hearts, then how can anyone talk of real experiences? How could anyone have true experiences to communicate with each other? Sharing and communicating your experiences means fellowshiping your experience and knowledge of God's words. It is about giving voice to every thought in your heart, to your state, and to the corrupt disposition that is revealed in you. It is about letting others discern these things, and then solving the problem by fellowshiping the truth. Only when experiences are fellowshiped in this way does everyone benefit and reap the rewards. Only this is the true church life. If it's just empty talk on your insights into God's words or a hymn, and then you commune as you please without taking it any further, without bringing in your actual states or

problems, that kind of fellowship brings no benefit. If everyone talks about doctrinal or theoretical knowledge, but says nothing about the knowledge they have gained from actual experiences; and if, when fellowshiping the truth, they avoid talking about their personal lives, their real-life problems, and their own inner worlds, then how can genuine communication occur? How can there be any real trust? There cannot be any! If a wife never voices the words in her heart to her husband, does that count as intimacy? Can they possibly know what's on each other's mind? (No, they can't.) Suppose, then, that they are constantly saying, "I love you." They say only this, but they never lay bare or tell each other what they are actually thinking deep down, what they expect from their partner, or what problems they are having. They never confide in each other, and when together, they have nothing but superficial niceties for each other. Are they then truly husband and wife? Certainly not! Likewise, if brothers and sisters are to be capable of confiding in each other, helping each other out, and providing for one another, then each person must speak of their own true experiences. If you say nothing about your own true experiences—if you only preach the words and doctrines that man understands, if you only preach a bit of doctrine about belief in God and give banal platitudes, and do not open up about what's in your heart—then you are not an honest person, and you are incapable of being an honest person. To use the same example: while living together for several years, a husband and wife try to get used to each other, occasionally locking horns. But if you are both of a normal humanity, and you always speak to him from the heart, and he to you, concerning whatever difficulties you encounter in life or at work, whatever you are thinking deep down and however you plan to sort things out, or what ideas or plans you have for your children's future, and you tell your partner all these things, then will the two of you not feel especially intimate with each other? But if he never tells you his innermost thoughts and simply brings home a paycheck; if you never speak to him of your own thoughts and you never confide in each other, then will there not be an emotional distance between the two of you? There surely will be, for you do not understand each other's thoughts or plans. Ultimately, you will not be able to tell what kind of person your partner is, nor will he be able to tell what kind of person you are. You will not understand his needs, nor will he understand yours. If people have no verbal or spiritual communication, then there is no possibility of intimacy between them, and they cannot provide for each other or help one another. You have experienced this, have you not? If your friend confides everything to you, giving voice to all that they are thinking and whatever suffering or happiness they harbor, then will you not feel especially close to them? The reason they are willing to tell you these things is because you have confided your innermost thoughts to them as well. You are particularly close, and it is because of this that you are able to get along so well and help each other out. Without this kind of communication and exchange between the brothers and sisters in the church, they would be unable to get along harmoniously, and would find it impossible to work well together while performing their duties. That's why fellowshiping the truth

requires spiritual communication, and the ability to speak from the heart. This is one of the principles one must have in order to be an honest person.

When some people hear that, to be an honest person, one must tell the truth and speak from the heart, and if they lie or deceive they must open up, lay themselves bare, and admit their mistakes, they say: "It's hard being honest. Do I have to say everything I think to others? Isn't it enough to fellowship the positive things? I don't need to tell others of my dark or corrupt side, do I?" If you do not lay yourself bare to others, and do not dissect yourself, then you will never know yourself. You will never recognize what kind of thing you are, and other people will never be able to trust you. This is a fact. If you wish for others to trust you, first you must be honest. To be an honest person, you must first lay your heart bare so that everyone can look into it, see all that you are thinking, and look upon your true face. You must not try to disguise yourself, or cover yourself up. Only then will others trust you and consider you to be an honest person. This is the most fundamental practice, and a prerequisite to being an honest person. If you are always pretending, always feigning holiness, nobility, greatness, and high character; if you do not let people see your corruption and your flaws; if you present a false image to people so that they believe you have integrity, that you're great, selfdenying, just, and selfless—is this not deceitfulness and falsity? Will people not be able to see through you, given time? So, do not put on a disguise or cover yourself up. Instead, lay yourself and your heart bare for others to see. If you can lay your heart bare for others to see, if you can lay bare all your thoughts and plans-both positive and negative—isn't that honesty? If you can lay yourself bare for others to see, then God, too, will see you. He will say: "If you have laid yourself bare for others to see, then you are surely honest before Me." But if you only lay yourself bare to God when out of view of other people, and always pretend to be great and noble or selfless when in their company, then what will God think of you? What will He say? He will say: "You are a thoroughly deceitful person. You are thoroughly hypocritical and vile, and you are not an honest person." God will thus condemn you. If you wish to be an honest person, then regardless of whether you are before God or other people, you should be able to provide a pure and open account of your inner state and the words in your heart. Is this easy to achieve? It requires a period of training, as well as frequent prayer and reliance on God. You must train yourself to speak the words in your heart simply and openly on all matters. With this kind of training, you can make progress. If you encounter a major difficulty, you must pray to God and seek the truth; you need to fight in your heart and overcome the flesh, until you can practice the truth. In training yourself this way, little by little, your heart will gradually open up. You will become more and more pure, and the effects of your words and actions will be different than before. Your lies and tricks will become fewer and fewer, and you will be able to live before God. You will then, essentially, have become an honest person.

Having been corrupted by Satan, all mankind lives in a satanic disposition. Like Satan, people disguise and package themselves in every aspect, and they resort to

deceit and game-playing in all matters. There is nothing in which they do not resort to deceit and game-playing. Some people even play deceitful games in activities so common as shopping. For instance, they may have bought a most fashionable outfit, but—though they really love it—they do not dare wear it in church, for fear that their brothers and sisters will talk about them and call them shallow. So, they just wear it behind the others' backs. What sort of behavior is this? It is the revelation of a deceitful and cunning disposition. Why would someone buy a fashionable outfit, but not dare to wear it in front of their brothers and sisters? In their heart, they like fashionable things, and they follow the trends of the world as unbelievers do. They are afraid of the brothers and sisters seeing through them, seeing how shallow they are, seeing that they are not a respectable and upstanding person. In their heart, they pursue fashionable things and have trouble letting go of them, so they can only wear them at home and are afraid to let their brothers and sisters see them. If the things they like cannot see the light of day, then why can they not give them up? Is there not a satanic disposition controlling them? They constantly speak the words and doctrines, and they seem to understand the truth, yet they are unable to put the truth into practice. This is a person who lives by a satanic disposition. If someone is always fraudulent in speech and in action, if they do not let others see them for what they are, and if they always affect the image of a pious person in front of others, then what is the difference between them and a Pharisee? They want to lead the life of a whore, but also have a monument built to their chastity. They knew full well that they couldn't wear their exotic outfit in public, so why did they buy it? Was it not a waste of money? It's just because they like that sort of thing and had their heart set on that outfit, so they felt that they had to buy it. But once they have bought it, they cannot wear it out. After a few years have passed, they regret buying it, and have a sudden realization: "How could I have been so foolish, so disgusting as to do that?" Even they are disgusted by what they did. But they cannot control their actions, because they're unable to let go of the things they like and pursue. So they adopt two-faced tactics and trickery to satisfy themselves. If they reveal a deceitful disposition in such a trifling matter, will they be able to practice the truth when it comes to something bigger? It would be impossible. Evidently, it is their nature to be deceitful, and deceit is their Achilles' heel. There was a six- or seven-year-old child, who ate something nice once with his family. When the other children asked what it was, the child blinked his eyes and said, "I forgot," when in fact he just did not want to tell them. Could he have really forgotten what he just ate? This six- or seven-year-old child was capable of telling lies. Was that something adults taught him to do? Was it an effect of his home environment? No—this is man's nature, his heritage; man is born with a deceitful disposition. In fact, whatever nice thing the child ate, this was a normal thing to do. His parents made it for him; he did not steal someone else's food. If this child could tell a lie in such circumstances, when it was not necessary to do so at all, then would he not be even more likely to lie in other matters? What problem does this illustrate? Is this not a problem with his nature? That

child is all grown up now, and lying has become their nature. He is indeed a deceitful person; one could see that in him from guite a young age. Deceitful people cannot help but lie and trick others, and their lies and trickery can show themselves at any time and place. They do not need to learn how to do these things, or be instigated to do them they are born with the ability to do so. If that child could make up lies to trick people at such a young age, could his lying really be a one-off transgression? Certainly not. This shows that he is, by nature essence, a deceitful person. Is such a simple thing not easy to discern? If someone has been telling lies since childhood, lies often, even lies and tricks people with regard to simple matters that do not require them to do so, and if lying has become their nature, then it will not be easy for them to change. They are an authentically deceitful person. Why say that deceitful people cannot be saved? Because they are unlikely to accept the truth, so they cannot possibly be purified and transformed. Those who can receive God's salvation are different. They are relatively guileless from the get-go, and if they tell a little lie they'll likely blush and feel unsettled. It's easier for someone like that to become an honest person: If you asked them to lie or cheat, they would find it difficult. When they do lie they can't get all the words out, and everyone can tell right away. These are relatively simple people, and they are more likely to achieve salvation if they can accept the truth. This kind of person only lies under special circumstances, when their back is up against a wall. In general, they are always able to tell the truth. As long as they pursue the truth, they'll be able to cast off this aspect of corruption with a few years of efforts, and then it won't be hard for them to become an honest person.

What is God's standard for the honest people that He requires? How are God's requirements given in Three Admonitions, this chapter of God's words? ("Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. ... If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness" (The Word, Vol. 1. The Appearance and Work of God).) There is one particularly important sentence in here. Do you see what it is? (God says: "If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness.") Right, that's it. God says: "If you have many confidences that you are reluctant to share." People have done many things that they don't dare speak of, and have too many dark sides. None of their day-to-day actions are in accordance with the word of God, and they do not rebel against the flesh. They do whatever they want, and even after believing in God for so many years, they have not entered into the truth reality. "If you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness." Here, God has pointed humans toward a path of practice. If you do not practice in this way, and merely shout slogans and doctrines, then you are someone who will not receive salvation easily. This is indeed linked to salvation. Being saved is very important to each and every person. Has God mentioned "not attaining salvation easily" anywhere else? Elsewhere, He seldom refers to how difficult it is to be saved, but He does speak of it when talking about being honest. If you are not an honest person, then you are someone who is very difficult to save. "Not attaining salvation easily" means that if you do not accept the truth, it will be difficult for you to be saved. You will be incapable of taking the right track to salvation, and so it will be impossible for you to be saved. God uses this phrasing in order to give people some leeway. Which is to say: you are not easy to save, but if you put God's words into practice, then you have a hope of attaining salvation. That's its obverse meaning. If you do not practice according to God's words, and never dissect your secrets and your challenges, and never open yourself in fellowship to others, neither fellowshiping nor analyzing nor bringing to light your corruption and fatal flaws with them, then you cannot be saved. And why is that? If you do not lay yourself bare or dissect yourself in this way, you will not hate your own corrupt disposition, and so your corrupt disposition will never change. And if you are unable to change, how can you even think about being saved? God's words clearly show this, and these words demonstrate God's will. Why does God always stress that people should be honest? Because being honest is very important—it has a direct bearing on whether or not a person can submit to God and whether or not they can attain salvation. Some people say: "I'm arrogant and self-righteous, and I often get angry and reveal corruption." Others say: "I'm very shallow, and vain, and I love it when people flatter me." These are all things that are visible to people from the outside, and they are not big problems. You should not keep going on about them. No matter what your disposition or character is, as long as you are able to be an honest person as God requires, you can be saved. So, what do you say? Is it important to be honest? This is the most important thing, which is why God talks about being honest in the chapter of His words, Three Admonitions. In other chapters, He mentions frequently that believers should have a normal spiritual life and a proper church life, and He describes how they should live out a normal humanity. His words on these matters are general; they are not discussed too specifically or in too much detail. However, when God speaks about being honest, He points out the path for people to follow. He tells people how to practice, and He speaks with ample detail and clarity. God says: "If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily." Being honest relates to attaining salvation. So, what do you say, why does God demand that people be honest? This touches on the truth of human comportment. God saves honest people, and those He wants for His kingdom are honest people. If you are capable of lies and trickery, you are a deceitful, crooked, and insidious person; you are not an honest person. If you are not an honest person, then there is no chance that God will save you, nor can you possibly be saved. You say that you are very pious now, that you are not arrogant or self-righteous, that you are able to pay a price when performing your duty, or that you can spread the gospel and convert many people. But you are not honest, you are still deceitful, and you have not changed at all, so can you be saved? Absolutely not. And so these words of God remind everyone that, to be saved, they must first be honest in accordance with the words and requirements of God. They must open themselves up, lay bare their corrupt dispositions, their intents and secrets, and seek the way of the light. What does it mean to "seek the way of the light"? It means seeking the truth in order to resolve your corrupt disposition. When you lay bare your corruption, the goals and intents that lie behind your actions, you also dissect yourself, after which you seek: "Why did I do that thing? Is there a basis for God's words in this? Is this in line with the truth? By doing this, am I knowingly doing something wrong? Am I deceiving God? If I am deceiving God, then I shouldn't do this; I should look at what God requires, and at what God says, and find out what the truth principles are." This is what it means to seek the truth; this is what it means to walk in the light. When people are able to practice this regularly, they are able to truly change, and thus they are able to attain salvation.

That God asks for people to be honest proves that He truly loathes and dislikes deceitful people. God's dislike of deceitful people is a dislike of their way of doing things, their dispositions, their intents and their methods of trickery; God dislikes all of these things. If deceitful people are able to accept the truth, admit to their deceitful dispositions, and are willing to accept God's salvation, then they too have a hope of being saved—for God treats all people equally, as does the truth. And so, if we wish to become people who please God, the first thing we must do is change our principles of comportment. No longer can we live according to satanic philosophies, no longer can we get by on lies and trickery. We must cast off all our lies and become honest people. Then God's view of us will change. Previously, people always relied on lies, pretense, and trickery while living among others, and used satanic philosophies as the basis of their existence, their lives, and the foundation for their comportment. This was something that God despised. Among unbelievers, if you speak frankly, tell the truth, and are an honest person, then you will be slandered, judged, and forsaken. So you follow worldly trends and live by satanic philosophies; you become more and more skilled at lying, and more and more deceitful. You also learn to use insidious means to achieve your goals and protect yourself. You become more and more prosperous in Satan's world, and as a result, you fall deeper and deeper into sin until you cannot extricate yourself. In God's house, things are precisely the opposite. The more you lie and play deceitful games, the more God's chosen people will become sick of you and forsake you. If you refuse to repent and still cling to satanic philosophies and logic, if you use ploys and elaborate schemes to disguise and package yourself, then you are very likely to be revealed and cast out. This is because God hates deceitful people. Only honest people can prosper in God's house, and deceitful people will eventually be forsaken and cast out. All of this is preordained by God. Only honest people can have a share in the kingdom of heaven. If you do not try to be an honest person, and if you don't experience and practice in the direction of pursuing the truth, if you don't expose your own ugliness, and if you don't lay yourself bare, then you will never be able to receive the Holy Spirit's work and gain God's approval. No matter what you do or what duty you perform, you must have an honest attitude. Without an honest attitude, you cannot perform your duty well. If you always perform your duty in a careless and perfunctory way, and you fail to do something well, then you should reflect on yourself, understand yourself, and open up to analyze yourself. Then you should seek the truth principles and strive to do better next time, instead of being careless and perfunctory. If you do not try and satisfy God with a heart that is honest, and always look to satisfy your own flesh, or your own pride, then will you be able to do a good job? Will you be able to perform your duty well? Certainly not. Those who are deceitful are always perfunctory when they perform their duty; whatever duty they are in, they do not do it well, and such people find it hard to attain salvation. Tell Me—when deceitful people put the truth into practice, do they engage in deceit? Putting the truth into practice requires them to pay a price, to relinquish their own interests, to open up and lay themselves bare to others. But they hold something back; when they speak, they only give half away, and hold on to the rest. Others always have to guess what they mean, and always have to connect the dots to work out their meaning. They always give themselves room to maneuver, they give themselves some wiggle room. When others notice that they are deceitful, they don't want to have anything to do with them, and are put on their guard against them in anything they do. They lie and cheat and others can't trust them, not knowing what is true and what is false in the things they say, or how adulterated those things are. They often go back on their word with others and people place no value on them in their hearts. Then what about in God's heart? How does God see them? God detests them even more, because God looks into the depths of people's hearts and minds. Humans can only see what's on the surface, but God sees more accurately, more incisively, and more realistically.

No matter how long you've been a believer, what your duty is or what work you do, whether your caliber is high or low or your character is good or bad, as long as you can accept the truth and seek to become an honest person, you will certainly reap the rewards. Some people who do not seek to become an honest person think that doing their duty well is good enough. To them, I say, "You will never be able to do your duty

well." Others think that being an honest person is no big deal, that seeking to serve God's will is the bigger task, and that this is the only way to satisfy God. Then go ahead and give it a try—see if you can serve God's will without becoming an honest person. Others do not seek to become honest people, but are content to pray every day, go to gatherings on time, eat and drink God's words, and just not live the way unbelievers do. As long as they don't break the law or do anything evil, that's good enough. But can God be satisfied this way? How can you satisfy God if you're not an honest person? If you're not an honest person, then you're not the right sort of person. If you're not honest, then you are crooked and crafty. You do things in a careless and perfunctory way, display all sorts of corruption, and are unable to put the truth into practice even when you want to. Anything outside of being an honest person means that nothing is done well—you will have no way to achieve submission to God or to satisfy Him. How can you satisfy God in anything you do without an attitude of honesty? How can you satisfy God if you perform your duty without an honest attitude? Could you do it properly? You always think of your own flesh and your own prospects, you always want to lessen the suffering of your flesh, to expend yourself less, to sacrifice less, to pay less of a price. You are always holding something back. This is a deceitful attitude. Some people are calculating even when it comes to expending themselves for God. They say: "I have to live comfortably in the future. What if God's work never comes to an end? I can't offer up one hundred percent of myself to Him; I don't even know when the day of God will come. I need to be calculating, to make arrangements for my family life and my future before I expend myself for God." Are there many people who think this way? What disposition is it when one is calculating and makes contingency plans for themselves? Are these people loyal to God? Are they honest people? Being calculating and making contingency plans is not of one heart with God. It is a deceitful disposition, and the people who do this are acting in deceit. The attitude with which they treat God is certainly not an honest one. Some people are afraid that, while interacting or associating with them, their brothers and sisters will see through to their problems and say they are of small stature, or look down on them. So when they speak, they always try to give the impression that they are very zealous, that they long for God, and that they are keen to practice the truth. But inside, they are actually terribly weak and negative. They pretend to be strong so that no one can see through them. This is also deceit. In short, in anything you do, whether in life or in the performance of a duty, if you engage in falsehood and pretense or use false appearances to beguile or deceive others and make them esteem and worship you, or not look down on you, this is all deceit. Some women adore their husbands, when in fact, their husbands are demons and nonbelievers. Afraid that her brothers and sisters will say her affections are too strong, such a woman will be the first to say: "My husband is a demon." But, in her heart, she says: "My husband is a good man." The former is what she says with her mouth—but that is just for the others to hear, so they think she has discernment toward her husband. What she really means is: "Don't bring this matter to light. I'll express this

view first so there's no need for you to mention it. I've already exposed my husband as a demon, so that means I've let go of my affections and you won't have anything to say about it." Isn't that being cunning? Isn't that a facade? If you do this then you are deceiving people and misleading them by putting up a front. You are playing games, playing tricks at every turn, so that what others see is your false image, not your true face. This is sinister; this is man's deceitfulness. Since you've acknowledged that your husband is a demon, then why not divorce him? Why not reject that demon, that Satan? You say that your husband is a demon, but continue spending your life with him—this shows that you like demons. You say with your mouth that he is a demon, but you don't admit that in your heart. This means that you are deceiving others, hoodwinking them. It also shows that you are in cahoots with demons, that you are shielding them. If you were someone who could practice the truth, you would divorce your husband as soon as you acknowledged that he was a demon. Then you could bear witness, and it would show you were drawing a clear line between you and the devil. But unfortunately, not only have you failed to draw that line, you are living out your days with a demon, and misleading the brothers and sisters with lies and deceit. This proves that you are of the same ilk as the devil, that you are another lying demon. They say a woman follows the man she marries, whether he be a cock or a dog. Since you married a demon and never turned your back on him, that proves that you are also a demon. You are of the devil, but you say that your husband is a demon to prove that you are of God—isn't this a tactic of lying and deception? You are well aware of the truth, but still use such means to pull the wool over others' eyes. This is insidious; this is deceitful. All those who are insidious and deceitful are demons through-and-through.

Everyone has a corrupt disposition. If you do some introspection, you'll clearly see some states or practices in which you give others a false impression or act deceitfully; all of you have times when you put on an act or are hypocritical. Some people say: "Then why haven't I noticed? I'm a guileless person. I've been bullied and swindled to no end in this world, and I've never once been deceitful. I just say whatever's on my heart." That still doesn't prove that you're an honest person. It's possible you're just unintelligent, or not very educated, or maybe you're easily pushed around in groups, or maybe you're an inept coward lacking wisdom in your actions, possessing few skills, and on a lower rung in society—it still doesn't mean that you're an honest person. An honest person is one who can accept the truth—not a pitiable wretch, a good-for-nothing, an idiot, or a guileless person. You should be able to discern these things, right? I often hear some people say: "I never tell lies—I'm always the one being lied to. I'm always getting pushed around by people out there. God said He lifts the needy up from the dunghill, and I am one of those people. This is God's grace. God takes pity on people like us, guileless people who are not welcome in society. This truly is God's compassion!" God saying He lifts the needy up from the dunghill does have a practical side to it. Although you can recognize that, it doesn't prove that you're an honest person. In fact, some people are

just morons, idiots; they're fools with absolutely no skills, low in caliber, and with no understanding of the truth. That kind of person has absolutely no connection to the honest people that God speaks of. It is the case that God lifts the needy up from the dunghill, but idiots and fools aren't the ones being lifted. Your caliber is innately very low, and you are an idiot, a good-for-nothing, and even though you were born into a poor family and are a member of society's lower class, you are still not a target for God's salvation. Just because you've suffered a lot and endured discrimination in society, just because you've been pushed around and cheated by everyone, don't think that makes you an honest person. If you think that, then you are sorely mistaken. Have you been holding on to any misunderstandings or misconceptions of what an honest person is? Have you gained some clarity with this fellowship? Being an honest person isn't like people think it is; it isn't being a straight talker who refrains from equivocation. A person might naturally be very straightforward, but that doesn't mean that they don't engage in trickery or deceit. All corrupt humans have corrupt dispositions that are cunning and deceitful. When people live in this world, under Satan's influence, governed and controlled by its force, it is impossible for them to be honest. They can only become ever more deceitful. Living amid a corrupt humankind, being an honest person certainly involves many difficulties. We are likely to be mocked, vilified, judged, even excluded and driven out by unbelievers, devil kings, and living demons. So, is it possible to survive as an honest person in this world? Is there any room for us to survive in this world? Yes, there is. There is certainly room for us to survive. God has preordained and chosen us, and He surely opens up a way out for us. We believe in God and follow Him entirely under His guidance, and we live entirely by the breath and life He bestows. Because we have accepted the truth of God's words, we have new rules for how to live, and new goals for our lives. The foundations of our lives have been changed. We have adopted a new way of living, a new way of comporting ourselves, entirely for the sake of gaining the truth and being saved. We have adopted a new mode of living: We live in order to perform our duties well and satisfy God. This has absolutely nothing to do with what we physically eat, what we wear, or where we live; it is our spiritual need. Many people feel that being an honest person is too difficult. One part of this is that getting rid of a corrupt disposition is really hard. On top of that, if you're living among unbelievers—and especially if you're working with them—then being an honest person and telling the truth can get you laughed at, slandered, judged, even ostracized or driven out. That creates challenges for our survival. Many people say: "Being an honest person isn't viable. I'll be at a disadvantage if I speak frankly, and I won't get anything done without telling lies." What sort of perspective is this? That's the perspective and the rationale of a deceitful person. They say false, deceitful things entirely to protect their own status and interests. They're not willing to be honest people and tell the truth for fear of losing those things. All of corrupt humanity is like that. No matter how learned they are, how high or low their status, whether they're an official or common citizen, whether they're a celebrity or an average person, they all constantly lie and cheat, and no one is trustworthy. If these corrupt dispositions aren't resolved, they'll continue to lie and cheat all the time, and be full of a deceitful disposition. Can they achieve true submission to God like this? Can they gain God's approval? Absolutely not.

Do you feel like being an honest person is hard to do? Have you ever tried to put it into practice? In what respects have you practiced and experienced being an honest person? What principles were your practices based on? What level of experience do you have of this at the moment? Have you reached the point where you are basically an honest person? If you have achieved this, that's wonderful! We should be able to see from God's words that, in order to save and transform us, He does not merely do some preparatory work or work to show what the future may hold, after which He is done. Nor does He alter people's external behavior. Rather, He wants to change every single person, starting from the innermost depths of their hearts, from their dispositions and from their very essences, and transform them at the source. Given that this is how God works, how should we then act toward ourselves? We should take responsibility for what we seek, for our dispositional change, and for the duties that we should do. We should be serious in everything we do, without letting things slide, and be able to hold everything up for dissection. Every time you finish doing something, even if you believe it was done correctly, it may not necessarily be in line with the truth. It must also be analyzed, and must be compared, verified, and discerned according to God's words. This way, whether it was correct or mistaken will become clear. Moreover, the things you think you did wrong must also be analyzed. This requires the brothers and sisters to spend more time together fellowshiping, seeking, and helping each other out. The more you fellowship, the brighter your heart will be, and the more you will understand the truth principles. This is God's blessing. If none of you open your heart, and you all cover up yourselves, hoping to leave a good impression in the minds of others and wanting them to think highly of you and not scoff at you, then you will not experience true growth. If you always disguise yourself and never open up in fellowship, you won't receive the enlightenment of the Holy Spirit, and you won't be able to understand the truth. What will be the result then? You will live in darkness forever, and you will not be saved. If you want to gain the truth and change your disposition, you must pay a price to gain the truth and practice the truth, and you must open your heart and fellowship with others. This is beneficial to both your life entry and your dispositional change. Discussing your experience and understanding in gatherings benefits you and others. How will it turn out if none of you talk about your self-knowledge, or your experiences and understanding; if none of you dissect yourselves or open up; if you all excel at speaking words and doctrines, with none of you sharing your understanding of yourselves, and with none of you having the courage to bring to light what little self-knowledge you possess? You'll all get together and exchange some polite words and pleasantries, you'll flatter and boast to each other, and say disingenuous things. "Oh, you've been pretty good lately. You've made some changes!"

"You've shown such great faith recently!" "You're so passionate!" "You've expended so much more than I have." "Your contributions are greater than mine!" This is the kind of situation that develops. Everyone flatters and boasts to each other, and nobody is willing to bring out their true self for dissection, for everyone to discern and understand. Can there be a true church life in this kind of environment? No, there cannot be. Some people say: "I've lived church life for quite a few years. I've always been content and I've enjoyed it. In gatherings, the brothers and sisters all like praying and singing hymns to praise God. Everyone is moved to tears by the prayers and hymns. Sometimes things get emotionally charged and we're all hot and sweaty. The brothers and sisters sing and dance; it's such a rich, colorful church life, and it's so enjoyable. It really embodies the work of the Holy Spirit! After that, we eat and drink God's words, and we feel that God's words speak straight to our hearts. Everybody's really enthusiastic every time we fellowship." A few years of this kind of church life is really enjoyable for everyone, but what comes of it? Hardly anyone actually enters into the truth reality, and hardly anyone can describe their experiences to bear witness to God. They have lots of energy for reading God's words, singing and dancing, but when it comes time to fellowship the truth, some people become disinterested. No one talks about their experience of becoming an honest person; no one dissects themselves, and no one lays bare their own corrupt disposition for others to know and to discern, for their benefit and edification. No one fellowships on their actual experiential testimony to glorify God. Several years of church life are frittered away just like that, singing and dancing, feeling happy, full of enjoyment. You tell Me: Where does this happiness and enjoyment come from? I'd say that it's not what God wants to see or what satisfies Him, because what He wants to see is a change in people's life dispositions, and people living out the truth reality. God wants to see this reality. He doesn't want you to clutch your hymnals, singing and dancing in praise of Him when you're in gatherings or feeling passionate—that's not what He wants to see. On the contrary, God is sad, pained, and anxious when He sees this, because He has spoken thousands upon thousands of words, but not one single person has truly carried and lived them out. This is just what worries God. You often feel quite complacent and self-satisfied with a little peace and happiness from your church life. You praise God and gain some enjoyment, a wisp of comfort or some spiritual fulfillment, and then believe that you've practiced your faith well. You cling to these illusions, treating them as capital, as the biggest takeaway from your faith in God, and accept them in place of a change in your life disposition and an entry onto the path of salvation. That way, you think that there's no need to pursue the truth or pursue being an honest person. There's no need to reflect on yourself or dissect your problems, or practice and experience God's words. This is now getting into dangerous territory. If people continue this way; if, when God's work draws to a close, they still haven't become honest people or managed to do their duty well enough; if they haven't achieved true submission to God and can still be misled and controlled by antichrists; if they haven't escaped Satan's influence; if they haven't met these requirements given to them by God, then they are not people whom God will save. That is why God is concerned.

People are always really enthusiastic when they're new to faith. When they hear God fellowship the truth, especially, they think: "Now I understand the truth. I've found the true way. I'm really happy!" Every day feels as joyful as celebrating the New Year or a wedding; every day they are looking forward to someone hosting a gathering or fellowshiping. But after a few years, some people lose their fervor for church life and lose their fervor for believing in God, too. Why is that? It's because they only have a superficial, theoretical understanding of God's words and the truth. They haven't truly entered into God's words, or personally experienced their reality. Just as God says, many people look at the sumptuous food at the banquet, but most of them are just coming to take a look. They do not pick up the delicious food provided by God and eat it, tasting it and using it to replenish their bodies. This is what God detests, and what worries Him. Isn't this the kind of state you're currently in? (Yes.) I fellowship with all of you frequently to help you out. What most concerns Me is that, after listening to these sermons and having your spiritual needs met, you'll do nothing to put them into practice and will think nothing more of them. In which case, all I've said would have been in vain. No matter what sort of caliber someone has, you'll be able to tell whether or not they are someone who loves the truth after two or three years of faith. If they are someone who loves the truth, then sooner or later they will pursue it; if they are not someone who loves the truth, they won't hold up for long, and will be exposed and cast out. Are you actually lovers of the truth? Are you willing to become honest people? Will you be able to change in the future? How much of this will you personally carry out after this fellowship? How much of this will produce results in you, really? All of that is unknown; it will be revealed in the end. It has nothing to do with how fervent someone is or how much suffering they can take when they are new to the faith. The key is whether or not they love the truth, and whether or not they can accept the truth. Only those who love the truth will mull it over after hearing a sermon. Only they will ponder how to put God's words into practice, how to experience them, how to apply them in their daily lives, and how to live out the truth reality in God's words to become someone who truly submits to God. That is why those who love the truth will ultimately gain the truth. Those who don't love the truth might accept the true way; they might gather and listen to sermons every day and learn some doctrine, but the moment they encounter hardship or trials, they become negative and weak, and may even renounce their faith. As believers, whether or not you can enter into the truth reality depends on your attitude toward the truth and what the goal of your pursuit is: whether or not it really is to gain the truth as your life. Some people equip themselves with the truth in order to help others, to serve God, or to lead the church well. That's not bad, and it means that those people shoulder something of a burden. But if they don't focus on their own life entry or on practicing the truth, and if they don't seek the truth to resolve problems, then can they enter into the truth reality? That would be impossible. How can they help others if they don't possess the truth reality? How can they serve God? Can they do church work well? That, too, would be impossible. It doesn't matter how many sermons you have listened to or what path you have chosen. I will share the correct perspective with you: No matter what duty you do, whether you are a leader or a regular follower, you must primarily put your effort into God's words. You must read them and think them over earnestly. You must first gain an understanding of all the truths that you need to know and practice; hold yourself up to them and carry them out for yourself. You have not gained a truth until you have first understood it and entered into reality. If you always explain the doctrine that you understand to others, but you are unable to put them into practice or experience them, then this is a mistake—this is foolishness and ignorance. You should practice and experience God's words as the truth, gradually coming to understand a great deal of truths. Then you will start to get better and better results in your duty, and have many experiential testimonies to share. This way, God's words will become your life. You will be sure to do your duty well, and you will also be able to complete the commission God has given to you. If you always want to hold others up to these words, apply them to others, or use them as capital in your work, then you'll be in trouble. In doing this, you are taking exactly the same path as Paul. Since this is your perspective, you are surely treating these words as doctrine, as theory, and you want to use these theories to deliver speeches and get work done. This is very dangerous—this is what false leaders and antichrists do. If you view your own state according to God's words, first reflecting on and gaining an understanding of yourself, and then putting the truth into practice, you will reap the rewards and enter into the truth reality. Only then will you be qualified and have the stature to do your duty well. If you don't have practical experience of God's work and His words; if you have no life entry at all and can only recite words and doctrines, then even if you do the work, you will be doing it blindly, achieving nothing concrete. Ultimately you will become a false leader and an antichrist, and you will be cast out. If you understand an aspect of the truth, you should first hold yourself up against it for comparison and implement it in your life, so that it becomes your reality. Then you will certainly gain something and be changed. If you feel that God's words are good, that they are the truth and have reality, but you do not contemplate or try to understand the truth in your heart, nor practice and experience it in your practical life, instead just writing it down in a notebook and stopping there, then you will never understand or gain the truth. When you read God's words or hear sermons and fellowship, you must ponder and hold yourself up against them, linking them with your own states, and using them to resolve your own problems. Only by implementing the words in this way can you genuinely gain something from them. Is this what you practice after you have heard a sermon? If it is not, then God is not in your lives, nor are His words, and you have no reality in your belief in Him. You are living outside of God's words, like unbelievers. Anyone who believes in God, but cannot apply His words in real life in order to practice and experience them does not really believe in

God—they are a nonbeliever. Those who cannot practice the truth are not people who obey God, they are people who rebel against Him and resist Him. Without bringing God's words into one's real life, they have no way to experience God's work. And if one does not experience God's work or the judgment and chastisement of His words in their real life, they have no way to gain the truth. Do you understand this? If you can comprehend these words, then that would be best—but no matter how you comprehend them, no matter how much you understand, the most crucial thing is that you should bring God's words and the truths that you do understand into your real life, and practice them there. This is the only way for you to grow in stature and for your disposition to change.

When God expresses truths or puts forward His requirements of people, He will always point out principles and paths of practice for them. Take being an honest person, for example, like we were just talking about: God has given people a path, telling them how to be honest people and how to practice the principles of being honest people, in order for them to get on the right track. God said, "If you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness." The implication here is that He requires us to take what we think to be secret or private and reveal it, to present it for dissection. This is what you haven't thought of: You didn't understand or know that God said this to have you practice this way. Sometimes you act with cunning, deceptive intent, and so your actions and intents should be changed. Perhaps no one perceives the cunning or deceptive nature in your words—but don't pat yourself on the back. You should come before God and examine yourself—you can fool people, but you can't fool God. You need to pray, lay bare and dissect your intents and methods, reflect on whether these intents of yours would be pleasing to God, or whether they would be disgusting to Him, whether you can lay them bare, whether they are hard to talk about, and whether they accord with the truth. With this kind of dissection and analysis you will discover that, in fact, this matter is not in line with the truth; this kind of behavior is hard to bring out into the light, and it disgusts God. Then, you change this behavior. How does this fellowship of Mine make you feel? Some of you probably feel worried. You think: "Believing in God is really complicated. It's been hard enough to get this far—now I have to start all over?" The reality is, now God has come, and He has begun leading mankind to enter into the truth reality. This is the beginning as a believer, and as a person. If you would make a good start, you must build a solid foundation in your faith, first learning the truths of visions and the significance of following God, and then focusing on practicing the truth and doing your duty well. This way, you can enter into the truth reality. If you only focus on speaking words and doctrines and establish a foundation based on those things, that becomes a problem. It's like building the foundation of a house on sand: No matter how tall you build it, it will always be in danger of collapsing, and it will not last. However, there is one commendable thing about all of you at this point, which is that you can understand what

I fellowship with you about and are willing to listen to it. This is good. Pursuing the truth and entering into reality is what matters most, and the rest is secondary. As long as you know this, it won't be hard to get onto the right track in your faith. To walk the path of pursuing the truth, you must first know yourself—you must be clear about what corrupt dispositions you possess and what your shortcomings are. Then you will understand the importance of equipping yourself with the truth, and you will be able to quickly seek the truth to resolve problems. Time waits for no man! Once you have addressed your problems with life entry and you possess the truth reality, you will have a greater sense of inner peace. No matter how great the disasters are, you will not feel afraid. If you fritter away these last few years without pursuing the truth, and when things come up, you still tend to go into a daze, and you remain in a passive state of waiting, nor can you use the truth to resolve your problems, but still live by worldly philosophies and corrupt dispositions, then how piteous that would be! If, when the day comes on which the disasters are great, you don't possess a sliver of the truth reality, you will regret not having pursued the truth or done your duty well, not having gained any of the truth at all. You will be living in a constant state of anxiety. Right now, the Holy Spirit's work waits for no man. In their first few years of faith, He gives people some grace, some mercy; He gives them help and sustenance. If people never change and never enter into reality, but are content with the words and doctrines they know, then they are in danger. They have already missed out on the Holy Spirit's work, and have missed out on the last chance at God's salvation and perfection of mankind. They can only fall into disasters, weeping and gnashing their teeth.

When you first start building a foundation in your faith, you should firmly set foot on the path of pursuing the truth. You should be on the starting line for entering into the truth reality, not the starting line of reciting words and doctrines. You should be focused on entering into the truth reality, seeking and practicing the truth in all things, being able to put the truth into practice in all things and use it as a comparison for everything. You should ponder how to practice the truth, what the principles of practice are, and what sort of practice of the truth will meet God's requirements and satisfy God. However, people are too lacking in stature. They are always asking about things that are unrelated to practicing the truth, that are unrelated to self-knowledge or being an honest person. Isn't that pathetic? Doesn't that show small stature? Some people accepted this step of God's work as soon as He began it, and have been believers right up to the present day. But they still don't understand what the truth reality is, or what practicing the truth is. Some say, "I've given up my family and career for my faith and been through quite a bit. How could You say I don't have any truth reality? I've left my family behind—is that not reality? I've given up my marriage—is that not reality? Isn't all of that an expression of putting the truth into practice?" On the outside, you have given up the secular world, and given up your family to believe in God. But does that mean you have entered into the truth reality? Does it mean you are an honest person, one who submits to God? Does it

mean that your disposition has changed, or that you are someone who possesses the truth, or humanity? It certainly does not. These outward actions of yours may seem nice to other people—but they don't mean that you are practicing the truth or submitting to God, and they certainly don't mean that you are entering into the truth reality. People's sacrifices and expenditures are too adulterated, and people are all controlled by the intent to receive blessings, and they have not been purified through trials and refinement. That's why so many are still perfunctory in their duties and don't get any actual results; they even disrupt, disturb, undermine, and cause all sorts of trouble to the church's work. They give no thought to repentance and keep spreading negativity, telling lies, and twisting the facts to argue their own case, even as the church clears them out. Some people believe for a decade or two, but still run amok and do all sorts of evil. They are then cleared out or expelled by the church. The fact that they can do so many terrible things is adequate proof that they have terrible character, that they are too crooked and cunning, and they are not at all guileless, obedient, or submissive. This is because they have never cared much for practicing the truth and being an honest person. They see faith in God as a matter of: "As long as I give up my family, expend myself for God, suffer, and pay a price, God should commemorate my deeds, and I should receive His salvation." This is just whimsy and wishful thinking. If you want to receive salvation and truly come before God, first you must come to God in seeking: "Oh God, what should I put into practice? What is Your standard for saving people? What type of people do You save?" This is what we should seek and know above all. Establish your foundation upon the truth, put effort into the truth and into reality in everything, and then you will be a person who possesses a foundation, who possesses life. If you establish your foundation upon words and doctrines, never putting any truth into practice or putting effort into any truth, then you will be someone who never possesses life. When we practice being an honest person, we have the life, reality, and essence of an honest person. We then have the practice and the behavior of an honest person, and at the least, that honest side of us will bring God joy, and He will approve of it. However, we still often display lies, trickery, and deceitfulness, which need to be cleansed. That's why we need to continue seeking and not get stuck in a rut. God is waiting for us, giving us a chance. If you never make plans to become an honest person, if you never seek how to speak honestly and from the heart, how to do things without the adulteration of artifice or deception, how to behave like an honest person, then there's no way you will live with an honest human likeness or enter into the truth reality of being an honest person. If you have entered into the reality of a certain aspect of the truth, then you have gained that aspect of the truth; if you do not possess that reality, then you don't possess that life or stature. In the face of trials and temptation, or when you receive a commission, if you don't have any reality at all, you will easily stumble and make mistakes; you will be prone to offending and disobeying God. You won't be able to help yourself. Many people run amok in their duties, refusing to take advice and remaining incorrigible, seriously disrupting and

disturbing the church's work and seriously harming the interests of God's house. These people are cleared out or expelled in the end—this is the inevitable outcome. But if you are currently practicing the truth to be an honest person, your experiential testimony as an honest person is approved by God. No one can take that away from you, and no one can strip you of this reality, of this life. Some people ask, "I've already been an honest person for a long time. Can I turn back into a cunning person?" If you have cast off your corrupt disposition; if you possess the truth reality of being an honest person; if you're living out a human likeness and despise artifice, deceitfulness, and the world of unbelievers in your heart, then you cannot return to being under Satan's power. This is because you are able to live according to God's words; you are already living in the light. Changing from a cunning person into an honest one is not easy. Turning back into a cunning person from being an honest person that God truly delights in would be impossible, even more difficult. Some people say: "I have several years of experience of being an honest person. I tell the truth most of the time and I'm fairly honest. But here and there I say something that is untrue, indirect, or cunning." This is a much easier problem to fix. As long as you focus on seeking the truth and striving for the truth, there's no need to worry about being unable to change in the future. You'll certainly continue to improve. Just like a seedling planted in the earth, if you water it on time and give it daily sunlight, you don't need to worry about whether it will bear fruit later on, and there will certainly be a harvest in the fall. What you should be most concerned about now is this: Have you had any entry into being an honest person? Are you telling fewer and fewer lies? Can you say that you are, on the whole, an honest person now? These are the key questions. If someone says: "I know that I'm a deceitful person, but I've never practiced being honest," then you don't have any of the reality of being an honest person. You need to work hard, to take out for dissection every little facet of your life, all your various behaviors, all the ways you practice deceitfulness, and your treatment of others. Before you dissect these things, you may feel very pleased with yourself, very self-satisfied for having done what you've done. But once you dissect them in comparison with God's words, you will be shocked, "I didn't realize I'm so vile, so malicious and insidious!" You will discover your true self, and truly recognize your difficulties, your flaws, and your deceitfulness. If you don't do any dissection, and forever think of yourself as an honest person, someone free of trickery, yet you still call yourself a deceitful person, then you will never change. If you don't dig up those despicable, evil intents in your heart, then how will you see your ugliness and corruption? If you don't reflect on and dissect your corrupt states, will you see the truth of how deeply corrupted you are? Without any understanding of your corrupt disposition, you won't know how to seek the truth to resolve problems; you won't know how to pursue the truth and enter into reality according to God's requirements. That's the true meaning behind the phrase: "You will never have reality if you don't practice the truth."

Everything that God says is the truth—every last word has the truth reality, and it is all the reality of positive things. People just need to bring God's words into their daily

lives to practice and enter into. Every word from God is aimed at what mankind needs, and every word is for people to compare themselves against. They are not meant to be glanced over in passing, nor are they meant to satisfy some spiritual needs of yours, nor for you to pay lip service to or to meet your needs to talk about words and doctrines. Each word of God possesses the reality of the truth. If you don't put God's words into practice, you will have no way of entering into the truth reality—you will always be someone who has no connection to reality. If you practice being an honest person, then you will have the reality of being honest and you will be able to live out a true state of being an honest person, rather than just putting up false pretenses. You'll also be able to understand what sort of person is honest and what sort of person isn't, and why God detests deceitful people. You'll truly understand the significance of being an honest person; you will experience what God feels about when He requires people to be honest, and why He requires that of people. When you find that you are full of cunning, you'll hate your deceitfulness and crookedness. You will hate how shamelessly you lived by your deceitful, crooked disposition. You will thus be eager to change. This way, you will feel more and more that being an honest person is the only way to live out a normal humanity and to live with meaning. You will feel that God requiring people to be honest is incredibly meaningful. You will feel that only by doing this can you meet God's will, that only honest people will gain salvation, and that what God said is entirely accurate! You tell Me: Is God's requirement for people to be honest meaningful? (Yes, it is.) Then, starting from now, you should dissect the deceitful and crooked parts of yourselves. Once you've dissected them, you will discover that behind everything deceitful there is an intent, a certain goal, and a human ugliness. You'll discover that this deceit reveals people's foolishness, selfishness, and despicableness. When you discover that, you will see your true face, and when you see your true face, you will hate yourself. When you start to hate yourself, when you really know what sort of thing you are, will you keep flaunting yourself then? Will you keep boasting at every turn? Will you always be wanting compliments and praise from others? Will you still say that God's demands are too high, that there's no need? You won't act that way, and you won't say such things. You will agree with what God says, and give an "Amen." You will be convinced with your heart and mind, and with your eyes. When this happens, it means that you have begun practicing God's words, you've entered into reality, and you've started to see results. The more you put God's words into practice, the more you will feel how accurate and how necessary they are. Let's say you don't put them into practice. Instead you always just blather on, "Oh, I'm dishonest, I'm deceitful," and yet when faced with a situation, you still act deceitfully, all the while thinking that this doesn't count as deceitfulness, considering yourself as still honest and just letting the affair pass like that. And the next time something comes up, you again resort to tricks and engage in crookedness and deceitfulness, lying as soon as you open your mouth. Afterward, you wonder, "Was I crooked and deceitful again? Was I lying again? I don't think that counts," and you pray before God, "God, You see how I always resort to schemes, and am always crooked and deceitful. Please forgive me. I won't be that way next time; if I am, please discipline me," just touching upon these matters lightly, glossing over them. What kind of person is this? This is someone who doesn't love the truth and isn't willing to put it into practice. You may have paid a bit of a price or spent some time performing your duty, serving God, or listening to sermons. You may also have sacrificed some working hours and made a bit less money. But in fact, you haven't remotely put the truth into practice, and you haven't taken the matter of practicing the truth seriously. You have been superficial and careless, never thinking much of it. If you only go through the motions when practicing the truth, that proves your attitude toward the truth isn't one of love. You are someone who isn't willing to put the truth into practice; you are distant from and sick of the truth. Your faith is undertaken in order to gain blessings, and the only reason you haven't walked away from God is because you're afraid of being punished. So you muddle through in your faith, seeking to preach the words and doctrines to make yourself look good, learning some spiritual vocabulary and some popular hymns, learning some catchphrases for fellowshiping on the truth and buzzwords related to your faith. You adorn yourself like a spiritual person, thinking that you're someone who conforms to God's will and is worthy of being used by Him. You become complacent and forget yourself. You get taken in and fooled by this surface-level image, these hypocritical behaviors. You are fooled by these until you die, and though you think that you will ascend into heaven, in fact, you will descend into hell. What meaning is there in that kind of faith? There is nothing real in this so-called "faith" of yours. At most, you have acknowledged that there is a God, but you have not entered any bit of the truth reality. So, in the end, your outcome will be the same as unbelievers—you'll go to hell, with no good outcome. God said, "What I ask for is not bright, lush flowers, but bounteous fruit." No matter how many flowers you have or how pretty they are, God doesn't want them. Which is to say that, no matter how nicely you speak or how much you appear to expend, contribute, or sacrifice, this is not what God takes joy in. God only looks at how much truth you have actually understood and put into practice, how much of the truth reality in God's words you have lived out, whether there has been true change in your life disposition, how much genuine experiential testimony you have, how many good deeds you have prepared, how much you have done to satisfy God's will, and whether you've performed your duty up to standard. These are the things that God looks at. When people don't understand God and don't know His will, they always misinterpret it and present Him with some superficial things as a way to settle accounts with Him. They say, "God, I've been a believer for many years. I've traveled all over the place, preached the gospel and converted so many people. I can recite several passages of Your words and sing quite a few hymns. When something big or something difficult comes up, I always fast and pray, and I read Your words all the time. How could I not be conforming to Your will?" Then God says to them: "Are you an honest person now? Has your deceitfulness

changed? Have you ever paid any price to become an honest person? Have you ever brought before Me all the deceitful things you've done, all the ways you've shown deceit, and brought them to light? Are you being less dishonest with Me? Do you recognize when you make false oaths or empty promises to Me, or say nice things to fool me? Have you let go of these things?" When you think on that and find you haven't let go of these things at all, you will be left dumbfounded. You will be alerted to the fact that you have no way to settle accounts before God. I expose your corrupt state to allow you to know yourselves; I talk this much so that you can put the truth into practice and enter into reality. No words, no fellowship or truths are for people to recite far and wide; they are to be put into practice. Why are you always being told to accept the truth and put it into practice? It is because only the truth can cleanse your corruption and change your outlook on life, and your values, and only the truth can become someone's life. When you accept the truth, you must also put it into practice for it to become your life. If you believe that you understand the truth but haven't practiced it, and it hasn't become your life, then you cannot possibly change. Since you haven't accepted the truth, there's no way for your corrupt disposition to be cleansed. If you cannot practice the truth, you will not change. Finally, if the truth has not taken root in your heart and it has not become your life, then when your time as a believer is coming to a close, your fate and outcome will be decided. In light of this fellowship, are all of you feeling some urgency to put the truth into practice? Don't wait for three years, five years, or beyond, and only then start to practice it. There's no such thing as being too early or too late when it comes to practicing the truth; if you practice it soon, you will change soon, and if you practice it later, you will change later. If you miss your chance at the Holy Spirit's work and God's perfection of mankind, you will be in danger when the great disasters come. Then, when God's work to save mankind concludes, there won't be any chances left at all. If, after you've lost your chance, you say: "I didn't put any effort in then, but I'll start to practice this now," it will be too late, and it'll be unlikely that you will be perfected by God. That's because the Holy Spirit won't be working anymore, and your understanding of all things, of all truths, will be very shallow. There are all sorts of situations arising now, and through fellowshiping on the truth, your faith is growing and you have more drive to follow God. If there weren't any situations for a while, you would certainly become negative and undisciplined, drifting further and further from God. You would become just like those in the religious world, just observing the formats of gatherings and religious ceremonies, utterly without the truth reality. Then what good would it do you to beat your chest and wail?

Tell Me, is it exhausting to live alongside deceitful people? (It is.) Are they not exhausted, too? In fact, they are also tired, but they do not feel their tiredness. This is because deceitful people and honest people are different: Honest people are simpler. Their thoughts are not so complicated, and they say what they think. Deceitful people, on the other hand, always have to speak in a roundabout way. They say nothing directly—instead, they are always playing deceitful games and covering up their lies.

They are always exercising their minds, always thinking, afraid that if they are at all negligent, they will let something slip. To what extent do some people play deceitful games? No matter who they are interacting with, they are always trying to see who is more calculating, who is smarter, who is on top, and ultimately their competitiveness becomes neurosis. They cannot sleep at night, yet they do not feel pain, and even think this is normal. Have they not then become living demons? When God saves people, He allows them to cast off Satan's influence and their corrupt dispositions, to become honest people, and live by His words. To live as an honest person is freeing and liberating, and much less painful. It is the happiest of lives. Honest people are simpler. They say what is in their hearts, and they say what they are thinking. In their words and actions, they follow their conscience and reason. They are willing to strive for the truth, and when they understand it, they put it into practice. When they cannot see through a matter, they are willing to seek the truth, and then they do whatever accords with it. They seek God's will everywhere and in everything, and then follow it in their actions. There may be a few areas in which they are foolish and must equip themselves with the truth principles, and this requires them to constantly grow. Experiencing in this way means that they can become honest, wise people and conform entirely to God's will. But deceitful people are not like this. They live by satanic dispositions, demonstrating their corruption, yet fearing that others may find something to use against them in their doing so. So, they use crooked and deceitful tricks in response. They are afraid of a time when everything will be revealed, so they use every means they can to fabricate lies and cover them up, and when a gap appears, they tell more lies to fill it. Always lying and covering up their lies is that not an exhausting way to live? They are always racking their brains to think up lies and cover up for them. It is just too taxing. That is why deceitful people, who spend their days devising lies and covering them up, have such exhausting and painful lives! It is different, however, with honest people. As an honest person, one does not have so much to consider when one speaks and acts. In most cases, an honest person can just speak truthfully. It is only when a specific matter touches on their interests that they work their minds a bit harder—they may lie a little to protect their interests, to maintain their vanity and pride. These kinds of lies are limited, so speaking and acting are not so exhausting for honest people. The intents of deceitful people are much more complicated than those of honest people. Their considerations are too multifaceted: They must consider their prestige, their reputation, profit, and status; and they must protect their interests—all this, without letting others see any flaws or giving the game away, so they must rack their brains to come up with lies. Moreover, deceitful people have great, excessive desires and many demands. They have to devise ways to achieve their goals, so they must continue to lie and cheat, and as they tell more lies, they need to cover up more lies. That is why the life of a deceitful person is so much more exhausting and painful than that of an honest person. Some people are relatively honest. If they can pursue the truth, reflect on themselves regardless of what lies they have told, recognize

the trickery they have engaged in, whatever it was, viewing it in light of God's words to dissect it and understand it, and going on to change it, then they will be able to rid themselves of much of their lying and trickery in no more than a few years. They will then have become a person who is basically honest. Living like this not only makes them free from much pain and exhaustion, it also brings them peace and happiness. In many matters, they will be free of the constraints of prestige, profit, status, of vanity and pride, and will naturally live a free and liberated life. Deceitful people, however, always have ulterior motives behind their speech and actions. They fabricate all manner of lies to beguile and trick others, and as soon as they are exposed, they think of ways to cover up their lies. Tormented in this way and that, they, too, feel that their lives are exhausting. It is exhausting enough for them to tell so many lies in every situation that they encounter, and having to then cover up those lies is even more exhausting. Everything they say is intended to accomplish a goal, so they expend a lot of mental energy on every word they speak. And when they have finished talking, they fear you have seen through them, so they must also rack their brains to hide their lies, doggedly explaining things to you, trying to convince you that they are not lying or deceiving you, that they are a good person. Deceitful people are apt to do these things. If two deceitful people are together, there is bound to be intrigue, conflict, and scheming. The wrangling will never end, resulting in a deeper and deeper hatred, and they will become archenemies. If you are an honest person with a deceitful person, these behaviors will certainly sicken you. If they just act that way here and there, you'll say that everyone has a corrupt disposition and that such things are hard to avoid. But if they act that way all the time, you'll be particularly nauseated and disgusted by these methods; you'll be disgusted by that side of them and the intentions they have. When you become so disgusted, you will be able to despise and reject them. This is a very normal thing. They cannot be interacted with unless they repent and show some change.

What do you say—isn't life exhausting for deceitful people? They spend all their time telling lies, then telling more lies to cover them up, and engaging in trickery. They bring this exhaustion upon themselves. They know that living like this is exhausting—so why would they still want to be deceitful, and not wish to be honest? Have you ever thought about this question? This is a consequence of people being fooled by their satanic natures; it stops them from ridding themselves of this kind of life, this kind of disposition. People are willing to accept being fooled like this and to live in this; they do not want to practice the truth and walk the path of light. You think that living like this is exhausting and that acting this way is unnecessary—but deceitful people think it absolutely necessary. They think that to not do so would cause them humiliation, that it would harm their image, their reputation, and their interests, too, and that they would lose too much. They treasure these things, they treasure their own image, their own reputation and status. This is the true face of people who do not love the truth. In short, when people are unwilling to be honest or practice the truth, it is because they do not love the truth. In their hearts, they treasure things like reputation and status, they like to follow worldly

trends, and live under the power of Satan. This is a problem of their nature. There are people, now, who have believed in God for years, who have heard many sermons, and know what believing in God is all about. But they still do not practice the truth, and have not changed one bit—why is this? It's because they do not love the truth. Even if they do understand a little of the truth, they are still not able to practice it. For such people, no matter how many years they believe in God, it will be for naught. Can people who do not love the truth be saved? It is absolutely impossible. Not loving the truth is a problem with one's heart, with one's nature. It cannot be resolved. Whether or not one can be saved in their faith mainly depends on whether or not they love the truth. Only those who love the truth can accept the truth; only they can undergo hardship and pay a price for the sake of the truth, and only they can pray to God and rely on Him. Only they can seek the truth and reflect and know themselves through their experiences, have the courage to forsake the flesh, and achieve the practice of the truth and submission to God. Only those who love the truth can pursue it in this way, walk the path of salvation, and gain God's approval. There is no path other than this one. It is very hard for those who do not love the truth to accept it. This is because, by their natures, they are sick of the truth and hate it. If they wanted to stop resisting God or to not do evil, it would be very difficult for them to do so, because they are of Satan and they have already become devils and enemies of God. God saves mankind, He does not save devils or Satan. Some people ask questions like: "I really do understand the truth. I just can't put it into practice. What should I do?" This is someone who does not love the truth. If someone does not love the truth, then they cannot put it into practice even if they understand it, because at heart, they are unwilling to do so and they do not like the truth. Such a person is beyond salvation. Some people say: "It seems to me that you lose out on a lot by being an honest person, so I don't want to be one. Deceitful people never lose out—they even profit from taking advantage of others. So, I would rather be a deceitful person. I'm not willing to let others know my private business, to let them grasp me or understand me. My fate should be in my own hands." By all means, then—try that and see. See what sort of outcome you wind up with; see who goes to hell and who gets punished in the end.

Are you willing to be honest? What do you plan to do after hearing these communions? What will you start with first? (I'll start by not lying.) This is the right way to practice, but not lying isn't easy. There are often intents behind people's lies, but some lies don't have any intent behind them, nor are they deliberately planned. Instead, they just come out naturally. Such lies are easy to resolve; it is lies with intents behind them that are difficult to resolve. This is because these intents come from one's nature and represent Satan's trickery, and they are intents that people intentionally choose. If someone does not love the truth, they will be unable to forsake the flesh—so they should pray to God and rely on Him, and seek the truth to resolve the issue. But lying cannot completely be resolved all at once. There will be the occasional relapse, even multiple relapses. This is a normal situation, and as long as you resolve each and every lie you

tell, and keep up with this, then the day will come when you will have resolved them all. The resolution of lying is a protracted war: When one lie pours out, reflect on yourself, and then pray to God. When another one comes out, reflect on yourself and pray to God again. The more you pray to God, the more you will hate your corrupt disposition, and the more you will long to practice the truth and live it out. Thus, you will have the strength to abandon lies. After a time of such experience and practice, you will be able to see that your lies have grown much fewer, that you are living with much greater ease, and that you need not lie or cover up your lies anymore. Though you may not speak much day to day, every sentence will come from the heart and be true, with very few lies. How will it feel to live like that? Will it not be freeing and liberating? Your corrupt disposition will not govern you and you will not be bound by it, and you will at least begin to see the results of being an honest person. Of course, when you come across special circumstances, you may sometimes let a small lie slip. There may be times when you encounter danger or trouble of some sort, or want to maintain your safety, at which times lying cannot be helped. Still, you must reflect on it, understand it and resolve the problem. You should pray to God and say: "There are still lies and trickery in me. May God save me from my corrupt disposition once and for all." When one is intentionally exercising wisdom, it does not count as a revelation of corruption. This is what one must experience to be an honest person. In this way, your lies will become ever fewer. Today you tell ten lies, tomorrow you might tell nine, the day after that you'll say eight. Later, you'll only say two or three. You'll tell the truth more and more, and your practice of being an honest person will come ever closer to God's will, His requirements, and His standards—and how good that will be! To practice being honest, you must have a path, and you must have an aim. First, resolve the problem of telling lies. You must know the essence behind your telling of these lies. You must also dissect what intents and motives drive you to speak these lies, why you are possessed of such intents, and what their essence is. When you have clarified all these issues, you will have thoroughly seen through the problem of lying, and when something befalls you, you will have principles to practice. If you carry on with such practice and experience, then you will surely see results. One day you'll say: "It's easy being honest. Being deceitful is so tiring! I don't want to be a deceitful person anymore, always having to think about what lies to tell and how to cover up my lies. It's like being a person with a mental illness, speaking in contradictions—someone who doesn't deserve to be called 'human'! That sort of life is so tiring, and I don't want to live like that anymore!" At this time, you'll have a hope of being truly honest, and it will prove that you have begun to make progress toward being an honest person. This is a breakthrough. Of course, there may be some of you who, when you begin to practice, will be mortified after speaking honest words and laying yourselves bare. Your face will go red, you will feel ashamed, and you will fear the laughter of others. What should you do, then? Still, you must pray to God and ask that He give you strength. You say: "Oh God, I want to be an honest person, but I'm afraid that people will laugh at me when I speak the truth. I

ask that You rescue me from the bondage of my satanic disposition; let me live by Your words, and be freed and liberated." When you pray like this, there will be ever more brightness within your heart, and you will say to yourself: "It's good to put this into practice. Today, I have practiced the truth. Finally, I've been an honest person for once." As you pray like this, God will enlighten you. He will work in your heart, and He will move you, allowing you to appreciate how it feels to be an honest person. This is how the truth must be put into practice. At the very start you will have no path, but through seeking the truth you will find a path. When people begin seeking the truth, they don't necessarily have faith. Not having a path is hard for people, but once they understand the truth and have a path of practice, their hearts find enjoyment in it. If they are able to practice the truth and act according to principles, their hearts will find comfort, and they will gain freedom and liberation. If you have some true knowledge of God, you'll be able to see all things in this world clearly; your heart will be illuminated, and you will have a path. Then you will gain complete liberation and freedom. At this time, you will understand what it means to put the truth into practice, to satisfy God, and to be a real person—and in this, you will be on the right track in your belief in God.

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The Path of Practice Toward Changing One's Disposition

What is dispositional change? Most people don't quite understand this. Dispositional change is the principal vision for believers in God. Achieving dispositional change is no simple matter. This is because God is not saving newly-created humans who are uncorrupted by Satan, but a group of humans who have been deeply corrupted by it, filled with satanic poisons and satanic dispositions, who are just like Satan, and are resisting and rebelling against God. Transforming a person's corrupt disposition is like treating someone with cancer. That's a complex process, isn't it? It requires surgery, long-term chemotherapy, and re-examination after a period of time. The process is truly complex. So, do not regard dispositional change as a simple matter. It is not the change in behavior or character that people imagine. It is not something that people achieve just because they want to. There are many processes involved in dispositional change processes that are explained very clearly in God's words. Therefore, from the very first day that you come to believe in God, you must understand how God saves people and the effect that He wants to achieve by saving them. If you want to pursue the truth and achieve dispositional change, you must change your erroneous views on belief in God. Believing in God does not require you to be a well-behaved, good person, or a law-abiding person, or to do many good deeds that win the approval of others. In the

past, people thought that believing in God and pursuing dispositional change meant being a people-pleaser—to outwardly have some human likeness, some culture, some patience, or else to have some superficial piety and love for other people, to help others and to give alms. In other words, to be what is considered a good person within human notions and imaginings. Everyone has such notions and things in their hearts—this is one aspect of satanic poisons. In the past, no one who believed in God could explain clearly the issue of dispositional change. They were unfamiliar with matters of faith—it wasn't something that they innately understood, or that they could understand after a few years of belief in Christianity. This is because God had not yet performed this aspect of His work, nor had He communicated this aspect of the truth. That's why many people, based on their notions and imaginings, considered faith to be a matter of making some changes to their superficial behavior and practices, and of changing some of their obviously erroneous viewpoints. Some even believed that having faith was about enduring greater hardships, not eating good food, or not wearing fancy clothes. Just like the Catholic nuns in Western countries in the past, who believed that faith in God simply meant enduring more hardship and enjoying fewer good things in their lives—to give money, when they had it, to the poor, or to do more good deeds and to help others. All their lives, they placed emphasis on suffering. They did not eat any good food; they did not wear any nice clothes. When they died, their clothes were worth only a few dollars. Their deeds may have been reported in the news around the world. What does this mean? It means that, in people's minds, only people such as these are good and virtuous; that only these people are considered by the religious world to have done good things and good deeds, that only they have undergone transformation and truly have conviction. And so, you all may be no exceptions, perhaps you also believe that faith in God must mean being a good person—someone who doesn't hit or insult others, who doesn't use bad language or do bad things, someone that, on the outside, people can see is a believer in God and someone who can glorify God. This is a mental state possessed by those who have just started to believe in God. They believe that this is dispositional change, and that this is the kind of person who is pleasing to God. Is this viewpoint correct? Only people who have just started out in their faith have such naive thoughts. Once one has understood some truths, these kinds of thinking will soon disappear. No matter how deeply this viewpoint was rooted in your heart before, you have not yet uncovered its errors and deviations. No matter how many years you have believed in God, these erroneous viewpoints have not been thoroughly resolved. From this, it is clear that few people truly understand what dispositional change is, nor do they understand what it means to truly believe in God, how to be a real person, what kind of person is pleasing to God, or what kind of person God finds acceptable, and what kind of person God wants to gain. If you don't understand these things, it shows that you haven't laid a solid foundation on the true way. Those human notions, imaginings, and subjective thoughts still dominate your thinking and your viewpoints.

Some people say: "I feel that I still haven't changed. I get angry if my child is disobedient, or if my husband does something that I don't like. When I see unbelievers not believing in God, I despise them. Are these not still revelations of corruption and a lack of dispositional change?" Is this statement correct? (No, it isn't.) What's wrong with it? It only focuses on outward behavior. Tell Me, when God speaks of dispositional change, does He mean a change in a person's character or temperament? Absolutely not. Some people believe that dispositional change is just a change in character, and think that being particularly patient and never losing one's temper is dispositional change, but this is a grave mistake. Most people cannot see the issue of dispositional change clearly. They think that they are now closer to God and compatible with Him in some areas, and that although sometimes they cannot submit and lose their temper when encountering things that do not conform to their notions and imaginings, as they are able to reflect on this later, to come to know it, and to pray and repent to God, this means that they have changed. Do you think this sort of change represents a change in disposition? How would you discern this kind of state? What does dispositional change entail? What states and manifestations occur in someone whose disposition has changed? (Dispositional change is accepting the judgment and chastisement of God's words, coming to know our own corrupt essence, changing our views on things, and gradually achieving compatibility with God. It isn't never becoming angry, or being able to restrain ourselves so that we lose our tempers less often. This has nothing to do with dispositional change.) This is a pretty pure understanding. I will first ask you a question, and you can ponder on it: If your disposition has changed, and you understand the truth, then your view on things will be compatible with God. When your view on things is compatible with God, will you still be compatible with corrupt humanity? You won't. You'll be able to hate Satan and devils in your heart, and you will feel opposition, aversion, and loathing toward corrupt humanity who resists and betrays God; you will be able to despise all kinds of negative things, you will be even more unwilling to associate with those who are of the devils, and you will be able to love what God loves and hate what He hates. These are the results achieved by understanding the truth. If you can truly know yourself and see through to your own nature essence, then you'll be able to see through to the common essence of corrupt humanity, and naturally loathe those corrupt humans who resist God. When you see their erroneous and absurd views, you'll be unwilling to associate with them, and will feel disgusted by and reject them. Especially when you see the religious world's mad condemnation of the incarnation and their extreme hatred and loathing of the truth, you'll naturally come to loathe these antichrist forces and totally reject them. If you genuinely understand the truth and know God, you will naturally loathe those who are hostile to God, who disobey, renounce, and betray Him. How could you possibly still be compatible with those people? Therefore, if your life disposition has changed, you will be particularly disgusted by and loathe unbelievers, and all those who resist God. However, because we currently live among corrupt humans, we can only endure, and live based on wisdom. We can't detest, reject, and keep our distance from them, ignore them, or pick guarrels when we see them just because we understand the truth and our disposition has changed. We must not do these things, we must be wise. There is another issue that you still don't quite understand—some of you think that dispositional change and being compatible with God means having no temper at all, and being gentle and kind and smiling pleasantly even toward the devils and Satans, that this is a change in disposition. Is this a correct understanding? (No, it is not.) This is a grave misunderstanding. But why is it incorrect? God wants to save people, and He has spoken many words and done much work, but what sort of person does He want people to become? He wants people to become someone whose thoughts are led by the truth, who takes the truth as their motto in life. He doesn't want them to be devoid of thought, like a numbskull, much less does He want them to have no temper or normal emotions, like a person in a vegetative state. He wants them to become a person who understands the truth and can listen to His words and obey Him, a normal person who loves what He loves and hates what He hates, who likes what He likes, and loathes and rejects that which He loathes. Now you should be clear on what God wants to change in people's dispositions. God has spoken so many words and expressed so many truths; He wants to save people and change every person with His words. Have you ever thought about what likeness God wants the people He makes complete to have? I hear many brothers and sisters say, "I've believed in God for such a long time, but I'm still constrained by many external matters." Some sisters say, "I want to wear the clothes I see unbelievers wearing, and to steal a few more glances at whomever I see dressed up beautifully." Some brothers say, "I see wealthy, well-off families, and I want to make money too. When I see a pretty girl, I want to take another look at her, and I feel like getting angry whenever I see anything that displeases me. These corrupt dispositions of mine still have not changed, and when things befall me, I always let my imagination run wild. How can I control these things? When will I be able to change?" It is these ideas that led Me to say that you do not understand what dispositional change is. You're merely restraining yourselves in terms of your behavior, your outward actions, and your temper and character. It is not possible to achieve dispositional change this way. Which of God's words say that you should not speak freely, or show your emotions when you feel like it, or get angry, and so on? Is this what God's word says? His words simply reveal a great deal about man's corrupt essence, and tell people how to recognize their corrupt dispositions, how to cast them off and achieve dispositional change, emerge from under Satan's influence, and then act based on God's requirements, and become someone who conforms with and satisfies God's will. Once you understand the issue of what dispositional change is, will you still make a fuss over these outward actions? Will you still get entangled in all these external affairs? (No.) If you do not understand what dispositional change is, you will never grasp its essence or achieve it. In particular, for some of those who have just converted from religion, their views on belief in God still have not transformed from the ideas and notions of religion. They still seek to be a spiritual, pious, humble, and patient person, a loving people-pleaser, and a good Samaritan, but this is a grave error! If you seek to be this kind of spiritual person and people-pleaser, then you are someone who doesn't have spiritual understanding. Can a people-pleaser understand the truth? Can they achieve self-knowledge and cast off their corrupt disposition? Definitely not. People who seek to be people-pleasers will never attain the truth, never be able to know themselves and achieve dispositional change, and never obtain God's approval. Therefore, if you want to achieve dispositional change, you must first understand what it is, and what true belief in and submission to God are. Only then will you be able to embark on the path of pursuing the truth.

Dispositional change lies not in changes in rituals or regulations, and must less in changes to one's external appearance or outward behavior, character, or temper. It is not about transforming a slow temperament into a quick temperament, or vice-versa, nor is it about transforming an introvert into an extrovert, or someone talkative into someone taciturn. This is not the way, this is very far removed from God's requirements, and so far off! When someone first begins to believe in God, because they don't understand the truth, they always do things according to their notions and imaginings. This results in them straying from the right path, and wasting several years of their time without gaining anything real. At that time, they don't know that they should walk the path of pursuing the truth in their belief in God. This leads to them following wrong turns for several years, before realizing that the most important thing in believing in God is understanding the truth and entering into reality to achieve salvation, and that this is the most crucial thing. Only then do they understand that the dispositional change that God speaks of does not refer to changes in outward behavior, and that God is instead asking people to understand themselves and their own corrupt essence, to put in effort and find the root cause with regard to understanding man's nature essence, and to then cast off their corrupt dispositions, put the truth into practice, and be able to obey and worship God. This is what it means to change one's life disposition. Are you now aware of the root cause behind why you have believed in God for years without achieving any dispositional change? It's because you don't understand what dispositional change is, and you don't know what results and standards God wants to achieve by saving people. Some people might not accept this aspect of the truth, and say: "I know what dispositional change is, but I just can't control myself. I always do things I like to do, and things that I think are right." Overall, no matter how you phrase it, this way of speaking proves that you still don't understand what dispositional change is, which is why you have produced all kinds of notions and imaginings. The more that dispositional change is spoken of, the farther away it feels from you, the more it feels beyond your reach, and the greater you seem to fall short of it. The more that dispositional change and revealing mankind's nature essence is discussed, do you not feel even more that your disposition has not changed

at all, and that you must keep working hard? Why do I ask you about dispositional change? Actually, I know you won't be able to answer. Some people will say, "Well, aren't You just making things difficult for us? Why ask us if You know that we cannot answer?" I am not making things difficult for you. With every question I ask, I am hoping that you will take them to heart. Don't simply think about every sentence or topic that I fellowship on and consider the matter closed once you seem to understand them. Every sentence, and every aspect of content that I fellowship on now is a process that you will have to go through in the future. No part of it can be omitted, and these are all things that you fundamentally do not possess. I ask you in the hope that you will reflect on yourselves, and examine whether you have any human notions and imaginings in your hearts. You should carefully reflect on whether you have any human notions or any erroneous thoughts and ideas in your approach to belief in God. In reality, people all have their own minds and thoughts, and matters concerning belief in God are no exception. So, you must examine the essence of these thoughts and notions. Right now, we do not go through formalities in our gatherings like people do in the religious world: reading the Bible, praying, listening to sermons, and that's the end of it. Can it be that simple? Of course not. The topics we discuss now are the highest of all human topics, and more important than any other, because the topics we speak of now concern humanity's future destination, and the requirements that God, the Ruler of all things, has for man. We explore these sorts of topics and fellowship on them daily, but perhaps even now there are those who don't guite understand them. We haven't finished fellowshiping on these topics, and not a single one of them can be fully described or explained. Matters of life, therefore, are not as simple as people imagine. It's not just a case of listening to more sermons, reading more of God's word, making more notes, and then memorizing some famous phrases, and using those things to fellowship with brothers and sisters at gatherings. It's not that simple. You must pay attention, you must understand every aspect of the truth that God speaks of, and these are also truths that everyone who seeks to attain salvation must equip themselves with. If you understand why God requires people to achieve dispositional change, then you'll pay attention to this in your heart and strive for the truth. If you can't see clearly what dispositional change is all about, then you won't love or pay attention to the truth. On the contrary, you'll have no interest in the truth, so you will never be able to obtain it. God enlightens those who thirst for the truth, and hides from those who do not pursue it. If you have a longing, seeking heart, then God will enlighten you, work on you, and, little by little, make you understand all aspects of the truth clearly. Do you think that the topic of dispositional change is important? (Yes, it is important.) It's definitely important, because you urgently need to understand this aspect of the truth right now. You fear that you don't have the truth, that you haven't changed, and that you will be abandoned when the disasters strike, and you fear that you will fall into the disasters, and suffer therein. Of course, some people fear that they understand too little of the truth right now, and that when God tests them in the

future they will stumble and not be able to stand firm, wasting all of their previous efforts. Because this is the last stage of God's work to save mankind, if people cannot achieve salvation at this stage, then their belief in God will have totally failed, their life of faith in God will be over, and they will ultimately be destroyed.

If you want to achieve dispositional change, you must first understand what it is. I spoke just now about what some people imagine dispositional change to be in their notions, and you all agreed that these people's statements and views are incorrect, mistaken, and incompatible with the dispositional change that God requires. So, how should you understand dispositional change? How should you attain it? Achieving dispositional change is no simple matter. You must first possess the ability to eat, drink, and apprehend God's words. If you do not possess this quality, you will be unable to understand the truth or know yourself, and thus be unable to achieve dispositional change. If you want to achieve such a change, you must have knowledge of your own corrupt disposition, and discern your various erroneous thoughts, perspectives, behaviors, and manifestations based on God's words. You must then hold your state against God's word for comparison, and come to understand your own corrupt disposition. Once you can see clearly that the essence of this corrupt disposition is something which resists and betrays God, and is something which He hates, then you will be able to throw off your corrupt disposition and gradually achieve dispositional change. Tell Me, as mankind has been so deeply corrupted, will they be able to understand their corrupt dispositions if they don't accept the truths which God expresses? Will they be able to see the reality of mankind's profound corruption? Corrupt people all advocate for education, they all accept and compete for knowledge, yet the human world gets progressively darker and eviler. And who is it that can save mankind from this influence of darkness? It is totally impossible, therefore, to achieve dispositional change and to live out human likeness if you depart from God's word, and do not accept His judgment and purification. Some people say: "I don't want to read God's words about judging and exposing people, because reading these things pierces me to the heart and makes me uncomfortable." Will they be able to know themselves by approaching God's words in this way? Will it be easy for them to achieve dispositional change? It's okay if you don't like reading God's words that judge and chastise mankind, as God's house has hymns of God's word, as well as experiential testimony videos, for you to watch, and learn. Sing those hymns more, as they are set to melodies, which makes them easy to learn and memorize. Learning to sing these hymns of God's word in this way will bring results, and it will be easy for you to remember some of His words. Begin sparking your interest in the truth with these words. Needing to spark people's interest even when it comes to eating and drinking God's word—tell Me, how removed is mankind from God's requirements, that people must have their interest sparked through hymns? This proves that mankind really doesn't love the truth! God's words are spoken so well, and no matter what aspect of the truth is being fellowshiped on, they are of benefit to man, from beginning to end, but

people still don't like to eat and drink them. Mankind is really too far removed from God's requirements! So, what's to be done about this situation? First, you must pray to God every time you eat and drink His words, saying: "Oh God, I wish to strive for dispositional change and gain a good destination, because I fear falling into the disasters. I also want to eat and drink Your words more, but those that judge and expose people are too harsh, they pierce me to the heart, so I'm unwilling to read them. Please, enlighten me, help me, enable me to understand Your words, and to see that Your words are all that my life needs, and that they are the life that I should attain." If you sincerely pray in this way, then God will work in you without you even realizing it, and gradually lead you to understand more of His words, in an increasingly profound way. Some people say: "I very much like eating and drinking God's words, and have already read them from beginning to end, but I don't know which truths are the most important to understand, and which truth realities are most important to enter into, or how I should pursue in order to achieve dispositional change." How can this problem be solved? First, you must put a lot more effort into God's words. It's not enough to merely read them a few times. You must read them carefully many times, ponder and fellowship on them often, and practice them in your life, until you have actual experience. Only then can you understand the truth. In addition, if you cannot fellowship clearly on some topics, just fellowship to whatever extent you can. Set aside the topics which you really cannot fellowship clearly on for now; first choose to fellowship, from shallow to deep, on those which are easier for you to understand, and which your current level of experience can reach. Life entry is not a simple matter, and it's impossible to enter deeply after believing for just three or five years. It's the same as the process of becoming an adult: growing little by little from childhood, cumulatively, until you finally become an adult after 20 or 30 years. Believing in God also requires this many years of experience, and as for the truths about obeying and loving God, it takes a whole lifetime to experience them. Some people say: "I eat and drink God's words in this way, but how exactly can I gauge if I have made any changes to my disposition?" Many brothers and sisters are concerned about this question. Tell Me, when a baby has just been born, and his mother feeds and looks after him, does the baby care about when he will grow into an adult? Of course not, because he doesn't understand. So, you don't need to ask this question. Just wait until you've grown in stature, then you'll naturally understand, and when the time comes that you ought to change, you will naturally do so. God will do some things in every stage and period you go through, arranging some environments or people, matters, and things to make you learn lessons. Think back on your belief in God, from its beginning until now, compare what kind of views you had when you first believed in God to your views now, and you'll know if you've changed. Right now, the most important thing for you to do is to eat and drink more of God's words, to fellowship more, to listen to more sermons, and to work harder on God's words. This is crucial, and it is the primary condition for achieving dispositional change. Can you achieve results if you don't read God's words

or fellowship on the truth, but only focus on how to feel the Holy Spirit's touch, how to live within the spirit, and be spiritual? There's no point always focusing on these things, as they're all secondary. So, what is the most important thing? Eating and drinking God's words more. If you do not carefully eat and drink His words, then even if you gather daily or conduct religious ceremonies well, you won't be able to understand the truth, let alone put it into practice. This is because the truth is all contained within God's words, and you will never gain it if you do not eat and drink His words. All truth comes from God's words, and if you leave His words, that is tantamount to leaving God. If you depart from eating and drinking God's words, then you are not believing in God, and you are one of the unbelievers. Then, no matter how good your behavior may be, you'll never be able to achieve salvation. Therefore, to those who believe in God, eating and drinking His words is the most important thing. If you work hard at God's word, you'll gain as much as you put into it. There's no need for you to look into, weigh up, let alone care about precisely how big these gains are. This isn't your responsibility. God will do His work, and God will give you an explanation, enlighten you, and let you know. So, if someone asks again in the future: "When will God test me? Will I be able to stand firm? How much has my disposition actually changed? Can't God give me a definite answer?" this is outrageous and unreasonable. There's no need for you to concern yourself with such things. When you one day have stature, and your disposition has really changed, you'll be able to overcome a situation that befalls you and handle it correctly, using the methods that God requires. Then you will know that you have changed. This is not an external change, but an internal change, and it is a change in disposition and essence.

Dispositional change isn't something that happens overnight, or something that can be achieved after several years of experience. Some people often fail and stumble when they begin to change their bad habits, and think: "I'm done. I'm hopeless. Dispositional change is not for me, it's impossible for me to change. If it's so hard for me to change even these small flaws or bad habits, then surely it will be even more difficult to change my disposition?" They become negative, feel like they have no hope, and they are unwilling to eat and drink God's words for a long time. Whenever anyone prunes and deals with them, they feel annoyed and negative, they are unwilling to perform their duties, and totally uninterested in the truth. What state is this? This is a serious problem. Have you ever had this kind of experience? Are you afraid that, in the process of your life experience, you'll always be negative, weak, failing, and stumbling? Regardless of whether you're afraid or not, it is a fact that dispositional change does not happen overnight. This is because dispositional change begins from the very root of mankind's corrupt nature, and it is a radical and total transformation. It is like when someone gets cancer and grows a tumor: They must be operated on to remove the tumor, they must endure a lot of suffering, and it is a very complex process. In the process of dispositional change, you may go through many things before understanding a little bit of the truth or achieving an aspect of dispositional change, or you may experience many people, matters, things, and different environments, and make many wrong turns, before you finally achieve a little change. This change is precious, no matter how big it is, and it is cherished and commemorated in God's eyes because you have suffered much and paid a great price for it. God examines the depths of people's hearts, knows their thoughts and desires, and their weaknesses, but most of all God knows what they need. To follow the practical God, we must have this resolve: No matter how great the environments we encounter, nor what kind of difficulties we face, and no matter how weak or negative we are, we cannot lose faith in our dispositional change or in the words that God has spoken. God has made a promise to mankind, and this requires people to have resolve, faith, and perseverance to bear it. God does not like cowards; He likes people with resolve. Even if you've revealed a lot of corruption, even if you've taken the wrong path many times, or committed many transgressions, complained about God, or from within religion resisted God or harbored blasphemy against Him in your heart, and so on—God doesn't look at all that. God only looks at whether someone pursues the truth and whether they can one day change. In the Bible there is a story about the return of the prodigal son why did the Lord Jesus use this parable? It was to make people understand that God's intention to save mankind is sincere, and that He gives people the opportunity to repent and change. Throughout this process, God understands man, knowing well their weaknesses and the degree of their corruption. He knows that people will stumble and fail. Just like a child learning to walk, no matter how physically strong they are, there will always be times where they fall and stumble, and times when they knock into things and trip over. God understands every person in the way that a mother understands her child. He understands each person's difficulties, their weaknesses, and their needs. Even more than that, God understands what difficulties, weaknesses, and failures people will face while entering into the process of changing their disposition. These are the things that God understands best. This means that God examines the depths of people's hearts. No matter how weak you are, as long as you don't renounce God's name, or leave Him and this way, then you'll always have the chance to achieve dispositional change. If you have this chance, then you have hope of surviving, and therefore of being saved by God. When we understand what dispositional change is, and what kind of process is needed for it, then we should not be afraid, but should have faith, and pray before God: "Oh God! I am so deeply corrupt. I don't even know what the truth is, much less what dispositional change is. I really need Your salvation, and for You to help and provide for me, so that I may know how to understand and put Your words into practice, and gain knowledge and experience from them, and thus bring Your words into my life, and have Your enlightenment and guidance in my every word and action, my each and every move, in all of my intentions, and in everything I do. I hope for this, I thirst for this, I long to live out normal humanity and true human likeness to satisfy You. But I cannot yet achieve this, my corruption is still so great that I don't even realize it myself. Please expose me, help me, and provide for me. This is what I need right now." You should

have this kind of prayer, and this kind of resolve. After praying like this, your heart and your life will change without you even knowing it, because how you pray and seek is mirrored in your resolve, and in how God fulfills your resolve. It won't do if you're always afraid of failure, and, in fact, becoming scared before anything actually happens to you just proves that you lack resolve and faith when it comes to the matter of dispositional change. First, you must understand that dispositional change does not happen overnight. Do you think that mankind was so deeply corrupted by Satan overnight? No, people have been corrupted by Satan for millennia, their satanic nature has already been thoroughly exposed, and advanced to a degree where they cannot control it, and where their natural outpourings can only exceed those of Satan. They've reached the level of being enemies of God, and the point where they feel uninterested, repulsed, and loathing whenever they hear that something is the truth, or the word of God, or from God. People are corrupt and numb to such an extent, so it's not easy for them to understand the truth, let alone achieve dispositional change. Changing one's disposition is not as simple as changing one's behavior. We must therefore have a correct understanding of this matter of dispositional change, and approach it with the correct attitude. We cannot indulge in wild fantasies and say, "I believe in God, and I have been eating and drinking His words all along. Won't I change if God just does a bit more work, and performs some signs and wonders?" This is an unrealistic view, and it is a human imagining. If we followed human notions and imaginings, there would be no need for God to do His work of judgment, nor for Him to express so many words revealing mankind's corruption, let alone for Him to test and refine people. Tell Me, in God's management plan, does He save mankind in order to defeat Satan, or does He fight Satan in order to save mankind? (God fights Satan in order to save mankind.) That's right. We must have an accurate understanding of God's management plan. So, in the future, do not utter the foolish statement: "Why doesn't God just destroy Satan?" Without Satan's corruption, would God express so many truths in order to save us? Would we have gained so many truths by now? Without Satan's corruption, God's management plan to save mankind would never have arisen, nor would God have planned to perfect this group of people in the last days to become those who remain. God battles Satan in order to save mankind and gain a group of people. It can also be said that it was entirely for the sake of perfecting our group of people that God became flesh to fight Satan. Therefore, we have seen God's will, and the goal and core of His management plan is to gain a group of true people. This is God's management plan. So, you can see how important it is to achieve dispositional change in one's belief in God, and be able to fully become a true person whom God loves and wishes to gain!

Do you have a path for achieving dispositional change? Do you know what things will change? Do you usually fellowship on this aspect of the truth? Just now, we fellowshiped on how dispositional change doesn't refer to changes in outward behavior and conduct, or in rules, nor does it refer to changes in one's personality. So, what

exactly is it? Have you ever considered this? First, we must discover and understand which dispositions and things God wants us to change. Dispositional change is not a change in behavior or personality, much less a change whereby people become more knowledgeable or learned; God wants to change every person's thoughts and views through His words, and enable them to understand the truth, so that they can achieve a transformation in how they see things. This is but one aspect, while another is to change the principles underpinning how people conduct themselves, which is a change in their outlook on life; yet another is to change the deep-rooted satanic nature and disposition which is revealed in people. In general, dispositional change encompasses these three aspects.

Let us initially discuss the first aspect of dispositional change—the way people view things. People's thoughts and views are, namely, the way they see everything. Man has been so deeply corrupted by Satan that many of these thoughts and views are wrong and absurd, and God saves people by first changing the way they view things. Take a simple example: What is your understanding of knowledge? Of science? Are knowledge and science the truth? Can they solve people's corrupt disposition, and enable them to live out human likeness? Can they rescue people from Satan's influence? Can they lead people to know and obey God? Can they lead to salvation, and obtaining a good destination? They certainly cannot. What use is knowledge in a person's life? What can it bring to them? Some people think that knowledge is a precious thing in this world, and that the more knowledge they have, the greater their status and the better they are, the more distinguished and cultured, so they cannot do without knowledge. Some people think if you study hard and enrich your knowledge then you'll have it all. You'll have status, money, a good job and a good future; they believe that without knowledge it's impossible to live in this world. If someone has no knowledge, then everyone looks down on them. They'd be discriminated against, with no one willing to associate with them; those without knowledge can only live on the lowest rungs of society. Thus do they worship knowledge, and regard it as extremely lofty and important—even more so than the truth. Someone might say: "Without knowledge, am I able to understand God's words? Does He not also speak through knowledge and words?" These are two quite different things. The knowledge I'm speaking of now refers to human history, geography, politics, literature, modern science and technology, or certain skills or subjects and so on. People think this is all part of humanity's strength, and that those with knowledge have everything and can stand firm in this world, and so everyone regards knowledge as phenomenally important. In short, however you look at it, this is one aspect of human thoughts and views. There is an ancient saying: "Read ten thousand books, travel ten thousand miles." But what does this mean? It means that the more you read, the more knowledgeable and prosperous you'll be. You'll be highly regarded by all groups of people and will have status. Everyone harbors these kinds of thoughts in their heart. If someone is unable to gain a college diploma due to unfortunate family circumstances, they will regret it for their entire life, and be determined that their children and grandchildren should study more, earn a university degree, or even go study abroad. This is everyone's thirst for knowledge, and how they think, view, and handle it. Many parents, therefore, will spare no effort or expense to nurture their children, even going so far as to squander the family fortune, and all so their children go study. And what of the lengths some parents go to in disciplining their children? Only three hours of sleep permitted a night, continual forced study and reading, or making them emulate the ancients and tie their hair to the ceiling, denying them sleep altogether. These kinds of stories, these tragedies, have always happened from ancient times to the present, and they are the consequences of mankind's thirst for and worship of knowledge. You may find these words distasteful, as there are those among you with impressive knowledge and academic qualifications. Of course, I'm not saying that it's bad for you to be educated, but you must treat this matter correctly. That is, you must now have a correct way of dealing with satanic things, and a correct way to understand and recognize them. I'm not forbidding you to study, let alone preventing you from nurturing your children by having them earn a degree and land a good job. I'm not saying this. I'm not restricting you. I'm only speaking My opinion, and exposing the degree to which corrupt humanity reveres knowledge. Regardless of your current level of knowledge, or how advanced your degrees and academic qualifications are, I'm now speaking about humanity's views on knowledge and My views on knowledge. Do you know what God thinks about knowledge? Someone might say that God wishes developed science for mankind, and for them to understand more scientific knowledge, as He doesn't want man to be too backward, ignorant and uncomprehending. This is correct, but God uses these things to do service, and doesn't approve of them. No matter how wonderful these things are in the eyes of man, they are neither the truth nor a substitute for the truth, so God expresses the truth to change people and their dispositions. Although God's words can occasionally touch on views or ways of looking at knowledge like Confucianism or social sciences, they're only representative of such views. Reading between the lines of God's words, we should see that He hates human knowledge. Human knowledge not only contains basic sentences and simple doctrines, but also some thoughts and views, as well as human absurdity, prejudices, and satanic poisons. Some knowledge can even deceive and corrupt people—it is the poison and tumor of Satan, and once someone has accepted this knowledge and understands it, Satan's poison will grow into a tumor in their heart. This tumor will spread to their whole body, inevitably resulting in death if they are not healed by God's words and cured by the truth. So, the more knowledge people gain, the more they grasp, then the less likely they are to believe in God's existence. Instead, they will actually deny and resist Him, as knowledge is something they can see and touch, and is mostly related to things in their lives. People can study and gain a lot of knowledge in school, but they are blind to the source of knowledge and its connection with the spiritual world. Most of the knowledge that people learn and grasp goes against the truth of God's words, with philosophical materialism and evolution in particular belonging to the heresies and fallacies of atheism. It is undoubtedly a load of fallacies which resist God. What will you gain if you read history books, well-known authors' works, or biographies of great people, or perhaps study certain scientific or technological aspects? For example, if you study physics you will master some physical principles, Newtonian theory or other doctrines but, when learned and taken to heart, these things will take over your mind and dominate your thinking. When you then come to read God's words, you'll think: "How come God doesn't mention gravity? Why isn't outer space discussed? Why isn't God talking about whether the moon has an atmosphere, or how much oxygen there is on earth? God should reveal these things, as they're the things that really need to be made known and told to mankind." If you harbor these kinds of thoughts in your heart, then you'll regard the truth and God's words as secondary, instead elevating to the fore all your knowledge and theories. This is how you will treat God's word. At any rate, these intellectual things will give people the wrong idea and cause them to stray from God. It doesn't matter if you believe it or not, or whether you can accept it today—the day will come when you will admit this fact. Do you truly understand how knowledge can lead people to destruction, to hell? There are some who may not be willing to accept this, because there are some highly educated and very knowledgeable people among you. I'm not mocking you or being sarcastic, I'm simply stating a fact. Neither am I asking you to accept it right here and right now, but to gradually come to an understanding of this aspect. Knowledge causes you to use your mind and intellect to analyze and deal with everything God does. It will become a hindrance and obstacle to you knowing God and experiencing His work, and lead you to stray from and resist God. But you have knowledge now, so what do you do? You have to differentiate between knowledge which is practical, and that which comes from Satan and belongs to heresy and fallacy. If you only accept atheistic, absurd knowledge, it can obstruct your belief in God, disturb your normal relationship with Him and your acceptance of the truth, and block your life entry. This you need to know, for it is correct, and you should properly comprehend this topic. I know that some brothers and sisters are highly educated, and I'm not attacking, mocking, or sidelining you. This topic suddenly came up today, and these are just a few words to warn you, not to intentionally cause trouble for those of you with high academic qualifications or some knowledge and culture. It's not to make you negative or depressed, that's not the aim at all. So, can you properly comprehend it? (Yes, we can.) If you can, then I am relieved, and can breathe a bit easier.

After fellowshiping this much, you can see now that achieving dispositional change isn't a simple matter. It's not something that's achieved by merely understanding doctrines and following rules. You must first come to understand yourself, be able to reflect on your thoughts and views, and dig out which of those exist in your heart that deny and resist God, as well as those things that God hates and abhors. Do you really

have any understanding about your own satanic nature, or of the various satanic dispositions you usually reveal? Are you really able to dissect them? Corrupt human beings all have satanic dispositions, and all have deeply-rooted erroneous thoughts and ideas. Everyone is the same, with some corruption within them that is hostile to the truth and resistant to God. None of it is compatible with the truth, and most people can accept this. Just now, I talked about how to understand human knowledge, and why I say that much of it is absurd and wrong. Some of you might feel uncomfortable when you hear this, like you've been poked in a sore spot, but it had to be said. Many of your mistaken views are derived from knowledge, and this incorrect and absurd knowledge generates erroneous thoughts and views, which become deeply rooted in your hearts. If you don't resolve these misguided views, it will be difficult for you to accept the truth, let alone put it into practice. I hope, therefore, that you can accept God's words, and all the truths He expresses. Even if you are unwilling, you should still learn, and try to accept. In this way, your hearts will become closer to God's, and you will become closer to His requirements. If you don't practically experience God's words in this way, putting the truth into practice, then your belief in God will always be mere lip service, and it will be impossible to enter into the truth reality. Is it not this way? Today I've spoken a little about knowledge, which may have made you feel awkward. If you do feel uncomfortable then I am sorry, but you have to face these realities as there is no avoiding them. If you avoid them, then when will you be able to know which things within your thoughts and views are right and which are wrong? You can't know. You will have to one day face these facts; like the unbelievers say: "An ugly wife will eventually meet her in-laws." Now that you believe in God, if you want to accept His chastisement and judgment, if you want to have life entry, achieve dispositional change and be saved, you have to face these facts, learn your lessons, and endure some torment and suffering. You wish to pray to God in your heart but you lack the right words, so you are left speechless, and the next time you encounter such a thing you'll again be uncomfortable for several days, and again be left speechless, but the following time you encounter it, you'll unconsciously discover that there really are some things in your thoughts and views which resist God; you will be able to nod your head and admit—honestly and seriously admit—that everything God has said is true, without any falsehood, and that truly God knows mankind best, and understands best the things that exist in everyone's heart. The day will come when you have this level of experience, and then you'll be on the right path of believing in God, and the right path of changing your life disposition. At that time, because you won't contradict every word God says, you won't feel uncomfortable when you hear them, and you'll be able to accept every fact that God reveals without aversion, and without running away. You will face it properly, and this will prove that you have already entered into the word of God. We've made but a small beginning today, conducted a small experiment. You may have felt a little uncomfortable, a little awkward, but that doesn't matter. I don't mind, and I hope you don't mind either, because God's words of judgment are much harsher than these. If

God really wants to judge you, His words will be much more severe. Do you think that God will speak in a kindly manner when He sees a corrupt mankind without normal humanity, unreasonable, with eyes wide open yet still denying, condemning, and resisting God? Could God's attitude be good when exposing man? Of course not. God's words would definitely be pretty severe, profound, and to the point! If you can accept the few facts on which we've fellowshiped today, then this proves you've made a good start on accepting God's word and His chastisement and judgment. On this first aspect, we've talked about the problem of thoughts and views, with a little example which you all know, looking at the topic of knowledge. I didn't fellowship on this topic very much in the fear that it'd make some people uncomfortable, so I've only spoken a little in consideration of their feelings, though imperfectly and briefly. I hope that you can gradually figure it out through your experience, slowly seek the truth in this area, and experience what knowledge can bring to people. Perhaps we'll fellowship more on this topic in the future, and I hope that you won't feel uncomfortable at that time, and won't think, "Is this something against me? Is this aimed at me?" None of those thoughts or ideas. But for now, we'll conclude our fellowship on the first aspect here.

Now we'll fellowship on the second aspect of dispositional change—outlook on life. What is yours? What are the principles by which you live? Do you have any understanding? Are there even any principles? Do you have any idea? That is, what sort of person do you want to be? What is your outlook on life, your life's direction? (To be someone God likes.) (To follow God to the end for the rest of my life.) (To know God.) (To escape my corrupt disposition and be saved by God.) Everything you've said is excellent, and proves that all your hearts are hard at work in the pursuit of the truth and you are determined to follow God to gain the truth, and that you have a correct goal and direction for your conduct, which shows that, in your belief in God, your heart is not empty and you're not just wasting time. You've made some progress during this time, and this is change; at the very least you won't say, like the unbelievers, "Life is just about eating and dressing." If you hear someone saying such things, you'll dislike them, and detest and reject them. No matter how far you've entered the truth, you should have the will to follow God well. You should know in your hearts, "Since God has revealed to us the goals and mysteries of His management plan, and His intention to save mankind, and since we've seen His promises and blessings, then if we remain passive and inconsiderate of God's will, we would really be letting Him down and we would be so indebted to Him!" Having this kind of heart proves that your spirits have already awakened and have begun to change. In any case, judging by your efforts to perform your duty, you're all striving toward the direction and goals required by God, and this is correct. No matter what differences there are in your viewpoints about pursuit, they are all quite practical and not imaginary or empty. Do you think that we should have the view of seeking to be someone who truly obeys and worships God? Should we not have an outlook on life where we no longer resist God, no longer make Him loathe or be angry

at us, constantly furious, but where God's heart is comforted and we are, like Abraham, true worshipers? This is the outlook on life that people should have. When this sort of outlook on life and these kinds of thoughts have taken root in your heart, and you pursue in this direction, then will not the temptation and seduction of worldly riches, status, fame and profit be lessened? When you work hard, practice, and experience in this direction, without even realizing it, God's words will become your motto for life in your heart, and the foundation of your existence; before you know it, God's words will become your life, become your life path within you. At that time, won't everything in the world just be unimportant to you? Therefore, it is also important what your outlook on life is. In what direction are you pursuing, in your belief in God? Is it the right direction? Is it the right path? How far are you from God's requirements? If you pursue on the basis of God's requirements, then you're going in the right direction. It doesn't even matter if you go a little astray, or are a little weak, or have some failures; God won't remember, and will always support you until your life grows. What kind of people do you think God likes? God likes those who pursue the truth, are determined, and are honest. He is not worried by your ignorance, your weakness, or your lack of wisdom; but He loathes it if you do not pursue the truth, or if you understand the truth but do not put it into practice, or if you live without reading His words, like soulless animals, with no goal or direction for your life—God hates it if you have this attitude of believing in Him. To achieve dispositional change through belief in God, therefore, quality of outlook on life is very important. Some people say, "My goal in life is to be someone of great use to God, someone who can serve Him." Is this a good pursuit? It may be good, but human stature is limited and people's qualities and conditions are different, so your pursuit of this goal is right, but it might not be suitable for you. People's outlook on life should be to become someone with truth, humanity, conscience, and reason who worships God—that is, a real person. This is the most proper pursuit. Someone might say: "Are we not now real people?" Outwardly you are, as you have noses and eyes, and a human form, but based on your essence, you have still not become a real person. You still lack too much and understand too few truths. To be a real person, someone who possesses the truth and has humanity, someone who fears God and shuns evil, who follows His will and worships Him, you must pursue and obtain the truth. This is a matter of personal practice.

The third aspect of dispositional change is one's satanic nature. This we must understand and grasp the most, as this is the most important aspect related to dispositional change. Satanic nature is humanity's corrupt disposition and corrupt essence, and this topic makes up a lot of God's words which expose this aspect the most. God's words on this aspect are also the strictest, with many different styles: Some directly expose and judge, while others find a more tactful turn of phrase lest people cannot accept it. But no matter how it's said, or what style or tone is used, it is true that what God reveals is the essence of man. God reveals the most typical aspect of satanic nature in two chapters. What is the typical essence of satanic nature? Do you know? (A

betraying nature.) The betraying nature revealed in God's words "A Very Serious" Problem: Betrayal (1)" and "A Very Serious Problem: Betrayal (2)" is the typical representation of satanic nature. Other aspects like humanity's self-righteousness, arrogance, and deceit, or mankind's wickedness and resistance—these are all mentioned somewhat in every chapter, but there isn't a single chapter in which the truth of these aspects is especially expounded upon. Only on the topic of "betrayal" has God spoken two full chapters. From this we can see that in God's eyes, human betrayal is exceedingly serious, and that it directly offends His disposition, and is what He hates most, and what He curses. How does God dissect and deal with the essence of human betrayal? Of course, God dislikes human betrayal. He despises and loathes it, and loathes those who betray Him. Betrayal is archetypical of satanic nature. Where does the root cause of the nature of human betrayal come from? It comes from Satan. We must, therefore, understand this aspect of disposition. The root cause of betrayal is Satan, Satan's nature is betrayal, and the disposition people reveal by the things they do is seen as betrayal by God. Why does God discuss this matter at such length? It is because human betrayal is constant, irrespective of place or time and, no matter how someone behaves, something deeply rooted in human nature opposes God. Some people say: "I don't want to oppose or resist God!" But you will, as within you is a betraying nature, which means you cannot obey God, cannot follow Him to the end, and cannot completely accept God's words as your life. How should you understand the problem of betrayal? No matter how long you've believed in God, or how many of His words you've eaten and drunk, or how much understanding you have of Him—so long as your nature betrays God, and you haven't accepted His words as your life, and you have no entry into the truth of His words, then your essence will forever betray God. That is to say, if your disposition hasn't changed, you're someone who betrays God. Some people say: "I can comprehend God's words, and understand everything He says. I'm also willing to accept them, so how can I be called someone who betrays God?" Just because you're willing to accept doesn't mean that you're able to live out God's words, let alone that you've already been made complete by them. The truth of mankind's betraying nature is deep, and if you want to understand this aspect of the truth, then you might need a period of experience. In God's eyes, everything that every person who believes in God does is at odds with the truth, incompatible with God's word, and hostile to Him. You might not be able to accept this either, and say: "We serve God, worship God, do our duty in God's house. We've done so much, all according to God's words and requirements, and in line with work arrangements. How can it be said that we resist and betray God? Why do You always knock our enthusiasm? We gave up our family and careers with huge difficulty, and were determined to follow God, so how can You speak about us like this?" The aim of speaking thus is to ensure that everyone understands: It's not the case that someone who behaves guite well, or gives something up, or suffers some hardships, will change their betraying nature. No way! Suffering is

necessary, as is performing your duty, but just because you can suffer, or perform, doesn't mean that your corrupt disposition no longer exists. This is because there has been no real change in life disposition within anyone, and everyone is still far from satisfying God's will and meeting His requirements. People's belief in God is too adulterated, their corrupt dispositions revealed too much. Although many leaders or workers serve God, they also resist Him. What does this mean? It's that they intentionally go against God's words and don't practice according to His will. They intentionally violate the truth, insist on acting according to their own will, to achieve their own designs and aims, to betray God and establish their own independent kingdom, where what they say goes. This is the meaning of serving God but also resisting Him. Do you understand now?

Let us fellowship no more on "betrayal" now. There is still a crucial problem, which is the arrogance and conceit that is characteristic of satanic nature. Mankind's arrogance is revealed and displayed everywhere, and cannot be restrained even if they want to. It is revealed and bursts forth from time to time, and there's nothing people can do about it. After it bursts forth, they'll regret it, and after regretting it they'll firmly resolve never to let it happen again, never to reveal it again, but they still won't be able to control it. Why is this? It is because people's disposition hasn't changed, and their corrupt disposition is still there. This will never just automatically disappear from inside them, and when something happens their corrupt disposition will naturally be revealed. This is all caused by mankind's arrogant and conceited disposition. When you understand more of the truth, can put it into practice and grasp the truth principles, and when your understanding of the truth is more and more practical, and you have knowledge of God and are closer to His requirements, when your views on things have changed—then your arrogant disposition will gradually lessen, slowly disappear, and your life disposition will begin to change. At that time, the problem of your betrayal can be considered completely resolved, and only then will you be someone who has truly been saved.

Autumn, 2007

Only by Recognizing One's Own Misguided Views Can One Truly Transform

Do you now have a way to know yourselves, to gain life entry, and to enter the right path of believing in God? Do you have a goal or direction? You should have some ideas, because we've fellowshiped quite a bit on matters such as being an honest person, about knowing yourself, how to eat and drink God's word, how you should fellowship on the truth to solve problems, how you should cooperate harmoniously in the performance of your duty, how brothers and sisters should go about establishing normal interpersonal relations between one another, and so on. Now that you're clearer on all aspects of the

truth relating to faith in God, have some practical knowledge, and you aren't like you were before—when you were all vague no matter which aspect you were asked about don't you feel much better? (Now I feel clearer and clearer.) "Clearer and clearer" is right. In reality, no matter which aspect of the truth one practices, whether it's being an honest person, or training oneself to submit to God, or whether it's how to engage amicably with one's brothers and sisters, how to live out normal humanity, or something similar, no matter what aspect of the truth you seek to enter, you must start by touching on the issue of self-knowledge. Does being honest not involve knowing yourself? You will not be able to practice honesty until you have come to know your own deceit and dishonesty. When you come to know you have failed to obey God, only then will you be able to practice obedience to Him, or seek out what you must do to obey Him. If you do not know yourself, then your wishes to be an honest person, obey God, or attain salvation, are all empty. This is because people have corrupt dispositions, and it is not easy for them to practice any aspect of the truth, as their practice is always tainted and obstructed by their corrupt dispositions. When you practice any aspect of the truth, your corrupt dispositions will certainly rear their heads, hindering your efforts to be honest, obstructing your submission to God, and inhibiting your patience and tolerance for your brothers and sisters. If you do not reflect on, unearth, dissect, or come to recognize these corrupt dispositions, and instead rely on your notions and imaginings to practice the truth, then you will just be obeying rules, because you do not understand the truth and you do not know what truth principles to abide by. Therefore, no matter which aspect of the truth a person is practicing, or what they are doing, they must first reflect on and know themselves. To know yourself is to know your every word and deed, and each and every action; it is to know your thoughts and ideas, your intentions, and your notions and imaginings. You must also know Satan's philosophies for living, and all Satan's various poisons, as well as traditional cultural knowledge. You must seek the truth and discern these things clearly. That way, you will understand the truth and truly know yourself. Though a person may have done a great number of good deeds since they began believing in God, they still cannot see many things clearly, let alone achieve understanding of the truth. Yet, because of their many good deeds, they feel that they're already practicing the truth, have already submitted to God, and have already guite satisfied His will. When nothing befalls you, you are able to do whatever you are told, you have no qualms about performing any duty, and you do not resist. When you are told to spread the gospel, you don't complain and can stand this hardship, and when you are told to run about and work, or to do a task, you do so. Because of this, you feel you are one who submits to God and genuinely pursues the truth. Yet if you are asked seriously, "Are you an honest person? Are you a person who truly submits to God? A person whose disposition has changed?"—if every person is held up for scrutiny against the truth of God's words—it may be said that none is up to standard, and that none would be capable of acting according to the truth principles. So, all of corrupt mankind must

reflect on themselves. They must reflect on the dispositions that they live by, and on the satanic philosophies, logic, heresies and fallacies from which all of their acts and deeds derive. They must reflect on the root cause of why they reveal their corrupt disposition, what the essence of their acting willfully is, on what and for whom they live. If this is held up to the truth for comparison, then all people will be condemned. What is the reason for this? The reason is that mankind is so deeply corrupted. People do not understand the truth, and all of them live by their corrupt dispositions. They do not have the least bit of self-knowledge, they always believe in God according to their own notions and imaginings, perform their duties based on their own preferences and methods, and follow religious theories in how they serve God. What is more, they still think that they are full of faith, that their actions are very reasonable, and in the end they feel that they have gained a lot. Without realizing it, they come to think that they are already acting in line with God's will and have satisfied it completely, and that they have already met God's requirements and are following His will. If this is how you feel, or if you think that you have reaped some gains in your several years of belief in God, then all the more must you come back before God to examine yourself. You should look at the path you have walked over your years of faith to see whether all your acts and deeds before God have been entirely in accordance with His will. Examine which of your behaviors were in opposition to God, which achieved submission to Him, whether your actions have met and satisfied God's requirements. You should clarify all these things, for only then will you know yourself.

The key to self-reflection and knowing yourself is this: The more you feel that in certain areas you have done well or done the right thing, and the more you think you can satisfy God's will or are able to boast in certain areas, then the more it is worth knowing yourself in those areas and the deeper it is worth digging into them to see what impurities exist in you, as well as what things in you cannot satisfy God's will. Let us take Paul as an example. Paul was especially knowledgeable, he suffered a lot in his preaching work, and many people particularly adored him. As a result, after completing much work, he assumed there would be a crown set aside for him. This caused him to go farther and farther down the wrong path, until finally he was punished by God. If he had reflected upon and dissected himself at the time, then he would not have thought in the way that he did. In other words, Paul had not focused on seeking the truth in the words of the Lord Jesus; he had only believed in his own notions and imaginings. He had thought that merely by doing some good things and exhibiting some good behaviors, he would be praised and rewarded by God. In the end, his own notions and imaginings blinded his heart and covered the truth of his corruption. But people were not able to discern this, and had no knowledge of these matters, and so before God had brought this to light, they had always set Paul as a standard to aim for, an example to live by, and regarded him as an idol they sought and longed to be. Paul's case is a warning to every one of God's chosen people. Especially when we who follow God can suffer and pay the price

in our duties and as we serve God, we feel that we are faithful and love God, and at times like this, we should reflect on and understand ourselves even more concerning the path we are taking, which is very necessary. This is because what you think is good is what you will determine to be correct, and you will not doubt it, reflect on it, or analyze whether there is anything in it that resists God. For example, there are people who believe themselves to be extremely kind-hearted. They never hate or harm others, and they always lend a hand to a brother or sister whose family is in need, lest their problem go unsolved; they have great goodwill, and do everything in their power to help everyone they can. Yet they never focus on practicing the truth, and they have no life entry. What is the result of such helpfulness? They put their own lives on hold, yet are guite pleased with themselves, and extremely satisfied with all they have done. What is more, they take great pride in it, believing that in all they have done, there is nothing that goes against the truth, that it will definitely satisfy God's will, and that they are true believers in God. They see their natural kindness as something to be capitalized on and, as soon as they do so, they take it for granted as the truth. In reality, all they do is human good. They do not practice the truth at all, for what they do is before man, and not before God, and less still do they practice according to God's requirements and the truth. Therefore, all their deeds are in vain. Nothing they do is practicing the truth or God's words, let alone following His will; rather, they use human kindness and good behavior to help others. In summary, they do not seek God's will in everything they do, nor do they act in accordance with His requirements. God does not praise this kind of good behavior of man; to God, it is to be condemned, and does not merit His remembrance.

To know oneself is crucial for each and every person, because it directly impacts the important matter of whether or not one can cast off their corrupt disposition and achieve salvation. Do not think this is a simple matter. To know yourself is not to understand your actions or practices, but to know the essence of your problem; to know the root of your disobedience and its essence, to know why you cannot practice the truth, and understand the things which arise and disturb you when you practice the truth. These are some of the most important aspects of knowing yourself. For example, due to the conditioning of Chinese traditional culture, in Chinese people's traditional notions they believe that one must observe filial piety toward their parents. Whoever does not observe filial piety is an unfilial child. These ideas have been instilled in people since childhood, and they are taught in practically every household, as well as in every school and in society at large. When a person's head has been filled with such stuff, they think, "Filial piety is more important than anything. If I weren't to observe it, I wouldn't be a good person—I'd be an unfilial child and I'd be denounced by society. I'd be a person who lacks conscience." Is this view correct? People have seen so many truths expressed by God—has God demanded that one show filial piety toward their parents? Is this one of the truths that believers in God must understand? No, it is not. God has only fellowshiped on some principles. By what principle do God's words ask that people treat others? Love what God loves, and hate what God hates: This is the principle that should be adhered to. God loves those who pursue the truth and are able to follow His will; these are also the people that we should love. Those who are not able to follow God's will, who hate and rebel against God-these people are despised by God, and we should despise them, too. This is what God asks of man. If your parents do not believe in God, if they know full well that faith in God is the right path, and that it can lead to salvation, yet remain unreceptive, then there is no doubt that they are people who are sick of and hate the truth, and that they are people who resist and hate God—and God naturally abhors and despises them. Could you despise such parents? They oppose and revile God—in which case they are surely demons and Satans. Could you abhor and curse them? These are all real questions. If your parents prevent you from believing in God, how should you treat them? As is asked by God, you should love what God loves, and hate what God hates. During the Age of Grace, the Lord Jesus said, "Who is My mother? And who are My brothers?" "For whoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." These words already existed back in the Age of Grace, and now God's words are even more clear: "Love what God loves, and hate what God hates." These words cut straight to the point, yet people are often unable to grasp their true meaning. If a person is someone who denies and opposes God, who is cursed by God, but they are a parent or relative of yours, and not an evildoer as far as you can tell, and they treat you well, then you might find yourself unable to hate that person, and might even remain in close contact with them, your relationship unchanged. Hearing that God despises such people will trouble you, and you are unable to stand on the side of God and ruthlessly reject them. You're always bound by emotion, and you cannot fully let go of them. What is the reason for this? This happens because your emotions are too strong, and they hinder you from practicing the truth. That person is good to you, so you can't bring yourself to hate them. You could only hate them if they did hurt you. Would that hatred be in line with the truth principles? Also, you're bound by traditional notions, thinking that they are a parent or relative, so if you hate them, you would be scorned by society and reviled by public opinion, condemned as unfilial, without a conscience, and not even human. You think you would suffer divine condemnation and punishment. Even if you want to hate them, your conscience won't let you. Why does your conscience function this way? It's because a way of thinking has been sown within you since you were a child, through the inheritance of your family, the education given to you by your parents, and the indoctrination of traditional culture. This way of thinking is rooted very deeply in your heart, and it makes you mistakenly believe that filial piety is perfectly natural and justified, and that anything inherited from your ancestors is always good. You learned it first and it remains dominant, creating a great stumbling block and disturbance in your faith and acceptance of the truth, leaving you unable to put God's words into practice, and to love what God loves, hate what God hates. You know in your heart that your life came from God, not from your parents, and you also

know that your parents not only don't believe in God, but resist God, that God hates them and you should submit to God, stand on His side, but you just can't bring yourself to hate them, even if you want to. You can't turn that corner, you can't steel your heart, and you cannot practice the truth. What's the root of this? Satan uses this kind of traditional culture and notions of morality to bind your thoughts, your mind, and your heart, leaving you unable to accept God's words; you have been possessed by these things of Satan, and rendered incapable of accepting God's words. When you want to practice God's words, these things cause disturbance within you, cause you to oppose the truth and God's requirements, and make you powerless to rid yourself of the yoke of traditional culture. After struggling for a while, you compromise: You prefer to believe traditional notions of morality are correct and in line with the truth, and so you reject or forsake God's words. You do not accept God's words as the truth and you think nothing of being saved, feeling that you still live in this world, and can only survive by relying on these people. Unable to endure society's recrimination, you would rather choose to give up the truth and God's words, abandoning yourself to traditional notions of morality and the influence of Satan, preferring to offend God and not practice the truth. Is man not pitiful? Do they not have need of God's salvation? Some people have believed in God for many years, but still have no insight into the matter of filial piety. They really do not understand the truth. They can never break through this barrier of worldly relationships; they do not have the courage, nor the confidence, let alone the determination, so they cannot love and obey God. Some people are able to see beyond this, and it is no easy thing indeed for them to say, "My parents don't believe in God, and they stop me from believing. They are devils." No unbelievers have faith that there is a God, or that He created the heavens and earth and all things, or that man is created by God. There are even some who say, "Life is given to man by their parents, and they should honor them." Where does such a thought or view come from? Does it come from Satan? It is millennia of traditional culture that have educated and deluded man in this way, causing them to deny God's creation and sovereignty. Without Satan's deception and control, mankind would investigate God's work and read His words, and they would know that they are created by God, that their life is given by God; they would know that everything they have is given by God, and that it is God whom they should thank. Should anyone do us a good turn, we should accept it from God—in particular our parents, who gave birth to and raised us; this is all arranged by God. God rules over all; man is just a tool for service. If someone can set their parents aside, or their husband (or wife) and children, in order to expend themselves for God, then that person will be stronger and have a greater sense of righteousness before Him. However, it is not easy for people to break through the bondage of national education and traditional cultural ideas, notions, and moral statements, because these satanic poisons and philosophies have long taken root in people's hearts, producing all sorts of corrupt dispositions that prevent them from hearing God's word and obeying Him. In the depths of corrupt man's heart, there lacks

a fundamental willingness to put the truth into practice and to follow God's will. So, people rebel against and resist God; they may betray Him and forsake Him at any time. Can one receive the truth if the corrupt dispositions and satanic poisons and philosophies exist within them? Can one achieve submission to God? It is very hard indeed. If it were not for the work of judgment by God Himself, then deeply corrupt mankind could not achieve salvation, and could not be cleansed from all its satanic disposition. Even if people believe in God and are willing to follow Him, they cannot listen to God and obey Him, as it takes too much effort for people to accept the truth. Therefore, the pursuit of truth must first be preceded by the pursuit of knowing oneself and resolving one's own corrupt disposition. Only then will it be easier to accept the truth. Knowing oneself is by no means a simple matter; only those who accept the truth can know themselves. That is why knowing yourself is so vital, and a matter you must not overlook.

People have corrupt dispositions, so it is very difficult for them to accept the truth, and it is even harder for them to know themselves. If they want to achieve salvation, they must come to know their own corrupt dispositions and their nature essence. Only then can they truly accept the truth and put it into practice. Most people who believe in God are satisfied with only being able to speak the words and doctrines, thinking that they understand the truth. This is a big mistake, as those who do not know themselves do not understand the truth. Therefore, in order to understand and obtain the truth in their belief in God, people must focus on knowing themselves. Regardless of when or where we are, and no matter what environment we are in, if we can come to know ourselves, unearth and dissect our own corrupt dispositions, and treat knowing ourselves as our top priority, then we will surely gain something, and gradually deepen our knowledge of ourselves. At the same time, we will practice the truth, practice loving and obeying God, and understand more and more of the truth. The truth will then naturally become our lives. However, if you do not enter into knowing yourself at all, it is false for you to say that you practice the truth, because you are blinded by all sorts of superficial phenomena. You feel as if your behavior has improved, that you have more conscience and reason than before, that you are gentler, more considerate and tolerant of others, and more patient and forgiving with people, and consequently, you think that you are already living out normal humanity, and that you are a great and perfect person. But in God's eyes, you still fall short of His requirements and standards, and you are very far from truly obeying and worshiping Him. This shows that you have not gained the truth, that you lack the slightest bit of reality, and are still far from meeting the standards of salvation. People must understand which truths they need to equip themselves with in order to meet God's requirements. People still cannot distinguish between external good behaviors and the practice of the truth. All that people possess now is just slight changes in their external behavior. Nowadays, most people frequently gather to listen to sermons, and can get along and interact with their brothers and sisters in a normal manner. They do not quarrel, they are able to be tolerant and patient with each other, and they are

more conscientious in performing their duties than they were before. However, their understanding of the truth is too shallow, their thoughts and views on many matters are still distant from the truth, or go against the truth, and some of their views are even hostile toward God. This is enough to illustrate that people have not yet obtained the truth. That is why we need to seek the truth in every aspect of self-knowledge and endeavor to know ourselves more profoundly. Through this fellowship, do you not feel that it is very important to know yourselves? Just now, I gave an example of showing filial piety toward one's parents. This is a significant matter that every person needs to face. If you cannot understand the truth and emerge from traditional thoughts and notions, it will be difficult for you to renounce everything and truly expend yourselves for God. There are many people who have believed in God for years and years but have not fulfilled a duty. They've been struggling in their hearts for an unknown amount of time, it is uncertain when they will be able to really understand the truth and emerge from the restraints and shackles of their fleshly affections and traditional thoughts and notions, and reach the point of "loving what God loves and hating what God hates." This is not an easy thing to achieve. Seeing through to the essence of family and casting off the constraints of one's fleshly relations is a difficult hurdle for those who follow God. There is a process to breaking through the shackles of one's family and fleshly affections, and breaking free from the restraints of the thoughts of traditional culture—it requires God to arrange environments in which we may practice entering into the truth. Especially when it comes to our loved ones, it is even more necessary for us to see their true faces and each of their nature essences clearly. At the same time, we also need to reflect, based on the truth, on the corrupt dispositions that we have revealed, and the satanic heresies and fallacies that still exist in our hearts. This requires God to orchestrate various environments to expose us, so that we may know what things still exist in our hearts that resist or are incompatible with Him, and then seek the truth to resolve them. We need God to arrange suitable environments to reveal our corruption and our stature. However, we must also actively and positively work together with God, and place demands on ourselves according to His word, only then can we be made complete by Him. But before God acts, we need to prepare ourselves mentally. First, we need to recognize the satanic poisons that are within man, and understand that the thoughts and notions of traditional culture deceive and corrupt people. We must understand how severely these satanic things—which we inherit, and which come from education and society—resist God, and how much they go against the truth. Only when you see through to these things can you be said to really understand the truth.

I just talked about how to treat one's parents. It can be said that this is a major matter in life, and it is also a significant matter that every person must face. This is undeniable. Next, we will fellowship on another topic, namely, how to treat one's children. When it comes to how you treat your children and your parents, the way that you treat them doesn't matter, rather, what matters is your perspective, it's about the perspective and

attitude you approach them with. This is something we need to understand in our hearts. Each person starts to plan from the moment they have children about the kind of education they want their children to receive, the kind of college that their children should go to, and how they can then find good jobs after that, so that they can get a foothold and have a certain level of status in society. People all believe that in this life, one must first possess knowledge and an advanced degree—in their eyes, this is the only way to find employment and secure a livelihood in society, so that one does not have to worry about basic necessities such as food, clothing, and shelter in the future. Therefore, when it comes to how people treat their children, every parent hopes that their child will receive a higher education. They hope that their child will be able to get ahead in the world one day, that they will have a place in society, a high and stable income, and prestige and status. They think that only this will bring honor to their ancestors. All people harbor this view. "May my children become the cream of the crop"—is this view right? Everyone wants their son or daughter to go to a prestigious university and then pursue further studies, in the belief that their child will be able to get ahead in the world once they have obtained an advanced degree. People all worship knowledge in their hearts and believe that "Other pursuits are small, books excel them all"; moreover, they think that competition in society nowadays is particularly fierce, and that if someone doesn't have an academic qualification, just trying to keep themselves fed will be difficult. This is a thought and view that every person harbors—it is as if, so long as somebody holds an advanced degree, their future livelihood and prospects will be secure. So, when it comes to their demands for their sons and daughters, people make entering into an institute of higher education and receiving a higher education the top priority. In reality, all of that education, all of that knowledge, and all of the ideas that people receive go against God and the truth, and are loathed and condemned by God. This proves that the views of man are wrong and absurd. People should understand that if they receive this kind of education, apart from acquiring a bit of useful intellectual knowledge, they will also be indoctrinated with many of Satan's poisons, thoughts, theories, and its various heresies and fallacies, and they should understand what the consequences of this will be. People have never thought about this before, and they cannot see through to this matter. All they believe is that their children will have brighter futures and bring honor to their ancestors if they enter institutes of higher education. As a result, when your child comes home one day, and you talk to them about believing in God, they will feel averse toward it, and when you fellowship on the truth with them, they will call you foolish, mock you, and treat your words with contempt. At that time, you will realize that you chose the wrong path when you sent your child to an institute of higher education to receive an advanced education. However, it will be too late for regrets. As soon as a person accepts Satan's philosophies and views, and these things take root, blossom, and begin to bear fruit within them, it is the same as growing cancerous tumors—these things cannot be removed or changed overnight. At that point, it becomes difficult for that person to accept the truth, and there is no way for them to be saved. It is equivalent to them being poisoned to death by Satan. I haven't seen anyone say: "When my child goes to school, let them simply learn to read, so that they can understand what the word of God means. After that, I'll guide them to believe in God wholeheartedly, and learn a bit about a useful profession so that they can secure a good job and make a stable life for themselves in the future. Then, I can rest assured. It would be better if they are of high caliber, possess good humanity, and can perform a duty in God's house. If they cannot fulfill a duty, it would be enough for them to have a job outside of the church so that they can support their family. Most of all, I want them to receive God's truths in His house and to not be polluted or conditioned by society." People do not have the faith to bring their children before God; they always worry that their children won't have good prospects if they don't enter into higher education. In other words, when it comes to their children, not a single person is willing to bring them before God so that they can accept God's word and conduct themselves according to the truth and God's requirements. People are unwilling to do this, and they do not dare to do this. They fear that if they act in this way, their children will not have a means of livelihood or prospects in this society. What does this view confirm? It confirms that people, who have been corrupted deeply by Satan, have no interest in the truth or in believing in God. Even if they do believe in God, it is only to be blessed. They do not pursue the truth, because in their hearts what people worship are material things, money, and Satan's influence. You do not have the faith to say: "If one abandons the trends of the world and relies on God, He will give them a way out so that they can survive." You lack this faith. Your misguided view of worshiping knowledge has taken root in your heart. It controls your every word and deed, so you cannot accept and submit to God's work, much less accept the truths that God expresses. Why do I say this? Because this thought and view is hostile toward God, it betrays God, denies God, and it is not compatible with the truth. When a person understands the truth, they can see through to this problem, and they realize that there are many things within themselves that are in opposition to God—things that are fundamentally loathed by God. These are all results achieved by experiencing God's work. Without the revelation of God's word, and without its judgment and chastisement, people would think that they had become holy, that they were full of love for God, and that their faith in Him was strong after believing in God for a few years, and making some changes to their behavior. Now that they understand the truth, they suddenly realize: "How can these corrupt things still exist in people? Why couldn't I recognize them before? People are just too ignorant!" At this time, they learn that God's revelation of man's corruption is so great and so necessary, and they know that if God did not reveal and judge their corruption, they would never be able to recognize it. People are all skilled at pretending and disguising themselves. They can disguise themselves quite well or conceal and package themselves up well, but the corrupt dispositions that they reveal and the thoughts that are deeply rooted in their minds resist God, and these things are loathed and hated by

God. These are the things that God wants to reveal, and they are the things that people should come to know. However, people often think, "In terms of our speech, we haven't spoken any words that resist God, and we possess reason. In terms of our behavior, we have not done anything out of line, we have already reached the point where we are performing our duties very appropriately. We have no glaring problems, so what more should we know about ourselves? Do we even need to know ourselves?" Does this view align with the facts? If it does, why do people still always confess their sins to God? Why do people still reveal their corrupt dispositions frequently and even commit transgressions? So, the more you consider yourself to be good in one respect, the more it is worth your while to seek the truth, reflect, and come to know yourself in that respect. Only through this can you truly come to know your corrupt dispositions, be purified, and be perfected by God. This is the outcome of experiencing God's work.

There are many people who believe that filial piety is pleasing to God and blessed by God. They think that being filial to one's parents is something that God surely likes, because they believe that filial piety is perfectly natural and justified, and that it proves that a person has conscience, and that they haven't forgotten where they come from. According to traditional notions, such individuals are considered good people and filial children. When it comes to filial children, everyone gives them a thumbs up. People love them, as do their parents. So, you naturally assume that God must also like them, and wishfully think that: "God must like those who show filial piety to their parents—He definitely likes them!" So, you give up performing your duty and return home to show filial piety to your parents. As you do so, you become more and more motivated, and you are increasingly convinced that this is justified and proper, and that you are practicing the truth. Unconsciously, you start to believe that you have already satisfied God, and that you have the capital needed to obtain God's approval, His delight, and His recognition. When God says that you are defying and betraying Him, or when He says that you haven't changed at all, you resist and pass judgment on Him. You deny His words by claiming that He is wrong. What kind of problem is this? When God says that you are good and approves of you, you accept it. But when God exposes that you are disobeying and defying Him, you deny and reject this, and even resist and judge God. What sort of disposition is this? It is evident that people are arrogant, conceited, and selfrighteous. Usually, it seems like people can acknowledge that God's word is the truth, and people all consider themselves to be obedient to God, but when God judges them and reveals their corrupt dispositions, none of them pay any attention to His words, and none of them compare their actions against His word each time that they do something. Rather, they merely speak and talk a bit, and that's the end of it, or they recite a few lines of God's word during gatherings, fellowshiping on them a little, and then they are done. In reality, when you do things, you do not practice according to God's word at all. So, what is the point of you reading and fellowshiping about God's word? You do not put God's word into practice when something happens to you, and you do not live by God's word, so why do you read God's word? Isn't this merely a formality? Can you understand the truth in this way? Can you obtain the truth? It is meaningless believing in God in this way. Many people simply read God's word a bit, gain an understanding of its literal meaning, and think that by uttering a few words and doctrines, they have understood the truth, and that they possess the truth reality. Some say, "I'm fellowshiping on God's word, so how can it just be the words and doctrines?" You do not know the essence of God's word, you do not put His word into practice, and you certainly do not have experiential knowledge of it, so you are speaking the words and doctrines when you fellowship on it. God's word is, of course, the truth, but you do not truly understand it or put it into practice, so what you understand is just doctrine. Can you understand this? Do you feel that hearing these words has touched on a sore spot? Will you say, "If I don't honor my parents is that not a terrible offense? Aren't God's requirements for people inconsiderate of their feelings?" Tell Me, are the standards that God requires of man high? In fact, they are not high—based on man's conscience and reason, they are all standards that people can meet. It is due to the influence of human affections and because traditional culture has already taken firm, unshakeable root in their hearts, that people feel that God's demands are too high, and really beyond their reach. This is caused by a lack of understanding of the truth. If you really understand the truth and see through to the true nature of this matter, you will be able to approach and handle this problem in the right way. For thousands of years, people have been influenced by traditional culture. Satan's philosophies and laws for self-conduct have already taken root in people's hearts. You live by such ideas, so what exactly have you lived out? Have you lived out normal humanity? Have you lived out a real life? It is worthwhile for you to come to know and dissect this matter. You need to reflect on what you have gained from traditional culture and Satan's philosophies and views, on whether these things are really the truth, and on what they bring to you. Then you should fellowship on these matters and analyze them based on God's word. If you do this, it will be easy for you to discover the truth. Once you understand the truth and grasp God's intentions, you will see that God's requirements for people are all things that man's conscience and reason can accomplish. Naturally, you will no longer complain that God demands too much of man. Instead, you will say, "We understand the principles; we have a path of practice, and we understand how to handle these things." In this way, little by little, you will enter into the reality of God's word. This is the process of understanding the truth.

In entering the truth reality, self-knowledge is extraordinarily important. Self-knowledge means knowing which things in our thoughts and views are fundamentally incompatible with the truth, and belong to a corrupt disposition, and are hostile to God. It is easy to gain an understanding of the corrupt dispositions of man, like arrogance, self-righteousness, lying, and deceit. You can come to know them a little by simply fellowshiping on the truth a few times or through frequent fellowship, or by having your state pointed out to you by your brothers and sisters. Furthermore, arrogance and deceit

are present in every person, differing only in degree, so they are relatively easy to know. But discerning whether one's thoughts and views are in line with the truth is difficult, and not as easy as knowing one's corrupt dispositions. When a person's behavior or outward practices change a little, that person feels as though they have changed, but actually this is a mere behavioral change, and it does not mean that their outlook on things has truly changed. In the depths of people's hearts, there are still many notions and imaginings, various thoughts, views, and poisons of traditional culture, and many things that are hostile to God. These things are hidden inside of them, yet to be unearthed. They are the origin of corrupt dispositions, and they come from within man's nature essence. That is why, when God does something that does not line up with your notions, you will resist Him and oppose Him. You will not understand why God has acted so, and though you know there is truth in everything God does and you wish to submit, you will find yourself unable to do so. Why are you unable to submit? What is the reason for your opposition and resistance? It is because there are many things within man's thoughts and views that are hostile to God, hostile to the principles by which God acts and hostile to His essence. These things are difficult for people to gain knowledge of. Since I've fellowshiped on these words, you should be able to gain insight and some understanding. Suppose you have notions about God when something happens and think, "This can't be God's doing, for if it were God then He wouldn't have done it like this, or spoken thus. Everything God does is love, and easy for people to accept," but then suppose you think, "This way of thinking is wrong. God has said before that there is truth to be sought wherever people cannot understand. I should reflect on myself, as it's the notions and imaginings in my heart which are playing up, leading me to define God's work. I shouldn't misunderstand Him"—this is the correct way to reflect on yourself. Whenever you see that God's work or words don't conform to your notions, that's when you should reflect on yourself, hurry to seek the truth in God's words, measure yourself against and then act in accordance with them. Is this not a way forward?

We've just fellowshiped on how to treat one's parents. Many of you feel you owe your parents a lot, as they've suffered much on your behalf throughout their lives, and shown you great love and care. If they one day fall ill, your conscience is disturbed, and you feel blamed. You suddenly think that you should stay with your parents to fulfill your filial duty to them, comfort them and ensure they're happy in their old age. You think this is your responsibility and obligation as their child. If, as you fulfill this obligation, God asks something of you or gives you an unexpected trial, His intention is that you should not do so, but should take belief in God, performing your duty well, and pursuing the truth as the principle. How would you feel if God asked you directly not to be filial to your parents or treat them in that way? You'd consider this matter through the lens of traditional notions, and complain about God in your heart, thinking that He did it without considering your feelings, and that it doesn't satisfy your filial piety. You believe that you're acting full of filial piety, humanity, and conscience, but God doesn't let you act

according to your conscience or filial piety. Then you will resist, rebel against and oppose God, and not accept the truth. I'm saying all this to make people realize that the root and essence of man's rebellious nature comes primarily from people's thoughts and views, which are formed by the education they receive from family and society, as well as from traditional culture. After these things are deeply planted in people's hearts bit by bit, through family convention, or the influence of society and academic education, then people start to live by them. They'll unconsciously start to believe that this traditional culture is correct, irreproachable, and cannot be criticized, and that only by acting according to the demands of traditional culture can they be real people. If they don't, they'll feel they're devoid of conscience, contrary to and without any humanity, and they won't be able to come to terms with it. Are these human thoughts and views not far removed from the truth? The things in human thoughts and views, and the goals people pursue, are all directed toward the world, toward Satan. God's requirement for man to pursue the truth is directed toward God, toward the light. These are two different directions, two different goals. Act according to God's goals and requirements of man and your humanity will become more normal, you will have more of a human likeness, and you will get closer to God. If you act according to the thoughts and views of traditional culture, you will lose more and more of your conscience and reason, become even more false and fake, follow the trends of the world even more, and become part of the forces of evil. Then you will be living completely in darkness, under the power of Satan. You will have entirely violated the truth and betrayed God.

People who live in this real society have been deeply corrupted by Satan. Regardless of whether they're educated or not, a lot of traditional culture is ingrained in people's thoughts and views. In particular, women are required to attend to their husbands and raise their children, to be a good wife and loving mother, devoting their whole lives to their husbands and children and living for them, making sure the family has three square meals a day, and doing the washing, cleaning, and all other housework well. This is the accepted standard of being a good wife and loving mother. Every woman also thinks this is the way things should be done, and that if she doesn't then she's not a good woman, and has violated conscience and the standards of morality. Violating these moral standards will weigh heavily on some people's conscience; they'll feel they've let their husbands and children down, and that they're not a good woman. But after you believe in God, have read a lot of His words, understood some truths, and seen through some matters, you'll think, "I am a created being and should perform my duty as such, and expend myself for God." At this time, is there a conflict between being a good wife and loving mother, and fulfilling your duty as a created being? If you want to be a good wife and loving mother, then you cannot perform your duty full time, but if you want to perform your duty full time then you cannot be a good wife and loving mother. What do you do now? If you choose to perform your duty well and be responsible for the work of the church, devoted to God, then you must give up being a good wife and loving mother.

What would you think now? What sort of discord would arise in your mind? Would you feel like you've let down your children, your husband? Where does this feeling of guilt and unease come from? When you don't fulfill the duty of a created being, do you feel like you've let God down? You have no sense of guilt or blame because, in your heart and mind, there isn't the slightest hint of the truth. So, what do you understand? Traditional culture and being a good wife and loving mother. Thus the notion of "If I'm not a good wife and loving mother, then I'm not a good or decent woman" will arise in your mind. You'll be bound and fettered by this notion from then on, and will remain so by these kinds of notions even after you believe in God and fulfill your duty. When there is a conflict between fulfilling your duty and being a good wife and loving mother, while you may reluctantly choose to fulfill your duty, possessing perhaps a little loyalty to God, there'll still be a feeling of unease and blame in your heart. Therefore, when you have some spare time while fulfilling your duty, you'll look for chances to take care of your children and husband, wanting to make it up to them even more, and think it's fine even if you have to suffer more, as long as you have peace of mind. Is this not brought about by the influence of traditional culture's ideas and theories about being a good wife and loving mother? You now have a foot in both camps, wanting to fulfill your duty well but also wanting to be a good wife and loving mother. But before God, we only have one responsibility and obligation, one mission: to properly fulfill the duty of a created being. Have you fulfilled this duty well? Why did you stray off track again? Is there really no sense of blame or reproach in your heart? Because the truth has still not laid foundations in your heart, and does not yet reign over it, you can stray off track when fulfilling your duty. Although now you're able to fulfill your duty, you're actually still falling far short of the standards of truth and God's requirements. Can you see this fact clearly now? What does God mean when He says that "God is the source of man's life"? It is to make everyone realize this: Our lives and souls all come from God and were created by Himnot from our parents, and certainly not from nature, but given us by God. Only our flesh was born of our parents, as our children are born of us, but their fate is entirely in God's hands. That we can believe in God is an opportunity given by Him; it is ordained by Him and is His grace. There is therefore no need for you to fulfill your obligation or responsibility to anyone else; you should only fulfill your duty to God as a created being. This is what people must do above anything else, the main thing that should be done as the primary affair of one's life. If you do not fulfill your duty well, you are not a qualified created being. In the eyes of others, you may be a good wife and loving mother, an excellent housewife, a filial child, and an upstanding member of society, but before God you are one who rebels against Him, one who has not fulfilled their obligation or duty at all, one who accepted yet did not complete God's commission, one who gave up halfway. Can someone like this gain God's approval? People like this are worthless. No matter how perfect a wife and mother you are, or how high your standards of social morality, or how much praise you earn from others, it does not mean that you are putting the truth into practice, much less obeying God. If you are sick of the truth and refuse to accept it, this only proves that you have no conscience or reason, no normal humanity, and are someone without God in your heart at all. Is this sort of person not too far removed from God's requirements? Those who do not pursue the truth are like this, always living according to the ideas and theories of traditional culture, always following society's trends, but not accepting the truth and unable to obey God. Are these people not impoverished and pitiful? Are they not foolish and ignorant? Is being a good wife and loving mother, being a good, well-liked woman, worth boasting about and being proud of?

All the things that people hold in their hearts are actually at odds with the truth and hostile to God. That includes things we believe to be positive, good, and things generally regarded to be right. We even see these things as the truth, as human needs and things into which people should enter. To God, however, they are loathsome things. How far from the truths spoken by God are the views that man sees as correct, or the things that man believes to be positive? Far, indeed—the distance is immeasurable. So, we must know ourselves, and everything from the academic education we have received down to our pursuits and preferences, from our thoughts and views down to the paths we choose and walk, are all worthy of deep excavation and analysis. Some of them are inherited from one's family; some come from one's schooling; some come from the influence and conditioning of social environments; some are learned from books; and some come from our imaginings and notions. These are the most frightening things, for they dominate our minds, and govern the motives, intents, and goals of our actions. They also bind and control our words and actions. If we do not unearth these things and reject them, we will never fully accept God's words, and we will never unreservedly accept His requirements and put them into practice. As long as you harbor your own ideas and viewpoints, and things that you believe to be correct, you will never accept God's words unreservedly, nor will you practice them in their original form; you are certain to process God's words within your heart, and practice them only after having brought them into conformity with your notions. This is how you will act, and this is how you will "help" others, by leading them to do things according to your methods. You will seem to be putting God's words into practice, but what you practice will be human adulterations. You will not know this, and you will think that you are practicing the truth, that you have already entered the truth reality, that you have already gained the truth. Is that not arrogant and self-righteous? Is such a state not a fearsome thing? If people are not meticulous in practicing the truth, deviations will occur. If one always relies on their imaginings to put God's words into practice, then not only are they not practicing the truth, they also cannot achieve submission to God. If one means to enter the truth reality, they must reflect on which notions and imaginings exist in them, as well as which of their views are not in line with the truth. When analyzing these things, a word or two will not suffice to thoroughly explain them or to make them clear. Naturally, in life there are many

other matters like these. Like the more than one hundred poisons of Satan that were collected in the past—you may have understood the words and phrases, but how have you measured yourself against them? Have you reflected on them? Do you not also have a share in these poisons? Do they not reflect how you think, too? When you are doing things, do you not also act based on these poisons? You must dig deep into your personal experience, and measure it against those words. If you merely read over the words of God that reveal Satan's poisons, just giving them a glance, or if you think simply about them, admitting that these things are indeed poisons, that they do indeed corrupt and harm people, and then put God's words aside, you will have no way to resolve your corrupt disposition. Many people read God's words and cannot link them to reality. They simply read the words and glance over the text, and so long as they understand its literal meaning, they believe that they have understood God's words, or even that they have understood the truth. Yet they never reflect on their corrupt dispositions, and when they know that they are revealing corruption, they do not seek the truth to resolve it. They are content merely to admit that all states revealed by the words of God are real and that they are outpourings of corrupt dispositions, and stop there. Can one who reads God's words like this truly know themselves? Can they cast off their corrupt disposition? Absolutely not. Most people who believe in God do so in this way, and as a result, they see no change in their disposition after ten or twenty years of belief. The root cause of this is that they do not put effort into God's words, and they cannot accept the truth and submit to it in their hearts. They merely observe rules in their practice and avoid committing great evil, and with that they think that they are practicing the truth. Is there not a deviation in their practice? Is practicing the truth as simple as that? People are living beings and they all have thoughts; in particular, people all have corrupt dispositions rooted deep in their hearts, and possess various thoughts and views that arose from the domination of their satanic nature. All these thoughts and views are outpourings of a satanic disposition. If people cannot analyze and know these things based on the truth of God's words, they have no way to know their corrupt essence, and their corrupt dispositions cannot be cleansed. Why are those who do not accept the truth so arrogant, self-righteous and recalcitrant? It is because they all have different thoughts and views on various things, and they all have some ideas and theories to guide them, so they feel themselves to be correct, look down on others, and are arrogant, self-righteous, and recalcitrant. No matter how others may fellowship about the truth to them, they are unwilling to accept it—they continue living according to the thoughts and views within them, because those have already become their life. The fact is that in everything you do, there is a thought or view inside you that dictates how you do it, and the direction in which you do it. If you are not aware of this, you should reflect on yourself often, then you will know what thoughts and views within you are controlling your acts and deeds. Of course, if you were to inspect your thoughts and views now, you would feel that there is nothing within them that is hostile to God, that you are honest and loyal, that you perform your duty willingly, that you can forsake things and expend yourself for God. You would feel that you are doing fine in all of these regards. But when God really gets serious with you, when He has you do something that does not accord with your notions, something you are unwilling to do, how will you approach it? That is when your thoughts, views, and corrupt dispositions will be exposed, just like the water that flows from an opened sluice—you cannot control it, as much as you would like to. This will keep you from practicing the truth and submitting to God. You will say, "Why can't I control myself? I don't want to resist God, so why am I? I don't want to pass judgment on God, and I don't want to have notions about His actions—so why am I judging Him? Why do I still have these notions?" At this time, you should reflect on and know yourself, and examine what is inside of you that resists God, or is hostile and contrary to the work He is currently doing. If you can examine these things and resolve them according to the truth in God's words, you will have life progress, and you will be someone who understands the truth.

China is governed by an atheist political party and Chinese people are educated in atheism and evolution, with popular sayings like "All things come from nature" and "Humans are descended from apes." After believing in God and reading His words, you know that the heavens and earth and all things were created by God, including humans, and everyone is able to feel in their hearts that God's word is true. All of nature is God's creation, and nothing would ever have come into being if God had not created them. Humans descending from apes is particularly untenable, as throughout all of human history no one has ever seen an ape become a man. There is no evidence, and thus all this is Satan's lies and deception. Those who understand the truth reject Satan's lies, heresies, and fallacies, and believe the Bible and God's words without the shadow of a doubt. But it is impossible for those who do not love the truth to fully accept that God's words are the truth. Some might wonder, "Man was created by God, but how? Why haven't I seen it? I don't believe what I haven't seen." Their belief in God is based on what they can see with their own eyes. This is not having faith. Man came from God, and God has led man step by step until now, always with dominion over man's fate. This is a fact. In the last days, God has made known all these mysteries, saying that man has reincarnation and transmigration, and that human life and soul are given by God and come from Him. This is the truth. But whenever you see this aspect of truth, because you don't accept these words of God to be the truth, you measure them against your own thoughts and views: "Since man didn't come from apes, but from God, then how did man come from God? How did He give man life?" If you do not understand God then you'll think it impossible that God has the power, wisdom or authority to create man with but a single breath or word. You don't believe that this is a fact, or that it's the truth. When you have doubts, you resist these words of God, saying you don't believe them, but in fact your heart is in a state of resistance and an attitude of opposition. You are unwilling to listen when God speaks these words, feel hostility in your heart, and cannot Amen God's words. In reality, looking at the facts, we don't need to investigate how or when God made man, who saw it, or if anyone can testify to it. There is no need for people to study this. When people genuinely understand the truth and know God's deeds, they'll be able to bear witness themselves. What is the key issue they should focus on now? It is to know God's work. God has, from beginning to end, been performing His work of managing man and saving man among mankind. From beginning to end, there is only one God working, speaking, teaching and guiding mankind. This God exists. God has spoken so many words now, we have already seen Him face to face, heard Him speak, experienced His work, and eaten and drunk His words, accepting His words into us to become our life. And these words are constantly guiding us and changing us. This God indeed exists. Therefore, we should believe, as God said, the fact that God created mankind, and the fact that God created Adam and Eve in the beginning. Since you believe this God exists and you have now come before Him, then do you still need to confirm that the work performed by Jehovah is the work of this God? If no one can confirm it and no one witnesses it, will you not believe it? Or regarding the work from the Age of Grace, do you not believe Jesus was God incarnate because you never saw Him? If you did not personally see the present God speak, work or incarnated in the flesh, then would you not believe it? If you did not see these things or there were no witnesses to confirm these things, would you not believe them all? This is because of the absurdly false viewpoint people have inside them. It is a mistake made by so many people. They have to personally see everything, and if they do not, they do not believe it. This is wrong. If a person truly knows God, is able to believe in His word even without seeing the facts, and is able to corroborate His word, only then are they the type of person who understands the truth and has true faith. Now that we have seen these words of God and heard His voice, it is enough to grant us true faith and to therefore make us follow Him and to make us believe every word and all the work that comes from God. There is no need for us to keep analyzing or researching things. Is that not the kind of sense that people should have? There was no one to witness it when God created mankind, but now God has become flesh to express truths and save mankind, to perform His work practically, and to walk among the churches and work among mankind. Have a lot of people not seen this? Not everyone is able to see it, but you believe it. Why do you believe it? Do you not only believe because you feel the words of God are the truth and that this is the true way and the work of God? Can you still say, "In this stage of God's work, I heard Him speak, and I also saw God's words. It's true that these words came from God. But regarding the Lord Jesus' work of the crucifixion, I didn't touch His nail marks, so I don't believe the fact that He was crucified. I did not witness the work Jehovah God did during the Age of Law, and I did not hear the laws when He proclaimed them. Only Moses heard them and wrote the Five Books of Moses, but I don't know how he wrote them"? Are people that say these things in a normal state of mind? They are nonbelievers and not people who truly believe in God. This is just like when the Israelites said, "Has Jehovah indeed spoken only by Moses? Has He not spoken also by us?"

(Numbers 12:2). What they meant was, "We won't listen to Moses, we must hear it personally from Jehovah God." Just like when people said during the Age of Grace that, because they did not personally see it with their own eyes, they did not believe that Jesus was crucified or that He rose from the dead. There was a disciple by the name of Thomas who insisted on touching Jesus' nail marks. And what did the Lord Jesus say to him? ("Thomas, because you have seen Me, you have believed: blessed are they that have not seen, and yet have believed" (John 20:29).) "Blessed are they that have not seen, and yet have believed." What does this really mean? Did they really see nothing? Actually, all the things Jesus had said and all of the work He did already proved that Jesus was God, and so people should have believed it. Jesus did not need to perform more signs and wonders or speak more words, and people did not need to feel His nail marks to believe. True faith does not rely only on seeing, but rather, with spiritual confirmation, belief is held until the very end and there is never any doubt. Thomas was a nonbeliever who only relied on seeing. Do not be like Thomas.

A portion of people like Thomas do indeed exist in the church. They are constantly doubting God's incarnation, and they wait for God to leave the earth, return to the third heaven, and to see the real person of God to finally believe. They do not believe in Him because of the words He has spoken during His incarnation. By the time this kind of person believes, everything will be too late, and that's the time they will be condemned by God. The Lord Jesus said, "Thomas, because you have seen Me, you have believed: blessed are they that have not seen, and yet have believed." These words mean that he had already been condemned by the Lord Jesus and that he is a nonbeliever. If you truly believe in the Lord and in all He has said, you will be blessed. If you have followed the Lord for a long time but do not believe in His capacity for resurrection, or that He is the almighty God, then you do not have true faith and you will not be able to attain blessings. Only through faith can blessings be attained, and if you don't believe, you will not attain them. Are you only capable of believing in anything if God appears to you, allows you to see Him, and convinces you in person? As a human being, how are you qualified to ask God to personally appear to you? How are you qualified to make Him personally speak to a corrupt human such as yourself? Moreover, what makes you qualified to need Him to explain everything clearly to you before you will believe? If you are sensible, then you will believe after just reading these words God has uttered. If you truly believe, then it does not matter what He does or what He says. Rather, upon seeing that these words are the truth, you will be one hundred percent convinced that they were said by God and that He did these things, and you will already be prepared to follow Him to the end. You need not doubt this. People who are full of doubts are so deceitful. They simply cannot believe in God. They are always trying to understand those mysteries, and will only believe after they thoroughly comprehend them. Their precondition for believing in God is to have clear answers to these questions: How did God become flesh? When did He arrive? How long will He stay before He has to leave? Where will He go after He leaves?

What is the process of His leaving? How does God incarnate work, and how does He leave? ... They want to understand some mysteries; they are here to investigate them, not to seek the truth. They think that they will not be able to believe in God unless they can fathom these mysteries; it is as though their belief has been obstructed. This viewpoint such people have is problematic. Once they have a desire to research mysteries, they do not bother paying attention to the truth or heeding God's words. Could such people know themselves? Self-knowledge does not come easily for them. This isn't to condemn a certain kind of person. If someone doesn't accept the truth and doesn't believe in God's words, then they don't have true faith. They'll just focus on splitting hairs over some words, mysteries, trivial things, or problems people hadn't noticed. But it's also possible that one day God will enlighten them, or their brothers and sisters will help them by regularly fellowshiping on the truth, and they will turn around. The day this happens, they'll feel that their former views were too absurd, that they were too arrogant and thought far too highly of themselves, and they'll be ashamed. Those with genuine faith will trust whatever God says without any doubts and, when they have some experience and see that God's words are all fulfilled and accomplished, their faith will grow even stronger. This type of person is one who has spiritual understanding, who believes in and can accept the truth, and who truly has faith.

Spring, 2008

Only With True Obedience Can One Have Real Trust

What is faith in God? This is the most practical question, as well as the most basic truth that a believer must understand. Is faith in God a kind of conviction, or is it a direction and goal in a person's life? In your heart, what is the ultimate purpose of faith? Why do you want to have faith in God? That is, what is your belief? What is the basis and foundation of your faith in God? What is your motivation? In other words, what intention and purpose do you have in believing in God? What is it ultimately for? These are the most practical questions. You can say that people believe in and accept God for the purpose of gaining blessings. People believe in God in order to have something upon which to pin their hopes, long for, and pursue in the realm of thought and spirit. This is the original intention behind all people's faith in God. However, after people come to believe in God, after they come into contact with God's words, the truth, God's work, and all the various people, events and things under God's sovereignty, unconsciously, their views on faith change. Once they understand the truth to a certain extent, they come to realize that faith in God allows them to gain the truth, that faith is what is most significant, that faith can indeed change people in many respects and ultimately solve the problem of human corruption. To have faith in God, you must first figure out the following

questions: Why do people believe in God? What is the purpose of believing in God? What is the motivation to believe in God? What is the initial desire and aspiration in believing in God? How much thought have you given to these questions? Do you have the correct answers? (At first, I believed in God out of a desire to gain blessings. Upon experiencing some judgment and chastisement from God's words, I saw that I only pursued blessings, that I really had no conscience or sense, and was too selfish. I felt that I had been profoundly corrupted by Satan, and so I longed to be someone possessing conscience and sense, someone who could assume the proper place of a created being and follow God. Currently, I only possess this little bit of knowledge.) When people start believing in God, they always want to gain grace, to gain blessings and benefits, to satisfy various wants and desires of the spirit and the flesh. Since the beginning of their faith when they pursued such things, they have suffered much, and now they understand that the significance of faith goes beyond these things. The significance of faith is too profound and too practical, and the benefits they receive are too many to be summed up in a few words. To have faith in God, one must first solve the problems of man's corrupt disposition and sin, as well as achieve obedience to and knowledge of God. Only in this way can one truly cast off one's corrupt disposition and escape from Satan's influence so as to turn completely to God. The purpose of believing in God and following God is to gain from God the truth and life, ultimately becoming a person who conforms to God's will and is able to obey and worship God. This is the true meaning of faith. Looking at people's understanding of faith, we can see that their views, intentions, and motivations as to their faith have undergone a great change. What brought about this change? (It is the result of God's expression of the truth and all the work He has done on people.) That is right. This change is not the result of the mere passage of time, nor is it imposed on you by anyone, nor is it the result of the influence or contagion of any religious teachings, much less did the goodness of your heart move Heaven to change you into a better, more human-like person. These are all human notions and imaginings. In fact, the most practical benefit gained is that, guided by God's words, watered and shepherded by God's words, people come to understand the truth and understand God's will, can clearly see the darkness and evil among men, and their ideas and views are greatly changed. What brings about these changes? They are the result of the gradual and piecemeal experience of God's work and God's words. So then, what do these changes involve? They involve the greatest matter of faith—the matter of salvation. This is the ultimate significance of man's faith. In fact, people do not demand much of faith. Their aim is simply to gain grace and seek peace. Then, this changes to a desire to be good people rather than bad people, and finally, they just want to receive a good destination. However, herein lies the biggest question: What effect does God actually want to achieve in His work of judgment and purification and His salvation of man? This is what people should understand. In God's work to save man, what does He use to accomplish this salvation? He uses their understanding of the truth and His words,

and then their experience of judgment and chastisement, trials and refinements, freeing them from sin and Satan's influence. When all is said and done, what is the ultimate significance of people's faith? Simply put, it is in order to be saved. And what is the significance of salvation? I want you all to think it over and tell Me what it really means to be saved. (It means that we can break free from Satan's dark influence, turn completely to God, and ultimately, survive.) (People who live under the power of Satan deserve death, but people who are saved by experiencing God's work will not die.) You all understand this and can explain it at the level of doctrine, but you simply don't know what it really is to be saved. Is being saved casting off your corrupt disposition? Does being saved mean not lying, being an honest person and ceasing to rebel against God? What is it actually like to be saved? In plain terms, being saved means that you will be able to live on, that you have been brought back to life. You were once living in sin, and bound for death—as God sees it, you were a dead person. What is the basis for saying this? Under whose power do people live before they have attained salvation? (Under the power of Satan.) And what do people rely on to live under Satan's power? They rely on their satanic nature and corrupt dispositions to live. Then is their whole being—their flesh, and all other aspects such as their spirits and their thoughts—alive or dead? From God's point of view, they are dead, they are walking corpses. On the surface, you appear to be breathing and thinking, but everything you are constantly thinking about is evil, in defiance of God and in rebellion against God, all of your thoughts are of things that God detests, hates, and condemns. In God's eyes, all these things not only belong to the flesh, but they entirely belong to Satan and to devils. So, in God's eyes, is corrupt mankind even human? No, they are beasts, devils and Satan; they are Satan alive! All people live by Satan's nature and its disposition, and as God sees it, they are Satan alive and garbed in human flesh, devils in human skin. God characterizes such people as walking corpses, as the dead. God is now doing the work of salvation, which means He will take the walking corpses that live by Satan's corrupt disposition and its corrupt essence—the dead—and turn them into living people. That is the significance of being saved. One believes in God in order to be saved—what is it to be saved? When one attains God's salvation, they are the dead become living. Where once they belonged to Satan, slated to die, they have now come to life as people belonging to God. If people can obey God, know Him, and bow down to Him in worship when they believe in and follow God, if they have no more resistance and rebelliousness against God in their hearts, and will no longer resist or attack Him, and can truly submit to Him, then in God's eyes, they are true living people. Is one who merely acknowledges God in word a living person? (No.) What sort of person is a living person, then? What are the realities of living people? What must living people be possessed of? Tell Me your opinions. (People who can accept the truth are living persons. When people's ideological views and views concerning things change and align with the word of God, they are living people.) (Living people are those who understand the truth and can practice the truth.) (A person who

fears God and shuns evil like Job is a living person.) (People who know God, can live according to God's words, and can live out the truth reality—those are living people.) You have all spoken of one sort of manifestation. For someone ultimately to be saved and become a living person, they must at least be able to heed God's words, and able to speak words of conscience and sense, and they must be thinking and discerning, able to understand the truth and to practice it, able to submit to God and worship Him. That is what a true living person is. What do living people often think about and do? They can do a bit of what normal people ought to do. Mainly, they perform their duties well, and they fear God and shun evil in what they think of and pour forth, what they say and do on a regular basis. That is the nature of what they often think and do. To put it a bit more precisely, what they say and do by and large accords with the truth, at the least. It is not condemned by God or detested and rejected by Him, but acknowledged and approved of by Him. This is what living people do, and it is what they ought to do. If you merely acknowledge God with your mouth and believe in your heart, can you achieve God's approval and salvation? (No.) Why can't you? Some people say, "I believe there is a God," "I believe in God's sovereignty over all things and the fate of mankind," "I believe that everything about me is in God's hands, that I have been led by God for the better part of my life, and that God can likewise lead me on my future path," and "I believe that God can change my destiny." Does having such "faith" mean they are saved? (No.) So what kind of faith means people are truly saved? (Faith that allows them to fear God and shun evil like Job.) How can people come to possess such genuine faith? Verbal acknowledgment and believing in their hearts: Can belief such as this produce a heart that fears God and shuns evil? Does believing like this mean that people have knowledge of God? Can it allow people to achieve obedience to God? Can it achieve salvation? What else is missing here? These questions must be pondered and understood.

Is there any difference between belief, conviction, and genuine faith? (Yes.) There are certainly differences, and you have to figure out what the precise differences are. If you can't distinguish these things, you may feel that you have genuine faith in God when you only have a vague belief or a conviction. How can vague conviction substitute for your genuine faith in God? In fact, instead of having real trust, you have put your own convictions and beliefs in its place. If your faith in God is nothing more than a belief or a conviction, then you can never truly come before God, and God does not approve of such faith as yours. What are the differences between belief, conviction, and genuine faith? Belief and conviction are not easy to explain clearly, so let's talk about genuine faith first. What is genuine faith in God? (Believing that all events and all things are under the sovereignty of God.) Is this genuine faith or a belief? (A belief.) (Genuine faith is established on a foundation of knowledge of God. Only when people know God can they possess genuine faith.) This understanding is only marginally correct. How can people come to possess genuine faith? What are the manifestations of genuine faith? If people have genuine faith, will they misunderstand or complain about God? Will they give any

opposition to God? (No.) If people have genuine faith, will they rebel against God? Can people satisfy God when they try to do good and be good people based on their own notions and imaginings? (No.) Putting these three concepts of belief, conviction, and genuine faith to one side, let's fellowship on one matter first. What did Peter famously do before he was saved and perfected? (Denied the Lord three times.) What else did Peter do before denying the Lord three times? When the Lord Jesus said that He would be crucified, what did Peter say? ("Be it far from You, Lord: this shall not be to You" (Matthew 16:22).) Was it genuine faith that caused Peter to say this? (No.) Then what was it? It was man's good intentions, and it was a disruption of God's work. Where did Peter get this sort of good intention? (From human will.) Why did he entertain such human will? He didn't understand God's will, he didn't understand what the Lord Jesus' ministry was, and he didn't have a true understanding of the Lord Jesus. He merely followed the Lord out of admiration. He worshiped the Lord in his heart, so he wanted to love and protect the Lord. He thought, "This thing must never befall You. You can't suffer that pain! If suffering is wanted, I will suffer. I will suffer in Your place." He didn't know God's will, and he had something of the good intentions that come from human will and wanted to prevent the thing from happening. So what caused him to act in this way? In one respect, it was due to hotheadedness, human will, and a failure to understand. In another respect, he did not understand the work of God. Did he do this out of real trust? (No.) So why did he come to have such good intentions? Are such good intentions in line with the truth? Do they constitute good deeds? Although he sought to do good and acted from good intentions and sincerity, what was the nature of his actions? Were they behaviors and actions arising out of genuine faith? (No.) Now it is clear, the answer is absolutely not. So is this a belief? (Yes.) Let's use this to talk about what belief is. Belief is a kind of good longing and good desire that is most closely aligned with human notions and imaginings. It is something mankind generally considers to be good, right, and positive. A kind of good thought, a sort of good idea, good practice, and good motivation that is completely in line with human notions and sentiments. It is what humans long for. This is belief. Belief is not genuine faith. It comes entirely from human will and does not conform to the standards required by God, so belief is not real trust. Peter was indeed a good man. He possessed a good humanity, and he was simple, honest, passionate, and earnest in his pursuit. In his heart, he harbored no doubts as to the identity of the Lord Jesus. Thus, from the bottom of his heart, he could utter these words: "Be it far from You, Lord: this shall not be to You." That he could say such a thing shows his humanity and personality. Although this is a kind of desire, a kind of good intention, and it is only a kind of behavior, practice, and display arising from a kind of belief, we can see that Peter has a kind humanity. He held positive and right beliefs, but unfortunately, because he was too small of stature, knew too little about God, didn't know God's management plan, didn't know the work God intended to do, and didn't understand God's will, he did a foolish thing that was completely based on human will and disrupted God's work. It was a human action caused by belief, and was obviously not genuine faith. If someone holds such beliefs, which produce good behaviors and cause them to have some good intentions, will God remember the things they do? God does not remember these things, so they are done in vain! Instead, God said this: "Get you behind Me, Satan" (Matthew 16:23). Ponder this over. Why did the Lord Jesus speak words people find so inconsiderate? Why didn't the Lord Jesus show understanding when He saw Peter's good intentions? What was God's attitude toward this matter? Did God approve of this good intention of Peter's? (No.) God examined Peter's heart and saw that he had no evil intentions, so He didn't need to expose the essence of this matter. Is that okay? (No.) Why? What does God think when people's intentions, beliefs, and thoughts are good, but do not align with God's will? God says that such things come from Satan and are a resistance to God. This is what God believes. Is such thinking at odds with human ways of thinking? (Yes.) Acting from human affection, what would an average person do in response to Peter? They would allow Peter to save face and give him leeway, thinking in their heart, "Peter's intentions are good and he wants to protect You. To reproach Peter in this way seems inconsiderate!" But God's acts do not conform to human notions. What is the nature of the words spoken by God? In one respect, they are an exposure, in another, they are a condemnation, and in a third, they are a judgment. How did Peter feel upon hearing these words? He was chastised, and it was as if a knife was twisted into his heart. He felt terrible and did not understand, thinking to himself: "Oh God, I sincerely love You! I believe in You so much, love You so dearly, and want to protect You so much, but why do You treat me like this? You say that I am Satan and order me to stand behind You. Am I Satan? Aren't I someone who sincerely follows You, so how can You see me as Satan? More than that, You are so inconsiderate, telling me to get behind You. It is too hurtful, too painful!" From God handling and treating such things in this way, can you see God's attitude toward human belief? (Condemn, judge, and expose.) That is right. God not only dislikes such things, but hates them and, most seriously, condemns such things. From these things God has revealed, have you seen God's disposition? (God's disposition is righteous.) This is certainly so. And what else? For God, although tolerance, mercy, patience, and lovingkindness are very beneficial to people, although they are the parts of what God has and is that people find easier to accept, and although they are things God always reveals and bestows on people, once people offend God's disposition and violate His principles, how will God deal with them? God condemns them! God does not make ambiguous statements to people, saying, "People did this with good intentions and no ulterior motives, so I will spare them this time." Unlike man, God permits no middle way and allows no adulteration with human will. One is one, two is two. Right is right, and wrong is wrong. For God, there are no ambiguities. By dissecting what Peter said to the Lord Jesus, "Be it far from You, Lord: this shall not be to You," people can see what belief is. Can people who hold beliefs satisfy God? Can beliefs produce genuine faith? Can they replace people's genuine faith in God? (No.) No, that is absolutely true.

What are beliefs in the end? They are a kind of imagining and notion, good desires, good goals, and lofty ideals that people establish. After these things are established, people run in this direction, pursuing and attaining them by relying on human good intentions, human effort, human will to suffer, or more human good deeds. What is lacking here? Why is it that people who hold beliefs cannot satisfy God? (Based on their beliefs, people disrupt and disturb God's work.) This is one obvious aspect. In addition, when people do things based on their beliefs, is there any truth in what they do? (No.) Let's dissect what Peter did. Peter said, "Be it far from You, Lord: this shall not be to You." Is there truth in these words? (No.) What does he mean by saying "this shall not be to You"? Why cannot this be to God? Could it be that all of this is not under God's sovereignty? Does God not have the final say in all this? If God allows it to be, it will be. If God does not allow it to be, won't it be avoided? Could Peter's words, "this shall not be to You," be able to change all of this? Who determined the occurrence, progression, and outcome of this whole matter? (It was determined by God.) So then, what are these words spoken by Peter? They are foolish words, words spoken in ignorance, words spoken on behalf of Satan. This is the consequence brought about by human beliefs. Is this a serious problem? (It is serious.) How serious is it? (It is resistance to God and acting as an outlet of Satan.) Correct. It is acting as Satan's outlet, which means resisting God and tearing down God's work on behalf of Satan. If, in the matter, the Lord Jesus did as Peter said, wouldn't His work of redeeming mankind be ruined? What is the nature of these words spoken by Peter? (They disrupt God's work.) This is why God mercilessly spoke those angry words—"Get you behind Me, Satan!" These words are a condemnation as well as a judgment. In them, lies God's disposition! When people hold such beliefs, beliefs admixed with good intentions, human desires, beautiful human wishes, and all those things that humans hold to be positive, right, and good, does God approve of this? (No.) People see all these things as good, so why doesn't God give His approval? In one respect, it is because people do not have true knowledge of God. This is the general cause. In addition, from a practical point of view, people do not truly submit to the words spoken by God and the acts performed by Him, nor do they truly comprehend these things. On the basis of human thinking, they always want God to not do this or not do that. They always think, "It's not really good for God to act like this. Acting like this is not what we would expect, it's not very considerate to people." When people encounter such things, they often develop notions, are full of man-made imaginings, and resort to all sorts of human ways of doing things. Here, there is no obedience, no true knowledge, no true fear of God, only a disruption and tearing down of God's work. It lacks any element of genuine faith. Therefore, Peter was judged after he spoke those words. Did he gain anything after receiving judgment? (He was able to understand a bit more about himself and about God's disposition.) Is such judgment a good or bad thing? At the very least, it was a hard knock on his head that made him stop and think, "Lord, am I Satan? I truly believe in You, I am one who loves You, I am Your faithful follower! How can I be

Satan?" Pondering it over again, he thought, "The Lord Jesus rebuked me with such clear and plain words. He told me to get behind Him and rebuked me as Satan. This means that, in this matter, I acted in Satan's stead! What sort of person can act on behalf of Satan? A person who is not compatible with God. Anytime and anywhere, such a person can resist and betray God, can tear down God's work, and can disturb and wreck God's work, becoming the enemy of God. This is awful! In that case, I will hurriedly retreat behind God and shut my mouth." Doesn't this show that Peter slowly came to his senses, gained understanding, and realized the seriousness of the problem? He realized that man is always man and God is always God, and between man and God, there is a distance. When man acts on the basis of good intentions, God sees this as a disruption and disturbance. By gradually proceeding in this way, does God's judgment on man turn out to be a good thing? (Yes.) So is it a bad thing for a person to reveal a bit of foolishness? Looked at like this, it is not a bad thing, but a good thing. Why do we say it turns out to be a good thing? (People benefit from it.) Right, people gain some benefits. How do these benefits come about? When you are subject to God's judgment and you submit to it, examine yourself, and accept everything that comes from God—all of God's expressions, God's revelations, and everything God requires of you—and it becomes your reality and becomes your life, then without even knowing it, your corruption will be cleansed away. So is being judged a bad thing or a good thing? (A good thing.) Are you willing to receive judgment? (We are willing.) So would it be okay if you were judged every day? This would not allow you to eat, sleep, or rest as normal. When something happened, God would tell you to step back. When He had the time, He would judge you. Would that be fine? Could you stand this? People would not be able to stand this, and God would not do such a thing. God earnestly wants you to grow and mature quickly. That is why there are many steps in God's judgment. Sometimes He may become angry, and then offer you some comfort. Sometimes He may strike you, and then offer you mercy. Although God often becomes angry, there are intervals between His anger that give people time to catch their breath. Only when God directly judges and condemns people in this way will it help their growth in life. It is worth a bit of suffering to gain the truth.

People who only hold beliefs are far from being able to satisfy God's will, and beliefs are far from an adequate substitute for genuine faith in God. If they have faith in God based on a belief, people can never truly come before God, let alone truly obey Him and possess a God-fearing heart. Why is this? People's beliefs have nothing to do with the truth, and are far from meeting God's requirements. When people have beliefs, this does not mean that they understand the truth. With faith in God based on belief, people will never understand God's work, and can only disrupt and disturb it. Faith based on belief does not mean that people will be mindful of God's will, much less obey God. So then, what happened next to Peter? Before the Lord Jesus was crucified, He said this to Peter: "Truly I say to you, That this night, before the cock crow, you shall deny Me thrice"

(Matthew 26:34). What did Peter say in response? ("Though I should die with You, yet will I not deny You" (Matthew 26:35).) This upset Peter, and he denied he would do as the Lord said, but in the end, the facts bore out the words of the Lord Jesus. Was Peter's trust at that time greater or lesser than yours? (Greater, he cut off the ear of the high priest's servant in order to protect the Lord.) That was due to hotheadedness. His knowledge of the Lord Jesus and acknowledgment of His identity represent the degree of Peter's faith in the Lord Jesus. This allowed him to fight desperately for the Lord Jesus, saying, "Whoever touches my Lord, I will risk my life to fight!" His faith had reached this level, but is it man's hotheadedness that God wants? Certainly not. Peter's faith reached the level where he would lay down his life for the Lord, but then why did Peter still deny the Lord three times? Was it because he was destined to do this by the prophecy of the Lord Jesus? (No.) So what was the reason? Why was he so cowardly? He could risk his life fighting others for the Lord Jesus and cut off someone's ear. Out of his love for the Lord Jesus, he was able to speak those words from the bottom of his heart and act on them, which showed his exceptional sincerity. So, when the time came, why didn't he dare to acknowledge the Lord? (Because he knew the consequences. If the Roman soldiers had caught him then, he would have been put to death. He was afraid of being caught and likewise afraid of death.) The main reason was his desire to save his life. It is true that Peter held beliefs, but did he have the elements of genuine faith? At that time, Peter had already realized that the Lord Jesus was the Christ, the Son of the living God, and God Himself. He had such genuine faith, so why was he still so cowardly? (He lacked that stature.) He cherished his life and feared death, suffering, and physical torture. No matter what the reason was, in the end, he still denied the Lord three times. It was just as the Lord Jesus said, "This night, before the cock crow, you shall deny Me thrice." These words were indeed fulfilled in Peter. Why was the Lord Jesus able to say such things and come to such conclusions about Peter? (God sees the things deep within people's hearts.) What did God see in Peter's heart? (Peter's stature and his faith in God.) The Lord Jesus saw Peter's stature and the extent of his trust. With such a small stature, is it such a surprise that he denied the Lord three times? Due to his stature, it is inevitable that he would act as he did given the situation. Why did he only have that little bit of trust at the time? (At the time, Peter had followed the Lord Jesus for about three years, so he had experienced too little of God's work.) After three years of following the Lord Jesus, his trust could only be so great. That was his stature at the time. His growth in stature was achieved through the continuous deepening of experience.

Is it okay to follow God without real trust? What does it actually mean for people to have genuine faith in God? To put this in the simplest possible terms: It is the extent of your trust in all of God's words and work and the extent to which you can truly believe. Specifically, it is the extent to which, in your heart, you can believe and acknowledge the ultimate fulfillment and means of fulfillment of the words spoken by God, the things that

God has ordained, God's sovereignty, the orchestrations and arrangements of God, how God arranges the future destinations of people, and all other such things as well as the extent to which you have real trust in these things. At that time, Peter didn't even dare to acknowledge the name of the Lord Jesus, or to acknowledge his relation to the Lord Jesus. He had only a little trust, and this little trust indicated his actual stature. What was his actual stature? (He only acknowledged the Lord Jesus to be the Christ, but he knew little of God.) He had such a small stature and could go no further than this. So as for you, to what degree do you currently have faith in God? Is your faith stronger than Peter's? Is it weaker? Is it about the same? (It's the same in terms of recognizing Christ. We understand a little more of the truth than Peter, but we have yet to enter into many of these truths.) If people's faith in God stops at merely acknowledging that He is God, acknowledging that God can orchestrate and arrange everything, and that He has sovereignty over all things, over your destiny, and over your life—if you only acknowledge this, but have few of the elements of believing, even less, almost none, of the elements of obedience, and none at all of the elements of waiting for and seeking God—what sort of faith is this? You always say that you believe in God, you believe that God is sovereign over all and orchestrates everything, that people's lives are given to them by God, and that you will do whatever God asks of you, even laying down your life for God. But then you encounter a situation like that Peter experienced, where people ask, "Is that your God?" You will ponder the matter over, thinking, "There are nonbelievers all around, won't I be arrested if I acknowledge Him? God has said that we can use wisdom at critical times and refrain from acknowledging Him, so I will use wisdom, and God will not hold it against me." If you cherish your life and are cowardly, you will dare not acknowledge God, and may even deny God. At such a time, where is the trust by which you believe that God is sovereign over all things? (It doesn't exist.) Was the trust you thought you had during ordinary times real or false? (False.) When something happens that especially violates your notions or tastes and God's will in the matter has yet to be fully revealed, God requires you to obey in the matter. He has arranged this environment so that you can learn a lesson. So what do you do? For example, say you have especially strong faith and are especially pious and sincere, but God arranges an environment that does not fit your notions, treating you as if you were an unbeliever. Feeling wronged, tears will fill your eyes and you will complain to God, saying in your heart: "Oh God, I believe in You, I live for You, yet You arranged for me such an environment as this, placing me among the unbelievers and mixing me with unclean spirits. Won't I become polluted by this? I am set apart as a holy person, a person who belongs to God. You shouldn't have arranged this. Do You know how much I miss You, how much I love You? I cannot be apart from You. You can't treat me like this, it's not fair to me!" What about this? When you encounter things that do not conform to your notions, where is your obedience? (It doesn't exist.) What do you replace obedience with? (Complaints, misunderstandings, and resistance.) Is this real trust?

What should genuine faith possess? How does it show itself? (Seeking God's will and obeying God.) A single incident reveals whether someone has real trust.

Let us fellowship about one matter that is most at odds with human notions. Moses lived in the wilderness for forty years. Forty years is most of a person's life. If someone lives to be eighty, forty years is half their life. What kind of living environment is the wilderness? Not only was the wilderness an extremely poor environment in which to live with many difficulties that Moses had to face, but the more important problem was that he had no contact with the Israelites during these forty years, and God did not appear to him either. God arranged this environment for Moses in order to refine him. Does this accord with human notions? If people lack genuine faith, how will this generally show itself? In the first two years, they will still have some strength in their hearts and think, "God is testing me, but I am not afraid. I have God! As long as God doesn't let me die, I can live as long as I have even one breath left. I live by God. I have trust. I must satisfy God!" They have this bit of determination because they still have sheep as companions. However, after a few years pass, the sheep grow fewer and a howling wind blows throughout the day. In the stillness of night, people will feel alone. They have no one with whom to share what is in their hearts. When they raise their eyes to the sky, all they see are stars and the moon. They feel even more lonely on cloudy and rainy nights when even the moon is hidden from view. Unconsciously, their trust gradually grows cold. When their trust becomes cold, a heart full of complaints and misunderstandings shows itself. Right after that, their internal state becomes increasingly depressed and life gradually becomes meaningless. Constantly, they feel that God takes no notice of them and has abandoned them. They draw a question mark on the existence of God, and their trust shrinks smaller and smaller. If you lack genuine faith, you will not stand the test of time or the test of the environment. If you cannot stand the test God gives you, God will not speak to you or appear to you. God wants to see whether you believe in His existence, whether you acknowledge His existence, and whether you have genuine faith in your heart. This is how God looks deep in people's hearts. Are the people living between heaven and earth in the hands of God? They are all in God's hands. This is exactly how it is. It doesn't matter if you're in the wilderness or on the moon, you're in the hands of God. That's the way it is. If God has not appeared to you, how can you see the existence and sovereignty of God? How can you allow the truth that "God exists and is sovereign over all things" to take root in your heart and never fade away? How can you make this statement your life, the driving force of your life, and the trust and strength that allows you to keep on living? (Pray.) That is practical. That is the path of practice. When you are at your most difficult time, when you are least able to feel God, when you feel most painful and lonely, when you feel as if you are far from God, what is the one thing you should do above all else? Call out to God. Calling out to God gives you strength. Calling out to God lets you feel His existence. Calling out to God lets you feel God's sovereignty. When you call out to God, pray to God, and put your life in God's

hands, you will feel that God is by your side and that He has not abandoned you. When you feel that God has not abandoned you, when you truly feel that He is by your side, will your trust grow? If you have real trust, will it wear down and fade away with the passage of time? Absolutely not. Is the problem of trust now solved? Can people possess real trust simply by carrying around the Bible and rigidly memorizing verses word for word? You still have to pray to God and rely on God to solve this problem. How did Moses get through those forty years in the wilderness? At that time, there was no Bible, and there were few people around him. He only had sheep with him. Moses was certainly led by God. Although the Bible does not record how God led him, whether God appeared to him, whether God spoke to him, or whether God allowed Moses to understand why He made him live in the wilderness for forty years, it is an undeniable fact that Moses did survive living in the wilderness for forty years. No one can deny this fact. With no one around him with whom to share what was in his heart, how could he survive alone in the wilderness for forty years? Without genuine faith, this would be impossible for anyone. It would be a miracle! No matter how people ponder over this matter, they feel that this could never happen. It is too inconsistent with human notions and imaginings! But this is not a legend, not a fantastic tale, it's a real, unchangeable, and undeniable fact. What does the existence of this fact show to people? If you have genuine faith in God, as long as you have even one breath left, God will not abandon you. This is one fact of God's existence. If you have such real trust and such a true understanding of God, then your trust is great enough. No matter what environment you find yourself in, and no matter how long a time you are in this environment, your trust will not wear away.

Moses was in the wilderness for forty years. God never appeared to him, nor provided him with the truth. Moses had no books containing God's words in his hands, he had none of God's chosen people by his side, and no one with whom to share what was in his heart. Living alone in the wilderness, he could only live by relying on praying to God. Ultimately, this achieved Moses' real trust. So why did God do this? God was to entrust Moses with a commission, making great use of him, and God needed to do work on him, so He tempered him. What did God temper in Moses? (His trust.) God wanted to perfect his trust, not temper his trust. What God tempers are man's good intentions, what are called man's resoluteness and his abilities and skills, and his hotheadedness. Why did Moses leave Egypt at that time? (Because he killed an Egyptian due to hotheadedness.) Could God have used him at that time? (No.) What would have happened if God had used him then? He hated the Egyptians and always intended to act impulsively. If he killed another person, wouldn't that create problems? If God asked him to go and lead the Israelites out of Egypt, and Moses acted impulsively when Pharaoh would not agree, wouldn't that cause trouble? God would say, "Can you represent God if you act this way?" Therefore, because of his hotheadedness, God could not use him. Hotheadedness is a major taboo for humans. If you are hotheaded, if you

always want to do things based on your naturalness and your impulse, and if you always want to solve problems using human methods; if you don't have genuine faith in God and you don't rely on God and believe in His sovereignty out of such genuine faith, God will not be able to use you. Should God try to use you, not only will you accomplish nothing, but you will actually mess things up. Therefore, after Moses killed the Egyptian, he fled to the wilderness. God used the environment of the wilderness to temper his will, hotheadedness, his good intentions, zeal, and impulse as well as the heroism that made him defend the interests of his people and fight against injustice. These are all things that belong to human will, hotheadedness and naturalness. Why didn't God arrange for a few Israelites to accompany him? If he had one more person with him, he might not have relied on God but on another person. What kind of person was Moses ultimately refined into in such an environment? He could obey God and had real trust. This shows that his natural hotheadedness had been worn away. When he emerged from the wilderness, did he still have his hotheadedness and heroism? (No.) What showed this? (Moses said that he was no longer a good speaker.) He could no longer speak, so did he still have his own intentions and impulses? (No.) Looked at in this way, when God wants to perfect a person, to perfect a person's trust in God, regardless of whether He uses this person or not, God will perfect this person's understanding of the truth and understanding of God's will and allow this person to obey God truly and completely without any adulteration, without what is called human heroism, impulse, ambition and lofty passions, without hotheadedness, and without human good intentions and enthusiasms—without these so-called beliefs. Everyone admires and pursues these things that come out of human will, these are things that, relatively speaking, people's hearts call positive, good, and right. These are the things everyone is willing to live by. These are people's beliefs. When people do not have these things, they can truly obey God and they will not do things and speak based on human imaginings and human goodness. When people come before God again, they will have more of the elements of genuine faith in God. What are the elements of genuine faith? Will they still advise God and say, "God, the things You do are not in accord with human notions, and people have a hard time accepting Your acts. You really need to do it like this," and "God, what You said doesn't sound right. The tone is off, the approach is wrong, and the words You use are incorrect"? These things are worn out of them and they will no longer advise God. They will be able to truly obey God, possess sense, and possess fear of God. With forty years of tempering in the wilderness, Moses truly felt the existence of God. In an environment where simple survival was impossible for an individual, he relied on God to survive day by day and hold on to hope year after year, and lived through to the end. He really did see God. It was not happenstance and not a legend. There was nothing accidental or sudden about it. It was all true. He saw the real existence of God and saw that God's sovereignty over all things is real. Once God's work in people achieves such an effect, their hearts will undergo a change. Their notions and imaginings will vanish

and they will feel that they themselves are nothing, and they can't do anything without God. As a result, they will be unwilling to do things their own way. At this time, will people say things like "Lord: this shall not be to You"? (No.) We can say that, at this time, people will not speak based on human notions to hinder God, nor will they do things out of human will or as they themselves see fit. At this time, what is the basis on which people live? What do they live out? Subjectively, they can submit to God's sovereignty and arrangements. Objectively, they can allow nature to take its course, wait and seek God's will, and obey God in everything He asks them to do without making individual choices.

Back when God sent Moses to lead the Israelites out of Egypt, what was Moses' reaction to God's having given him such a commission? (He said he was not eloquent, but slow of speech and tongue.) He had that one, slight misgiving, that he was not eloquent, but slow of speech and tongue. But was he resistant to God's commission? How did he treat it? He fell down prostrate. What does it mean to fall down prostrate? It means to submit and accept. He prostrated his whole self before God, heedless of his personal preferences, and did not mention any difficulties he might have had. Whatever God would have him do, he would do it at once. Why was he able to accept God's commission even when he felt there was nothing he could do? Because he had real trust inside him. He had had some experience of God's sovereignty over all things and matters, and in the forty years he experienced in the wilderness, he had come to know that God's sovereignty is almighty. So, he accepted God's commission with alacrity, and set off to do what God had commissioned of him without another word about it. What does it mean that he set off? It means that he had real trust in God, true reliance on Him, and true submission to Him. He was not cowardly, and he did not make a choice of his own or try to refuse. Instead, he fully believed, and he set off to act with God's commission upon him, filled with trust. He believed this: "If God has commissioned this, then it will all be done as God says. God has told me to bring the Israelites out of Egypt, so I will go. Since this is what God has commissioned, He will go to work, and He will give me strength. I need only cooperate." This is the insight Moses had. People who lack spiritual understanding think that they can do the things God entrusts them with on their own. Do people have such abilities? Absolutely not. If people are cowardly, they will lack even the courage to meet the Egyptian Pharaoh. In their hearts, they will say: "The Egyptian Pharaoh is a devil king. He has an army at his command and could kill me with one word. How can I lead away so many Israelites? Would the Egyptian Pharaoh listen to me?" These words constitute refusal, resistance, and rebellion. They demonstrate no belief in God, and this is not real trust. Circumstances at the time were not favorable for the Israelites or for Moses. Leading the Israelites out of Egypt was, in the human view, simply an impossible task, because Egypt was cut off by the Red Sea, and crossing that would be a great challenge. Could Moses really not have known how difficult it would be to fulfill this commission? In his heart, he knew, yet he said only that he was slow of speech and tongue, that no one would heed his words. He did not, at heart, reject God's

commission. When God told Moses to lead the Israelites out of Egypt, he lay prostrate and accepted it. Why did he not mention the difficulties? Was it that, after forty years in the wilderness, he did not know the perils of the world of men, or the state to which things had progressed in Egypt, or the current plight of the Israelites? Could he not see those things clearly? Is that what was happening? Certainly not. Moses was intelligent and wise. He knew all those things, having personally undergone and experienced them in the world of men, and he would never forget them. He knew those things all too well. So, did he know how difficult the commission was that God had given him? (Yes.) If he knew, how was he able to accept that commission? He trusted in God. With his lifetime of experience, he believed in God's omnipotence, so he accepted this commission of God with a heart full of trust and without the slightest doubt. What experiences did he have? Tell Me. (In his experience, every time he called out to God and every time he drew near to God, God led and guided him. Moses saw that God had never gone back on His word, and he had real trust in God.) This is one aspect. Anything else? (During his forty years in the wilderness, Moses had indeed seen God's sovereignty by calling out to and praying to God. He was able to survive and come through it, and he possessed genuine faith in God's sovereignty.) Anything else? (God had already done a lot of work on Moses. Moses knew something about how God created the heavens, the earth, and all things, how God used a flood to destroy the world in the time of Noah, and about Abraham and other such things. He wrote these things in the Pentateuch, which proves that he gained insight into all these deeds of God and knew that God is omnipotent and omniscient. Therefore, he believed that as God would lead him, the undertaking would certainly be successful. He wanted to watch God's deeds, see what God would do through him, and how God would help and guide him. This was the trust he had.) That is how it was. Tell Me, in his forty years in the wilderness, was Moses able to experience that, in God, nothing is difficult and that man is in God's hand? Very much so—that was his truest experience. In his forty years in the wilderness, there were so many things that posed mortal danger to him, and he did not know whether he would survive them. Every day, he would have struggled for his life and prayed to God for protection. That was his only wish. In those forty years, what he experienced most deeply was God's sovereignty and protection. Later, then, when he was accepting God's commission, his first feeling must have been: "Nothing is difficult in God. If God says it can be done, then it certainly can. Since God has given me such a commission, He will certainly see to it—it is He who will do it, not any man." Before taking action, people must plan and make preparations in advance. They must handle the preliminaries first. Must God do these things before He acts? He has no need. Every created being, no matter how influential, no matter how capable or powerful, no matter how frenzied, is in God's hand. Moses had trust, knowledge, and experience of this, so there was not a shred of doubt or fear in his heart. As such, his trust in God was particularly genuine and pure. He may be said to have been filled with trust.

I have just talked about what genuine faith is. Tell Me, in the end, does God want people's beliefs or people's genuine faith? (He wants people's genuine faith.) What God wants is people's genuine faith. What is genuine faith? In the simplest and most direct terms, it is people's real trust in God. What does real trust look like in practice? What does it have to do with all the activities in people's real lives? (People believe that God is sovereign over and ordains all things. They believe in God's sovereignty over all they encounter and believe that nothing is difficult for God.) (People believe that every word God says will come to pass.) Ponder this over further. How else will real trust show itself? (The trust of Moses is different from that of ordinary believers. When he wrote Genesis, he believed that God created the heavens and earth and all things by His words, he believed that the heavens and earth and all things were brought about through God's words, he believed that whatsoever God says is actually is and that which God ordains will come to be, and he believed that God's words would all come to pass and be fulfilled. In this regard, he had real trust in God. He didn't just believe in the fact that God truly exists. He believed that the heavens, the earth, and all things were created by God. In his heart, he absolutely believed that God's words accomplished everything, and he believed in God's omnipotence. If he lacked such trust in God, he could never have written Genesis. These words were also inspired or revealed by the Holy Spirit, and he could see clearly.) Tell Me, is God's real existence a fact because people believe it? (No.) What kind of fact is God's real existence? (Whether people believe it or not, God exists, and God is self-existent and eternal.) At the very least, trust in God must be based on this foundation: God does not exist due to your verbal acknowledgment of Him, nor would He not exist if you did not acknowledge Him. Rather, God exists regardless of whether you believe in Him or acknowledge Him. God is eternally the Creator and eternally sovereign over all things. Why do people need to come to this understanding? What can it change in people? Some people say, "If we believe in You, You are God, but if we don't believe in You, You are not God." What are these words? These are rebellious and fallacious words. God says, "If you don't believe in Me, I am still God and I am still sovereign over your destiny. You cannot change this." This is a fact that no one can deny. No matter how much an atheist denies or resists God, their fate is still under God's sovereignty, and they cannot escape God's punishment. If you fully accept and submit to God's orchestration and arrangements and can accept all the truths expressed by God, God's words can change your way of life, change your life goals and the direction of your pursuit, change the path you choose, and change the meaning of your life. With their mouths, some people say that they believe in the existence of God and that God is sovereign over all things and everything that is, but they cannot submit to God's orchestrations and arrangements and they cannot see that God makes different arrangements for each individual. These people always want to pursue their own ambitions and desires and always want to do great things, but they encounter repeated setbacks and are ultimately beaten down and left broken and bleeding. Only then do

they surrender. If they really believed in the sovereignty of God, would they act in this way? It would be impossible for them. How should they proceed? First of all, they should understand God's will. In God's work for the salvation of mankind, He helps people to shed their corrupt dispositions and break free from Satan's influence, walk down the right path of life, and live by God's words. If people really understand God's will, they will follow God's requirements in their pursuit of the truth and quest to understand God, achieving submission to God's sovereignty and arrangements. Only in this way can they conform to God's will. There are many people who believe in God but are unable to obey God. They always want to pursue their own wants, but they all fail in the end. Only then do they say what is in their hearts, "This is destiny, and no one can change what God has ordained!" At this time, when they again say, "I believe in the existence of God and believe that God holds everything in His hands," are these words different from those they spoke before? They are much more practical than the doctrines they talked about before. Previously, they just verbally acknowledged and believed that God was sovereign over all things, but when things would happen to them, they couldn't obey God and couldn't practice the truth based on God's words. In their hearts, they thought that they could realize their ideals on their own. In this way, the words of God they believed in their hearts and the doctrines that were on their tongues could not become the principles of their actions. That is, they did not believe that God's words are all the truth and can accomplish all things. They thought that they understood the truth, but they could not submit to God's sovereignty and arrangements, so what they understood were only doctrines and words, not the truth reality. With their mouths, they said they believed in God's sovereignty, but in real life, they could not obey God. They always went down their own paths, always wanted to pursue their own wants, and violated God's requirements. Is this true obedience? Is there real belief and real trust here? (No.) There is none at all, which is really pitiful! What are the manifestations of real trust in God? People with real trust at least believe that God's words are the truth and that they will come to pass and be fulfilled, and they believe that practicing according to God's requirements is the correct path in life. In their lives, they pray to God and rely on God, bring God's words into their real lives, practice according to God's words in all things, seek to be honest people, and live out the reality of God's words. They not only believe in the existence and sovereignty of God, but also seek to submit to God's orchestrations and arrangements in their real lives. If they are rebellious, they can reflect on themselves, accept the truth, accept God's discipline, and achieve obedience to God. If you practice in this way, the truth you believe and acknowledge will become your life reality. This truth will be able to guide your thoughts, guide your life, and guide the direction that your entire life takes. At this time, you will be able to bring forth real trust in God. When you possess real belief in God and true obedience, this produces trust. This trust is genuine faith in God. Where does this genuine faith come from? It is obtained by practicing and experiencing God's words and thereby coming to understand the truth. The more people

understand the truth, the greater their trust in God, the more they know of God, and the more they truly obey God. This is how people come to have genuine faith.

In the process by which people come to have genuine faith in God, what does God do? (He enlightens, guides, orchestrates environments, and then takes the truth and works it into people.) When Peter received his rebuke from the Lord Jesus, that was God exposing, judging, and condemning him. Do people have to experience these things before they gain real trust in God? (Yes.) Why do they have to experience these things? Would it be impossible without these things? Is it possible to pass over judgment, exposure, reprimand, discipline, rebuke, and even cursing? (No.) Suppose the Lord Jesus had discussed the matter with Peter in a friendly manner, rather than rebuking him, saying, "Peter, I know that you mean well by what you say, but don't speak like that in the future. Don't hinder My plan out of human good intentions. Don't speak on behalf of Satan and act as Satan's outlet. In the future, be more careful and don't talk nonsense. Before speaking, consider carefully whether your words are correct and whether they will grieve or anger God." Would speaking this way work? (No.) Why not? Men have been too deeply corrupted by Satan, and the roots of their corrupt disposition run too deep. They live by their corrupt disposition. All their thoughts, acts, imaginings, notions, all the goals and directions of their lives, and all they say and do come from their corrupt disposition. Is it fine if God does not rebuke them? Will they realize the seriousness of this problem? Can the root cause of their sin be eradicated? (No.) If the root cause of their sin cannot be eradicated, can people obey God? (No.) Is it now clear to you whether it is a good or a bad thing when God condemns and curses people? (It is a good thing.) Is it a good thing for God to reveal people? (Yes.) What does He reveal in people? (He reveals their weakness, stature, and trust in God.) He completely reveals people. The doctrines you hold, the catchphrase you constantly repeat, your beliefs, your outward zeal and well-meaning intentions are not what God commends. These are not what He wants. No matter how zealous you are or how far you travel, can this show you possess the truth? Can it show you have genuine faith in God? (No.) These are not the things God commends. Human goodness and imaginings are useless. To gain God's approval and possess genuine faith in God, you must experience the various methods by which God works: exposing, judging, condemning, cursing—sometimes even disciplining and punishing are needed. Are these things to be feared? They are not things to be feared. They have in them God's will, God's good intentions, and God's love. It is worthwhile to endure this hardship! God does these things and uses these methods to work on people. This shows that God expects things from these people and wants to gain something from them. God does not do these things at random, without reason, or based on imaginings. They completely reflect God's will. What is God's will? He wants to bring people to genuine faith in God and have people accept the truth, shed their corrupt dispositions, and achieve salvation.

Tell Me, after Peter denied the Lord three times, did he reflect on his own faith? (Yes.) People with normal humanity, those who pursue the truth will reflect on

themselves when they encounter failures and setbacks. Peter would certainly have reflected on himself in this way. People who do not love the truth will never reflect on themselves. If they encounter a situation like Peter's, they will say, "Although I have denied the Lord three times, these were exceptional circumstances. Who would not feel worried, afraid, and weak under such exceptional circumstances? It's not a big deal. My love for the Lord is still great, my heart is on fire with zeal, my spirit is strong, and I will never leave, never abandon the Lord! Denying the Lord three times is only a small blemish, and God probably won't remember it. After all, my trust in God is quite considerable." What sort of reflection is this? Is this the attitude of accepting the truth? Is this the way to attain real trust? (No.) What if Peter thought, "Lord Jesus, You know people too well, but how could You have wagered that I would do such a thing? You should not have predicted that I would deny You. Rather, You should have predicted that I would recognize You three times. That would have been great, and I could then have followed You with my head held high. In addition, it would have shown my great trust in You, and Your prediction would also have proved accurate. We would both be satisfied with that. How truly I believe in You. You must perfect me and give me my dignity! You shouldn't rebuke me. You shouldn't treat me in this manner. I am the dignified Peter. I should never have said words that denied God. It is too embarrassing and shameful! Why would You put such a thing on me? Why not somebody else? What You did was not fair! Although I admit that I denied You, did You have to expose me like this so that everyone can see my embarrassment? Where will I go from here? Can I still receive a good destination in the future? Doesn't this mean You have given up on me? In my heart, I feel this isn't fair." Is it right or wrong to reason with God like this? (It is wrong.) What sort of state is this? Here Peter has disobedience and complaints. Peter complains that God's work does not conform to his notions and tastes. It causes him to lose face and standing so that he cannot hold his head up high. Here he has human choices, he has human complaints, disobedience, resistance, and rebellion. All of these things are corrupt dispositions. Thinking this way, acting in this way, and having such an attitude and state are obviously wrong. If people think and act like this and God does not reprimand them, can they develop genuine faith after being revealed? Can they possess real trust in God? (No.) What sort of result is in store for people who complain, rebel, resist, and reject what God reveals in them and how God treats them such as this? What does this bring to the lives of such people? The first thing it brings is loss. What is the implication of "loss"? As God sees it, you are too much trouble to deal with. No matter what happens to you, you always have choices and you always have your own tastes, your own will, your own opinions, and your own imaginings, notions, and conclusions. So then, why do you still believe in God? For you, God is simply the object of your conviction and your spiritual support. You don't need God, God's words, God's truth, or God's life provision, and you certainly don't need God to do any sort of judgment work on you that causes you a lot of pain. In response, God says, "That's easy, I don't have

to do that to you. There's just one thing: You must leave Me. You have the right to your choices, and I have the right to make choices as well. You can choose not to accept My manner of saving you, just as I can choose not to save you." Does this mean you and God have nothing to do with each other? Is this God's freedom? (Yes.) Does God have the right to do this? (Yes.) Do people have the right to choose not to accept God's salvation? (Yes.) People also have this right. You can give up or you can reject the salvation God has for you, but in the end, it is you who suffers the loss. Not only will you not be perfected by God, but God will also reject and detest you and cast you out. In the end, you will be doubly punished. This is the outcome for you. That's the trouble in store for you! Therefore, people who want to be saved must choose to submit to God's work. Only in this way can people develop real trust in God and attain genuine faith in Him. Such faith is gradually produced in the process of submission to God's sovereignty and arrangements.

People's corrupt disposition is hidden in the intentions behind their speech and actions, in their outlook on things, in their every thought and idea, and in their views, understanding, notions, outlook, wishes, and demands regarding the truth, God, and God's work. It pours out from people's words and acts without their knowing it. How, then, does God treat these things inside people? He arranges various environments to expose you. He will not only expose you, but He will also judge you. When you reveal your corrupt disposition, when you have thoughts and ideas that defy God, when you have states and viewpoints that contend with God, when you have states whereby you misunderstand God, or resist and oppose Him, God will rebuke you, judge you, and chastise you, and He will sometimes even discipline you and punish you. What is the aim of disciplining and rebuking you? (To have us repent and change.) Yes, it is meant to have you repent. What is achieved by disciplining and rebuking you is that it allows you to turn your course around. It is to make you understand that your thoughts are the notions of man, and that they are wrong; your motivations are born of Satan, they originate from human will, they are not in line with the truth, they are incompatible with God, they cannot fulfill God's intentions, they are disgusting and hateful to God, they incite His wrath, and even arouse His curse. After realizing this, you have to change your motivations and attitude. And how are they changed? First of all, you must submit to the way God treats you, and submit to the environments and people, matters, and things that He sets out for you. Do not pick holes, do not give objective excuses, and do not shirk your responsibilities. Secondly, seek the truth that people should practice and enter into when God does what He does. God asks that you understand these things. He wants you to recognize your corrupt dispositions and satanic essence, for you to be able to submit to the environments He arranges for you and, ultimately, for you to be able to practice in accordance with His will and His requirements for you. Then you will have passed the test. Once you stop resisting and opposing God, you will then no longer argue with God and will be able to obey. When God says, "Get you behind Me, Satan,"

you reply, "If God says I am Satan, I am Satan. Though I don't understand what I've done wrong, or why God says I am Satan, He orders me to get behind Him, so I shall not hesitate. I must seek the will of God." When God says the nature of your actions is satanic, you say, "I recognize whatever God says, I accept it all." What attitude is this? This is obedience. Is it obedience when you are able to reluctantly accept God saying you are the devil Satan, but cannot accept it—and are incapable of obeying—when He says you are a beast? Obedience means total compliance and acceptance, not arguing or setting terms. It means not analyzing cause and effect, regardless of objective reasons, and only concerning yourself with acceptance. When people have attained obedience such as this, they are close to genuine faith in God. The more God acts and the more you experience, the more real God's sovereignty over all things becomes to you, the greater your trust in God will become and the more you will feel, "Everything God does is good, none of it is bad. I must not pick and choose, but should obey. My responsibility, my obligation, my duty—it is to obey. This is what I should do as a creature of God. If I can't even obey God, then what am I? I am a beast, I am the devil!" Does this not show that you now have genuine faith? Once you have gotten to this point, you will be without taint, and so it will be easy for God to use you, and it will also be easy for you to submit to the orchestrations of God. When you have God's approval, you will be able to gain His blessings. Thus, there are many lessons to be learned in obedience.

Peter possessed true obedience to God. When God said, "Get you behind Me, Satan," he kept quiet and reflected on himself. The people of today can't do this. If God says, "Get you behind Me, Satan," they will say, "Who are You calling Satan? It's not okay to say that I'm Satan. Say I'm chosen by God—that would be pretty good. That I could accept and obey. If You say I'm Satan, I can't obey." If you can't obey, then do you have real trust in God? Do you possess real obedience? (No.) What is the relationship between obedience and real trust? Only when you have genuine faith can you possess true obedience. Only when you can truly obey God can real trust in God gradually arise within you. You gain real trust in the process of truly obeying God, but if you lack real trust, can you truly obey God? (No.) These things are connected, and this is not a matter of rules or logic. Truth is not philosophy, it is not logical. Truths are interrelated and absolutely inseparable. If you say, "To obey God, you must have trust in God, and if you have trust in God, you must obey God," this is a rule, a phrase, a theory, a high-sounding view! Matters of life are not rules. You keep verbally acknowledging that Almighty God is your only Savior and the one true God, but do you have real trust in God? What do you rely on to stand firm when you meet with adversity? Many people accept Almighty God because He has expressed so many truths. They accept Him in order to enter the kingdom of heaven. However, when confronted with arrest and tribulations, many people withdraw, many people hide in their homes and do not dare to perform their duties. At this time, the words you spoke—"I believe in God's sovereignty, I believe in God's control over man's destiny, and that my destiny is in God's hands"—have long since disappeared without a trace. It was merely a catchphrase for you. Since you dare not practice and experience these words, and you do not live by these words, do you have real trust in God? The essence of having faith in God is not just believing in God's name, but believing in the fact that God is sovereign over all things. You must turn this fact into your life, turn it into the actual testimony of your life. You have to live by these words. That means allowing these words to guide your behavior and guide the direction and goals of your actions when situations confront you. Why do you have to live by these words? For example, let's say that you are able to go to a foreign country to believe in God and perform your duty, and you think this is quite good. The rule of the great red dragon does not exist overseas, and there is no persecution of beliefs; believing in God does not endanger your life, so you don't have to take risks. Whereas, believers in God in mainland China are in danger of being arrested at any time; they are living in the demon's den, and that is very dangerous! Then one day, God says, "You have been believing in God overseas for several years, and gained some life experience. There is a place in mainland China, the brothers and sisters there are immature in terms of life. You should return and shepherd them." What would you do when confronted with this responsibility? (Obey and accept it.) You might accept it externally, but your heart would feel uneasy. In your bed at night, you'd cry and pray to God, "God, You know my weakness. My stature is too small. Even if I return to the mainland, I would not be able to shepherd God's chosen people! Can't You choose someone else to go? This commission has come to me, and I do want to go, but I am afraid that, if I go, I will not carry it out well, that I will not be able to perform my duty satisfactorily, and that I will fail to satisfy Your will! Can't I stay overseas for two more years?" What is the choice you are making? You are not completely refusing to go, but you are not fully agreeing to go either. This is tacit evasion. Is this obeying God? This is a most clear rebellion against God. You not wanting to return means that you possess resistant emotions. Does God know this? (He knows.) God will say, "Don't go. I am not being hard on you, I am just giving you a trial." In this way, He has exposed you. Do you love God? Do you obey God? Do you have real trust? (No.) Is this weakness? (No.) It is rebellion, it is opposing God. This trial has revealed that you do not have real trust in God, you do not have true obedience, and you do not believe that God is sovereign over all things. You say, "As long as I am afraid, I am justified in choosing not to go. As long as my life is in danger, I can refuse. I do not have to accept this commission and can choose my own path. I can be filled with complaints and grievances." What sort of trust is this? There is no real trust here. No matter how lofty the slogans you chant are, will they have any effect now? None at all. Will your oaths have any effect? Will it do any good if other people fellowship on the truth and work to persuade you? (No.) Even if you reluctantly go to the mainland after they work to persuade you, would this be true obedience? This is not how God wants you to obey. If you go unwillingly, you will go in vain. God will not work in you, and you will gain nothing from it. God doesn't force people to do things. You must be willing.

If you don't want to go, want to take a third way, and always seek to escape, reject, and evade, then you don't have to go. When your stature is large enough and you have such trust, you will voluntarily request to go, saying, "I will go, even if no one else does. This time I am truly unafraid, and I will risk my life! Isn't life given by God? What is so scary about Satan? It is a plaything in the hands of God, and I do not fear it! If I am not arrested, it will be thanks to God's grace and mercy. If circumstances are such that I am arrested, it is because God allows it. Even if I die in prison, I must still testify for God! I must have this resolve—I will hand over my life to God. I will take what I have understood, experienced, and come to know in my life and fellowship on it with those brothers and sisters who lack understanding and knowledge. This way, they can have the same trust and resolve as I do, and can come before God and testify for Him. I must be considerate of God's will and carry this heavy burden. Although carrying this heavy burden requires taking risks and sacrificing my life, I am not afraid. I no longer think of myself; I have God, my life is in His hands, and I willingly submit to His orchestrations and arrangements." After you return, you will have to suffer in that environment. You may age guickly, with your hair going gray and your face wrinkling. You may get sick or be arrested and persecuted, or even find yourself in mortal danger. How should you confront these problems? This again involves real trust. Some people can return in a burst of determination, but what will they do when confronted by these hardships after their return? You must take the plunge and believe in God's sovereignty. Even if you visibly age a bit or get a little sick, these are trivial matters. If you sin against God and refuse His commission, you will lose out on your chance to be perfected by God in this life. In your life, if you sin against God and reject His commission, that will be an eternal stain! Losing this opportunity is something you can't buy back with any number of years of your youth. What use is it to have a healthy and strong body? What's the use of having a pretty face and a good figure? Even if you live to be eighty and your mind is still sharp, if you can't understand the meaning of even one sentence spoken by God, wouldn't that be pathetic? It would be extremely pathetic! So, what is the most important and precious thing that people must obtain when they come before God? It is genuine faith in God. No matter what befalls you, if you first obey, even if you have some small misconceptions about God at the time, or you don't guite understand why God is acting in that way, you will not be passive and weak. As Peter said, "Even if God were playing with humans as if they were toys, what complaint would humans have?" If you lack even this bit of trust, could you still be as obedient as Peter? Very often, what God does to you is appropriate and reasonable, in line with your stature, imaginings, and notions. God works according to your stature. If you still can't accept it, can you achieve the obedience of Peter? That would be even more impossible. Therefore, you have to pursue toward this direction and this goal. Only then can you achieve genuine faith in God.

If people lack genuine faith, can they obey God? It's hard to say. Only by having real trust in God can they truly obey Him. That's exactly it. If you do not truly obey God, you

will have no more opportunities to receive God's enlightenment, guidance, or perfection. You have pushed away all these opportunities for God to perfect you. You don't want them. You refuse, avoid, and are constantly dodging them. You always choose an environment with the comforts of the flesh and free from suffering. This is a problem! You can't experience God's work. You can't experience God's guidance, God's leadership, and God's protection. You can't see God's deeds. As a result, you won't gain the truth and won't gain real trust—you won't gain anything! If you cannot gain the truth and you cannot gain the word of God to make it your life, can you be gained by God? Certainly not. What is the main thing you intend to gain by being enlightened, guided, and perfected by God? You gain the truth and the word of God. That is, God's word becomes your reality, the source of your life, and the principle, basis, and criterion for your actions. When this is the case, what do you live out? Still a corrupt disposition? (No.) Will God say to you, "Get you behind Me, Satan"? (He will not.) What will God say? What was the definition God gave to Job? (He fears God and shuns evil, he is a perfect person.) It is appropriate to quote these words here. If you want to attain this title and definition God gave to Job, will it be easy to do so? (No.) It's not easy. You have to satisfy God's heart in all things, seek God's will everywhere, act according to God's will, and submit to God's orchestrations and arrangements. If you only say that you will submit to God's orchestrations and arrangement, but then seek to analyze why certain circumstances, people, events and things befall you, have complaints and misunderstandings, and misinterpret God's will, that would be very grievous to God! If you don't want God, God won't want you. You will have nothing to do with each other. Wouldn't it be a problem if things were to go on like this? As you are not a creature of God, God is not your Sovereign, nor your God. How will God define you in the end? "Depart from Me, you that work iniquity." Do you want to have these words said of you? (No.) What does it mean if this is said of you? (It means we are condemned, cast out, and punished by God.) That is not good at all! Once you are condemned and cast out by God, it is not like being condemned by a leader or someone in authority—it is God! God bestows life on you and sustains your life. Now that God does not want you, can you still live? (No.) What does this mean? It signifies the final outcome for you, which is not a good thing. It is not a good sign at all. If I say that a person fears God and shuns evil and is a perfect person, this is a good sign, and God's blessing will surely come to such a person. What should you make of the words with which God evaluated Job? If you think about what Job ate, what he wore, how he walked, and what temperament he had and try to imitate these things, you are going about it wrong. You have to quickly ponder and seek, thinking, "How did Job do it? What did he live out to receive God's commendation? God said that Job feared God and shunned evil, he was a perfect person. That is no small thing. That is what God Himself said. I must follow Job's example, seek the way of fearing God and shunning evil, and strive to become a person who fears God and shuns evil as well. This will make it so God will commend me and

call me by this title as well. I want to be a perfect person in God's eyes." This thinking is in line with God's will.

December 30, 2016

Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

What is the purpose of man's faith in God? (To be saved.) Salvation is a perennial topic of faith in God. So how can salvation be attained? (By pursuing the truth and always living before God.) That's one kind of practice. What is to be gained by always living before God? What is the aim? (To build a normal relationship with God.) (To fear God and shun evil, and to understand the truth and achieve the true knowledge of God.) What else? (To seek the truth, to make the truth our life.) These things are often said during sermons, they are spiritual phrases. What else? (To experience being pruned and dealt with by God, along with His judgment and chastisement, and His trials and refinement in order to come to reflect on and know ourselves and seek the truth to resolve our corrupt dispositions during this process, as well as to attain true knowledge of God, finally becoming someone who is possessed of the truth and humanity.) It seems you have understood much from the past several years of sermons. So, can these things you understand be used in your experiences to solve certain real problems and difficulties? Incorrect thoughts and ideas, and occasional negativity and weakness, for example, as well as certain issues to do with notions and imaginings: can these things be quickly solved? Some people might be able to solve a few minor problems, but they may still struggle with major, root-cause problems. Based on the level of understanding you have of the truths today, would you be able to stand firm if you were faced with the same kind of trials as Job? (We would resolve to stand firm, but we do not know what our true stature would be if something really were to happen to us.) But should you not know what your true stature is, even when nothing has happened to you? To not know this is perilous! Do you know what the practical aspects of these oft-repeated spiritual sayings and set phrases are? Do you understand the true implication of each of these phrases? Do you understand just what the truth in them is? If you know, and have experienced these things, then this proves you understand the truth. If you are only able to repeat a few spiritual sayings and phrases, but they are of no use to you when you actually experience something, and they are incapable of solving your troubles, then this proves that after all these years of believing in God, you still do not understand the truth, and have not had any real experiences. What is the meaning of My saying this? Having made it this far in their belief in God, people understand a little more of the truth than religionists

or unbelievers, they understand some of the visions of God's work, and are able to abide by a few regulatory matters, and can be said to have a certain understanding and appreciation of, and to have a few true insights into, God's sovereignty—but have these things brought change to their life disposition? Each of you can, on the whole, talk a little about often-heard truths that relate to visions: the visions of God's work, the purpose of God's work, and God's will for mankind; and the knowledge you speak of is much higher than that of the religionists—but can all this bring about a change in your disposition, or even a partial change in your disposition? Are you able to measure this? This is of critical importance.

Recently, fellowship was given on how exactly to know the God on earth, how to interact with the God on earth, and how to establish a normal relationship with God. Are these not the most practical questions? These are all truths related to the aspect of practice, and the aim of fellowshiping on these things is to inform people how to believe in God, and how to interact with God and build a normal relationship with God in their daily lives. In terms of the truths related to practice, of all the truths you have heard, understood, and are able to put into practice, are they able to change your disposition? Can it be said that if people put the truth into practice in this way, and truly strive to achieve this, then they are practicing the truth; and that if they have made these truths their reality, they are able to achieve changes in their disposition? (It can.) Many people are blind to what changes in disposition are. They think that being able to repeat many spiritual doctrines, and understanding many truths, represents changes in disposition. This is wrong. From the point of understanding a truth, to putting this truth into practice, and then on to changes in disposition, is a lengthy process of life experience. How do you understand changes in disposition? In all that you have experienced up to this point, have there been any changes in your life disposition? You may be unable to see into these things, and all this is problematic. The word "change" in "changes in disposition" is not actually very hard to understand, so what is "disposition"? (The law of human existence, the poison of Satan.) What else? (What is natural in man, what is in the essence of life.) You keep bringing up these spiritual terms, but they are all doctrines and outlines, and they don't contain any detail. This is not understanding the essence of the truth. We often talk of changes in disposition, and such topics are always being discussed right from the start of people's faith in God, whether they are attending a gathering or listening to a sermon; these are the things that people should try to figure out when they believe in God. But as for just what exactly changes in disposition are, whether there has been a change in their own disposition, and whether it is possible to achieve change—many people are ignorant of these things, they have never thought about them, nor do they know from where to start thinking about them. What is disposition? This is a major topic. Once you have understood this, then you will more or less understand questions such as whether or not there has been a change in your disposition, to what degree it has changed, how many changes there have been, and

whether there has been a change in your disposition after you have experienced certain things. To discuss changes in disposition, you must first know what disposition is. Everyone knows the word "disposition," everyone is familiar with it. But they don't know what disposition is. Just what exactly disposition is cannot be explained clearly in just a few words, and it cannot be explained as a noun, as this is too abstract and not easily comprehensible. I'll give an example that'll make you understand. Sheep and wolves are both animals. Sheep eat grass, and wolves eat meat. This is determined by their nature. If, one day, sheep ate meat and wolves ate grass, would their natures have changed? (No.) If a sheep didn't eat grass, it would grow very hungry. Give it some meat, and it will eat it, but the sheep will still be very docile toward you. This is disposition, it is the nature essence of the sheep. In what respect does a sheep's docility exhibit itself? (It doesn't attack people.) That's right—this is a docile disposition. The disposition exhibited in a sheep is pliancy and obedience. It is not vicious, but docile and kind. Wolves are different. Its disposition is vicious and it eats all kinds of small animals. Encountering a hungry wolf is very dangerous, it could try to eat you even if you don't provoke it. A wolf's disposition is not docile or kind, but cruel and fierce, without a shred of sympathy or pity. Such is the disposition of a wolf. The dispositions of wolves and sheep represent their nature essence. Why do I say this? Because the things that are revealed in them naturally show themselves regardless of context, without human input or incitement; they are naturally revealed, without any need for additional human input. The ferocity and cruelty of wolves is not forced out of them by humans, nor is the kindness and docility of sheep instilled in them by humans; they were born with these things, these are things revealed naturally, they are their essence. This is disposition. Does this example give you some understanding of what disposition is? (Yes.) This is not a conceptual matter, we are not explaining some noun. There is truth in this. So, what is the truth here? Human disposition is related to human nature. Human disposition and human nature are both of Satan, they are antagonistic and hostile to God. If people do not receive God's salvation and do not change, then what people live out and naturally reveal would be nothing but evil, negative, and in violation of the truth—of this there is no doubt.

We just spoke of the dispositions of sheep and wolves. These are two completely different animals: They each have their own dispositions and things that are revealed in them. But what is the connection to human disposition? Looking again at what exactly human disposition is through this example, what kinds of corrupt dispositions are there? (We can generally know what kind of disposition people have by interacting with them. For example, while talking to someone, we might feel that they speak in a roundabout way, that they're always equivocating, such that others can't tell what they really mean, which means they have a deceitful disposition in them. We can get a general idea from what they usually say and do, from their actions and behavior.) You can see certain problems of disposition from interacting with people. It looks as if, after hearing this example, you have a general idea about what dispositions are. So which corrupt

dispositions do all people have? Which dispositions are people unaware of, and unable to feel, yet are, without doubt, corrupt dispositions? Say, for example, some people are highly sentimental, and God says, "You are highly sentimental. When it comes to someone you like or something to do with your family, no matter who tries to understand their situation or what's really going on, you won't give away anything about them, and keep covering for them. This is sentimentality." They hear this, and they understand it, acknowledge it, and they accept it as fact. They acknowledge that God's words are right, that God's words are the truth, and they give thanks to God for revealing this to them. Can their disposition be seen from this? Is it evident that they accept the truth, accept the facts, do not resist, and are obedient? (No. It depends on how they act when faced with problems, and whether what they say and what they do are the same thing.) You're not far off. At the time, they are accepting—but later, when such a thing happens to them, there is no change in how they act. This represents one kind of disposition. What disposition? They were listening at the time, then they thought about it and said to themselves, "How could I not know I am sentimental after having heard so many sermons? I am sentimental, but who isn't? If I don't cover for my family and the people I'm close to, who will? Even an able man needs the support of three other people." This is what they really think. When the time comes to act, what they are thinking and planning in their heart, and their attitude toward God's words, is all determined by their disposition. What is their attitude? "God can say and reveal whatever He wants, and I will accept whatever I am supposed to when I am before Him, but my mind is made up, and I have no intention of putting my emotions aside." Is this their disposition? Their disposition has shown itself and their true face has been exposed, right? Are they someone who accepts the truth? (No.) So what is this? This is recalcitrance. Before God, they say Amen and feign acceptance. But their heart remains unmoved. They do not take God's words seriously, they do not take them to be the truth, and much less do they put them into practice as the truth. This is one kind of disposition, is it not? And is a disposition such as this not the revelation of a certain kind of nature? (Yes.) So what is the essence of this kind of disposition? Is it intransigence? (Yes.) Intransigence: this is one kind of human disposition, and it is found in all people. Why do I say this is a disposition? This is something that springs from people's nature essence. You don't have to think about it, others don't have to teach you or work on your thoughts, nor does Satan have to trick you; it is naturally revealed in you, and it springs from your nature. There are some people who, no matter what bad things they do, always blame Satan. They always say, "Satan put the idea in my head, Satan made me do it." They put everything bad on Satan, and never admit to problems within their own nature. Is this correct? Have you not been profoundly corrupted by Satan? If you don't admit this, then how is it that the disposition of Satan is revealed in you? Of course, there are also the times when Satan is disruptive, including when people are duped and put up to something by someone wicked or by an antichrist, or when an evil spirit works and sends them thoughts-but these are just exceptions; most of the time people are directed by their satanic nature and they reveal all manner of corrupt dispositions. When people act according to their own preferences and inclinations, when they do things by their own means, according to their own notions and imaginings, then they are living by their own corrupt dispositions, and when they live by these things, they are living by their own nature. These are indisputable facts. When people are governed by their satanic nature, when they live by their satanic nature, everything that is revealed in them is their own corrupt disposition; this can't be pushed onto Satan, you can't say that these are thoughts sent by Satan. Because people have been profoundly corrupted, they belong to Satan, and because people are no different from Satan, and they are living demons, living Satans, you therefore must not push everything satanic that is revealed within you onto Satan. You're no better than Satan, and that is your corrupt disposition.

What kind of state is there inside people when they have an intransigent disposition? It is mainly that they are stubborn and self-righteous. They always stick to their own ideas, they always think that what they say is right, they are utterly inflexible, and they are opinionated. This is the attitude of intransigence. They are like a broken record, not listening to anyone, remaining unalterably fixed on one course of action, insisting on going through with it, regardless of whether it is right or wrong; there is some unrepentance in this. As the saying goes, "Dead pigs don't fear boiling water." People know full well what is the right thing to do, and yet they do not do it, they steadfastly refuse to accept the truth. This is one kind of disposition: intransigence. In what kinds of situations do you reveal an intransigent disposition? Are you often intransigent? (Yes.) Very often! And since intransigence is your disposition, this accompanies you in every second of every day of your existence. Intransigence stops people from being able to come before God, it stops them from being able to accept the truth, and it stops them from being able to enter the truth reality. And if you are not able to enter the truth reality, can change occur in this aspect of your disposition? Only with great difficulty. Has there now been any change in this aspect of your disposition that is intransigent? And how much change has there been? Say, for example, you used to be extremely stubborn, but there has now been a little change in you: When you encounter some issue, you have some sense of conscience in your heart, and say to yourself, "I have to practice some truth in this matter. Since God has exposed this intransigent disposition—since I have heard it, and now I know it—I must therefore change. When I encountered these kinds of things a few times in the past, I went along with my flesh and failed, and I am not happy with this. This time I must practice the truth." With such an aspiration, it is possible to practice the truth, and this is change. When you have experience in this way for a time, and you are able to put more truths into practice, and this brings about greater changes, and your rebellious and intransigent dispositions become ever more diminished, has there been a change in your life disposition? If your rebellious disposition has visibly become ever more diminished, and your obedience to God has become ever greater, then there has been real change.

So, to what extent must you change to achieve true obedience? You will have succeeded when there is not the slightest intransigence, but only obedience. This is a slow process. Changes in disposition do not happen overnight, they take extended periods of experience, maybe even a lifetime. Sometimes it is necessary to suffer many great hardships, hardships akin to dying and coming back to life, hardships more painful and difficult than having poison scraped from your bones. So have there been any changes in your intransigent disposition? Are you able to measure this? (Before, I believed that certain things should be done a certain way. When people offered a different point of view, I did not listen, and it wasn't until I hit real setbacks that I came around. Now I'm a little better. I push back when people put forward different views, but am able to accept some of what they say later.) An alteration in attitude is another kind of change; this means there has been a little change. It is not like before, where you knew that the other person was right, but rejected it and refused to accept it, still sticking to your own inclinations; this is not the case now. There has already been a reversal in your attitude. How much have you changed when you have changed this much? Not even ten percent. Ten percent change means that at the very least, after the other person has stated their differing viewpoint, you do not have any feelings of opposition or thoughts of resistance; you have a normal attitude. Although it still doesn't sit right with you in your heart, you do not have an intransigent attitude, you can discuss this with the person, there is some obedience when you practice, and you do not only do things according to your own ideas. Afterward, there are times when you stick to your own ideas, and times when you are able to accept what other people say. Changes in disposition go back and forth. You must experience untold setbacks to achieve a little change, and untold failures to be successful, and so it is not easy for your disposition to change without experiencing several years of trials and refinement. Sometimes, when people are in a good state of mind, they are capable of accepting correct things that others say, but when they are feeling low, they do not seek the truth. Does this not delay things? Sometimes, when you are not getting along well with your partner, you do not seek truth principles, and you live by the philosophies of Satan. Sometimes when you are cooperating with others and their caliber is better than yours and they are better than you, you feel constrained by them, and you don't have the courage to uphold principles when you encounter an issue. Sometimes you are better than your partner, and they act stupidly, and you look down on them and are unwilling to fellowship the truth with them. Sometimes you wish to practice the truth but are governed by the emotions of the flesh. Sometimes you covet the pleasures of the flesh, and though you may wish to, you are not able to turn your back on the flesh. Sometimes you listen to a sermon and understand the truth, yet are unable to put it into practice. Are these problems easy to solve? By yourself, they are not easy to solve. God can only subject people to trials and refinement, making them suffer greatly and eventually feel emptiness within themselves without the truth, and as if they cannot live without the truth. This refines people to develop faith and makes them feel as if they

must strive for the truth, that their heart will not be at ease until they put the truth into practice, and that they will experience great torment if they cannot obey God. Such is the effect achieved by trials and refinement. This is how difficult changes in disposition are. Why do I tell you they are not easy? Could it be that I am not afraid you will grow negative? It is to let you know how important changes in disposition are. I wish for you to all pay attention to this, to stop pursuing those unrealistic, hypocritical, and falsely spiritual images, to stop always following those fanciful spiritual doctrines, practices, and rules; doing so will harm you and not benefit you at all.

We just spoke of one aspect of disposition: intransigence. Intransigence is often a kind of attitude that is hidden within the depths of people's hearts. Generally, it is not clear from the outside, but when it is obvious, it will be easy to detect, and people will say, "They're recalcitrant! They don't accept the truth at all—they are so intransigent!" Those with an intransigent disposition fixate on one approach, and only stick to one thing, never letting go. So is this the only side of people's disposition? Of course not there are many others. See if you can tell what kind of disposition I am describing next. Some people say, "In the house of God, I obey no one but God, because only God has the truth; people do not have the truth, they have corrupt dispositions, nothing they say can be relied upon, so I only obey God." Are they correct in saying this? (No.) Why not? What kind of disposition is this? (An arrogant and conceited one.) (The dispositions of Satan and the archangel.) This is an arrogant disposition. Do not always say it is the disposition of Satan and the archangel, this way of speaking is too broad and is vague. Satan and the archangel's corrupt dispositions are too numerous. Talk of the archangel, demons, and Satan all together is too general and not easy for people to understand. Just saying this is an arrogant disposition is more specific. Of course, this isn't the only kind of disposition they reveal, it's just that an arrogant disposition reveals itself so obviously. By saying this is an arrogant disposition, people will be able to understand easily, so this way of speaking is most suitable. Some people have some skills, some gifts, some minor aptitudes, and have done a number of deeds for the church. What these people think is, "Your faith in God involves spending all day reading, copying, writing, memorizing the word of God like some spiritual person. What's the point? Can you do anything real? How can you call yourself spiritual when you don't do anything? You do not have life. I have life, everything I do is real." What disposition is this? They have some special skills, some gifts, they can do a little good, and they take these things to be life. As a result, they obey no one, they are not afraid of lecturing anyone, they look down on everyone else—is this arrogance? (Yes.) This is arrogance. Under what circumstances do people generally reveal arrogance? (When they have some gifts or special skills, when they can do some practical things, when they have capital.) That is one kind of situation. So are people who are not gifted or don't have any special skills not arrogant? (They are arrogant, too.) The person we just spoke of will often say, "I obey no one but God," and hearing this, people will think to themselves, "How obedient to the truth this person is, they obey no one but the truth, what they say is right!" In fact, within these seemingly correct words is a kind of arrogant disposition: "I obey no one but God" clearly means that they don't obey anyone. I ask you, are those who say such words really able to obey God? They could never obey God. Those who are liable to utter such words are undoubtedly the most arrogant of all. On the outside, what they said seems right—but in fact, this is the most conniving way in which arrogant disposition is manifested. They use this "but God" to try to prove that they are reasonable, but really, that is like burying gold and sticking a sign on top saying "No gold buried here." Is this not foolish? What do you say, which kind of person is the most arrogant? What things can people say that make them the most arrogant? Perhaps you have heard some arrogant things before. What is the most arrogant of these? Do you know? Does anyone dare to say, "I don't obey anyone—not even Heaven or earth, not even the words of God"? Only the great red dragon demon dares to say this. No one who believes in God would say this. However, if those who believe in God say, "I obey no one but God," then they are not much different from the great red dragon, they're tied for world number one, they are the most arrogant of all. What do you say, people are all arrogant, but is there any difference in their arrogance? Where do you make the distinction? Corrupt human beings all have arrogant dispositions, but there are differences in their arrogance. When a person's arrogance has reached a certain degree, then they have lost all sense. The distinction is whether there is sense to what someone says. Some people are arrogant yet still possess a little reason. If they are able to accept the truth, then they still have hope of salvation. Some are so arrogant that they have no sense—there is no limit to their arrogance—and such people could never accept the truth. If people are so arrogant that they have no sense, then they lose all sense of shame and are only foolishly arrogant. These are all revelations and manifestations of an arrogant disposition. How could they say something like "I obey no one but God" if they did not have an arrogant disposition? They certainly would not. Without doubt, if someone has an arrogant disposition, then they have the manifestation of arrogance, and the person will undoubtedly say and do arrogant things, lacking any kind of sense. Some people say, "I do not have an arrogant disposition, but such things are revealed in me." Do such words hold water? (No.) Others say, "I can't help myself. As soon as I stop being careful, I come out with something arrogant." Do these words hold water? (No.) Why not? What is the root cause of these words? (Not knowing oneself.) No—they know they are arrogant, but hearing others mocking them, saying, "How are you so arrogant? What are you so arrogant about?" they feel ashamed, which is why they say such things. Their sense of pride can't stand it, they are looking for an excuse to cover it up, to disguise it, to package it, and to let themselves off the hook. So their words do not hold water. When your corrupt disposition has yet to be resolved, you are arrogant even when you do not speak. Arrogance is in people's natures, it is hidden in their hearts, and can emerge at any time. And so, as long as there is no change in disposition, people remain arrogant and

self-righteous. I'll give an example. A newly elected leader arrives at a church and discovers that the way the people look at him and the expression on their faces is rather unenthusiastic. In his mind, he thinks to himself, "Am I not welcome here? I am the newly chosen leader; how could you treat me with such an attitude? Why aren't you impressed by me? I was chosen by the brothers and sisters, so my spiritual stature is greater than yours, is it not?" And so as a result, he says, "I am the newly elected leader. Some people might not accept me, but no matter. Let's have a competition to see who has memorized more passages of God's words, who is able to fellowship the truths of visions. I will give the position of leader to anyone who can fellowship truths more clearly than me. What do you say?" What kind of tactic is this? When people are indifferent to him, he is discontent and wants to give them a hard time and get back at them; now that he is a leader, he wants to dominate people—he wants to be on top. What disposition is this? (Arrogance.) And is an arrogant disposition easy to resolve? (No.) People's arrogant dispositions reveal themselves very frequently. To some people, hearing others fellowship new enlightenment and understanding is galling: "Why do I have nothing to say about this? This will not do, I have to think and come up with something better." And so they spew a load of doctrine, trying to outdo others. What disposition is this? This is vying for name and gain; it is also arrogance. In matters of disposition, you could be sitting still, not saying or doing anything, but the disposition will still exist within your heart and within your thoughts, and even your expression could reveal this. Even if people try to come up with ways of suppressing it, or controlling it, and are ever so careful to stop it from being revealed, is this any use? (No.) Some people immediately realize when they've said something arrogant: "I've revealed my arrogant disposition yet again—how humiliating! I must never say anything arrogant again." But swearing you'll keep your mouth shut is of no use, this is not up to you, it is up to your disposition. Therefore, if you do not want your arrogant disposition to reveal itself, you must fix it. This is not a matter of correcting a few words, or of putting right one of the ways you do things, much less is it a case of abiding by some rule. It is a matter of resolving the problem of your disposition. Now that I have spoken on this topic of what exactly disposition is, do you not have a deeper and more penetrating understanding of yourselves? (Yes.) Knowing oneself is not a matter of knowing one's outward-facing character, temperament, bad habits, ignorant and foolish things one has done in the past—it is none of these. Rather, it is knowing one's own corrupt disposition and the evils one is able to do in opposition to God. This is key. Some people say, "I have an explosive temper, and there's nothing I can do to change it. When can I change this disposition?" There are others who say, "I'm terrible at expressing myself, I'm not a good talker. Everything I say ends up offending people or hurting their feelings. When will this change?" Are they correct in saying this? (No.) Where is their mistake? (This is not recognizing the things within one's nature.) That's right. Character does not determine nature. No matter how good someone's personality is, they can still have a corrupt disposition.

I just talked about two aspects of disposition. The first was intransigence, the second arrogance. We don't need to say too much about arrogance. Every person reveals much arrogant behavior, and you just need to know that arrogance is an aspect of disposition. There is also another kind of disposition. Some people never tell anyone the truth. They deliberate on and polish everything in their minds before they speak to people. You can't tell which of the things they say are true, and which are false. They say one thing today and another tomorrow, they say one thing to one person, and something else to another. Everything they say contradicts itself. How can such people be believed? It's very difficult to get an accurate grasp of the facts, and you can't get a straight word out of them. What disposition is this? It is deceitfulness. Is a deceitful disposition easy to change? It's the most difficult to change. Anything that involves dispositions relates to a person's nature, and nothing is harder to change than things to do with one's nature. The saying, "A leopard can't change its spots," is absolutely true! No matter what they're talking about or doing, deceitful people always harbor their own aims and intents. If they do not have any, they will say nothing. If you try to understand what their aims and intents are, they will clam up. If they do accidentally let something true slip, they'll go to any length to think of a way to twist it around, to confound you and stop you from knowing the truth. No matter what deceitful people are doing, they will not let anyone know the whole truth about it. No matter how much time people spend with them, no one knows what's really going on in their minds. Such is the nature of deceitful people. No matter how much a deceitful person speaks, other people will never know what their intents are, what they're really thinking, or exactly what they are trying to achieve. Even their parents have a hard time knowing this. Trying to understand deceitful people is extremely difficult, nobody can figure out what is on their minds. This is how deceitful people speak and act: They never speak their minds or convey what is really going on. This is a type of disposition, is it not? When you have a deceitful disposition, it does not matter what you say or do this disposition is always within you, controlling you, making you play games and engage in trickery, toy with people, cover up the truth, and put up a front. This is deceitfulness. What other specific behaviors do deceitful people engage in? I will give an example. Two people are talking, and one of them is speaking about their self-knowledge; this person keeps talking about how they have improved, and tries to make the other person believe this, but they do not tell them the real facts of the matter. In this, something is being concealed, and this indicates a certain disposition—that of deceitfulness. Let us see if you can discern it. This person says, "I've experienced some things recently, and I feel that over these years my belief in God has been in vain. I haven't gained anything. I am so poor and pathetic! My behavior hasn't been too good recently, but I'm ready to repent." Yet a while after they say this, an expression of repentance is nowhere to be seen in them. What is the problem here? It is that they lie and trick others. When other people hear them say those things, they think, "This person did not pursue the truth before, but the fact that they can say such things now shows that they have truly

repented. There's no doubt about it. We mustn't look at them as we used to, but in a new, better light." That is how people ponder and think after hearing those words. But is that person's current state the same as they say it is? The reality is that it is not. They have not truly repented, but their words give the illusion that they have done so, and that they have changed for the better, and that they are different from before. This is what they want to achieve with their words. By speaking in this way to trick people, what disposition are they revealing? It is deceitfulness—and it is very insidious! The fact is that they are not at all aware that they have failed in their belief in God, that they are poor and pitiful. They are borrowing spiritual words and language to trick people, to achieve their aim of making others think well of them and hold a good opinion of them. Is this not deceitfulness? It is, and when someone is too deceitful, it is not easy for them to change.

There is another sort of person that is never simple or open in how they speak. They are always hiding and concealing things, gleaning information from people at every turn and sounding them out. They always wish to know the whole truth about other people, yet they do not say what is in their own hearts. Nobody who interacts with them can ever hope to find out the whole truth about them. Such people do not want others to know their plans, and they share them with no one. What disposition is this? It is a deceitful disposition. Such people are extremely shrewd, they are unfathomable to everyone. If one possesses a deceitful disposition, they are without a doubt a deceitful person, and they are deceitful in nature essence. Does this sort of person pursue the truth in their belief in God? If they do not tell the truth in front of other people, are they capable of speaking the truth before God? Certainly not. A deceitful person never tells the truth. They may believe in God, but is theirs true belief? What sort of attitude do they have toward God? They will certainly have many doubts in their heart: "Where is God? I can't see Him. What proof is there that He is real?" "God is sovereign over everything? Really? Satan's regime is frantically oppressing and arresting those who believe in God. Why doesn't God destroy it?" "How exactly does God save people? Is His salvation real? It's not so clear." "Can a believer in God enter the kingdom of heaven or not? Without any confirmation, it's hard to say." With so many doubts about God in their heart, can they sincerely expend themselves for Him? It is impossible. They see all these people who have forsaken all they have to follow God, who are expending themselves for God and performing their duties, and they think, "I need to hold something back. I can't be as foolish as they are. If I offer everything to God, how will I live in the future? Who will look after me? I need to have a contingency plan." You can see how "astute" deceitful people are, how far ahead they think. There are some who, when they see others in gatherings opening up about their knowledge of their corruption, offering up the things hidden within their hearts in fellowship, and truthfully saying how many times they have committed fornication, think, "You fool! Those are private things; why would you tell them to others? You couldn't beat those things out of me!" This is how deceitful people are—they would

rather die than be honest, and they tell no one the whole truth. Some people say, "I've transgressed and done some bad things, and I feel a little ashamed to tell people about them face-to-face. They are private things, after all, and they are shameful. But I can't hide or conceal them from God. I should tell these things to God, nakedly and openly. I wouldn't dare tell other people my thoughts or private matters, but I have to tell God. No matter who else I keep secrets from, I can't keep secrets from God." This is the attitude an honest person takes toward God. Yet deceitful people are guarded toward everyone, they do not trust anyone, and they do not speak honestly with anyone. They tell the whole truth to no one, and no one can figure them out. These are the most deceitful people of all. Everyone has a deceitful disposition; the only difference is in how severe it is. Though you may open your heart and fellowship your problems in gatherings, does that mean that you do not have a deceitful disposition? It does not, you have one as well. Why do I say this? Here is an example: You may be able to open yourself up in fellowship about things that do not touch on your pride or vanity, things that are not shameful, and things that you will not be pruned and dealt with for—but if you had done something that violates the truth principles, something that everyone would loathe and be revolted by, would you be able to fellowship openly about it in gatherings? And if you had done something unspeakable, it would be even harder for you to open up and reveal the truth about it. Were someone to look into it or try to assign blame for it, you would use all means at your disposal to hide it, and you would be terrified that this matter might be revealed. You would always be trying to cover it up and get away with it. Is this not a deceitful disposition? You may believe that if you do not say it out loud, no one will know of it, and that even God would have no way to do anything to you. That is mistaken! God looks upon people's innermost being. If you cannot perceive this, you do not know God at all. Deceitful people do not merely trick others—they even dare to try to trick God and use deceitful means to resist Him. Can such people attain God's salvation? God's disposition is righteous and holy, and deceitful people are what He loathes most. So, deceitful people are those for whom it is hardest to attain salvation. People with a deceitful nature are those who lie the most. They will even lie to God and try to trick Him, and they are obstinately unrepentant. This means that they cannot attain God's salvation. If someone only reveals a corrupt disposition every now and then, if they lie and trick people but are simple and open with God and repent to Him, then this kind of person still has hope of attaining salvation. If you are truly a person with sense, you should open yourself up to God, speak to Him from the heart, and reflect and know yourself. You should not lie to God anymore, you should not try to trick Him at any time, and even less still should you try to hide anything from Him. The fact is that there are some things people do not need to know about. So long as you are open with God about them, that is fine. When you do things, be sure not to keep secrets from God. You can say to God all those things that are not fit to say to other people. A person who does so is smart. Though there may be some things they feel no need to open up to others about,

this should not be called deceitfulness. Deceitful people are different: They believe that they should hide everything, that they cannot tell anything to other people, especially when it comes to private matters. If it will not benefit them to say something, they will not say it, even to God. Is this not a deceitful disposition? Such a person is deceitful, indeed! If someone is so deceitful that they do not tell God the truth, and keep everything secret from God, are they even someone who believes in God? Do they have true faith in God? They are a person who doubts God, and in their heart, they do not believe Him. So, is their faith not false? They are a nonbeliever, a false believer. Do you have times where you doubt God and become guarded against Him? (Yes.) To doubt God and to be guarded against Him, what kind of disposition is this? This is a deceitful disposition. Everybody has a deceitful disposition, it is just a matter of severity. So long as you can accept the truth, you will be able to achieve repentance and change.

For some people, when something happens to them, they reveal a corrupt disposition, they have notions and ideas, they have prejudices about other people, and they make judgments about them and undermine them behind their backs. They can reflect on themselves and be completely open about these things, but when they do certain shameful things, they want to keep to themselves, and forever shut within their hearts. Not only do they not speak of these things with others, but they don't tell God of them when they pray. They even try everything they can to come up with falsehoods to cover these things up or camouflage them. This is a deceitful disposition. When you have such thoughts, when you live in this kind of state, you should reflect on yourself, and see clearly that you are not someone honest, that nothing of what God describes as an honest person is expressed in you, that you are well and truly someone deceitful, and that even though you are stupid, of poor caliber, and slow-witted, you are still someone deceitful. This is what it means to know yourself. The very least you should be able to achieve in knowing yourself is being able to clearly see and discern the obvious corruption you reveal, and being able to seek the truth in order to address this. If you truly know your own deceitful disposition, you should often pray to God, reflect on yourself, discern and dissect your deceitful disposition in accordance with God's word, and perceive its essence; then you will have hope of escaping your corrupt disposition of deceitfulness. Some people can't clearly tell the difference between deceitful people and honest people—which means their caliber is too poor. Some people often use their poor caliber, foolishness, ignorance, clumsiness with words, awkwardness, and liability to be cheated as evidence of honesty. They're always telling others, "I'm too honest, I often get the worst of it as a result, I don't know how to take advantage of others—yet God likes me because I am an honest person." Are these words right? Such words are ludicrous, they are designed to dupe people, they are barefaced and shameless. How could people who are foolish and stupid be honest? These are two different things. It is a major mistake to treat the stupid things you have done as honesty. Everyone can see that even fools are liable to be arrogant and conceited, to think highly of themselves. No

matter how ignorant and lacking in caliber people are, they can still lie and deceive others. Is all this not fact? Do fools and people of poor caliber really never do anything bad? Do they really not have corrupt dispositions? They most definitely do. Some people also say they are honest and they open up about their lies to others, but they don't dare open up about the shameful things they do. When the church deals with them for their problems, they are unable to accept it and do not submit at all, preferring to poke around behind the scenes and ease out the truth. This kind of deceitful person does not accept the truth at all, and they do not submit whatsoever, yet they still think themselves honest. Is this not absolutely shameless of them? This is utter foolishness! This kind of person is absolutely not honest, nor are they guileless. Stupid people are stupid people; fools are fools. Only guileless people who are not deceitful are honest.

How can deceitful people be discerned? What are the behaviors of deceitful people? No matter who they associate or engage with, they never allow anyone to probe at what is really going on with them; they are always wary of others, they are always doing things behind people's backs, and they never say what they're really thinking. They may sometimes speak a bit about knowing themselves, but they make no mention of the crucial points or key words, and they are terrified of letting something slip. They are very sensitive to these things, out of fear that others might spot their weak points. This is a kind of deceitful disposition. Also, some people deliberately put on a facade so that others think they are guileless, that they can endure suffering and not complain, or that they are spiritual and that they love and pursue the truth. They are clearly not this kind of person, but they insist on putting on this act for others. This is also a deceitful disposition. All that deceitful people say and do has an intent behind it. If they did not have any intents, they would not speak or act. There is a disposition inside them that governs them to do so, and that is the disposition of deceitfulness. When people have a deceitful disposition, is it easy to change? How much have you changed? Have you entered onto the path of the pursuit of honesty? (Yes, this is the direction we're working toward.) How many steps have you taken? Or are you stuck at the stage of wanting to do it? (It's still just something we want to do. Sometimes, it is only after we have done something that we realize that it involved deception, that we were trying to give people a false impression; only then do we realize we were being deceitful.) You realize this is being deceitful—but were you able to realize it is a kind of corrupt disposition? And just where do these deceitful things come from? (From our nature.) That's right, from your nature. And do these corrupt things disturb you? They are hard to get away from, hard to deal with, hard to escape—and very troublesome, too. What makes them troublesome? What about them pains you? (We want to change, but feel very pained when we don't manage to.) That's one aspect, but it doesn't count as troublesome. When a person is controlled by a deceitful disposition, they can lie to and cheat others at any time or place, and no matter what happens to them, they will be thinking of how to tell lies to cheat and deceive people. Even if they want to control themselves, they are

unable to, it's involuntary. This is where the problem lies. This is a problem of disposition. In how many ways can a deceitful disposition reveal itself? In probing, deception, wariness, as well as suspicion, pretense, and falsehood. The disposition which such behaviors expose and manifest is deceitfulness. After fellowshiping these topics, do you have a clearer knowledge of the deceitful disposition? Are there still those of you who say, "I do not have a deceitful disposition, I am not a deceitful person, I am close to being an honest person"? (No.) There are many people who do not quite understand what an honest person is, exactly. Some say that honest people are those who are guileless and straightforward, who are bullied and excluded wherever they go, or who are slow and always speak and act half a beat behind other people. Some fools and ignorant people, who engage in such folly that others look down on them, also describe themselves as honest people. And all those uneducated people from the lower rungs of society, who feel themselves to be inferior, likewise say that they are honest people. Wherein lies their mistake? They do not know what an honest person is. What is the source of their misapprehension? The main reason is that they do not understand the truth. They believe that the "honest people" God speaks of are fools and idiots, that they are uneducated, slow of speech and tongue, bullied and oppressed, and easily duped and swindled. The implication is that the objects of God's salvation are those brainless people at the bottom of society who are often pushed around by others. Who will God save if not these lowly, impoverished people? Isn't this what they believe? Are those really the people God saves? This is a mistaken interpretation of God's will. The people God saves are the ones who love the truth, who have caliber and the comprehension ability, they are all people who have conscience and sense, who are able to fulfill God's commissions and do their duty well. They are people who are able to accept the truth and cast off their corrupt dispositions, and they are people who truly love God, obey God, and worship God. Although most of these people are from the bottom of society, from the families of workers and farmers, they are definitely not muddle-headed people, simpletons, or good-for-nothings. On the contrary, they are clever people who are able to accept, practice and submit to the truth. They are all righteous people, who would forsake worldly glory and riches to follow God and gain the truth and life—they are the wisest people of all. These are all honest people who truly believe in God and who truly expend themselves for Him. They can gain God's approval and blessings, and they can be perfected into His people and the pillars of His temple. They are people of gold, silver, and precious jewels. It is those muddle-headed, foolish, absurd, and good-for-nothing people who will be cast out. What do the nonbelievers and absurd people view God's work and management plan as? As a dumping ground, no? These people are not only of poor caliber, they are also absurd. No matter how many of God's words they read, they cannot understand the truth, and no matter how many sermons they hear, they are incapable of entering reality—if they are this foolish, can they still be saved? Could God want this kind of person? No matter how many years they have been a believer, they

still don't understand any truths, they still talk nonsense, and yet they still consider themselves honest—do they have no shame? Such people do not understand the truth. They are always misinterpreting God's will, and yet everywhere they go, they bang on about their misinterpretations, preaching them as truth, telling people, "It's good to be bullied a little, people should lose out a bit, they should be a little foolish—these are the objects of God's salvation and they are the people that God will save." People who say such things are disgusting; this brings great humiliation upon God! It is so disgusting! The pillars of God's kingdom and the overcomers that God saves are all people who understand the truth, and who are wise. These are the ones who shall have a share in the heavenly kingdom. All those who are foolish and ignorant, shameless and senseless, who do not have a shred of understanding of the truth, who are simpletons and fools are they not all good-for-nothings? How could such people have a share in the heavenly kingdom? The honest people God speaks of are those who can put the truth into practice once they understand it, who are wise and smart, who open themselves up to God simply, and who act according to principle and obey God absolutely. These people all have God-fearing hearts, they focus on doing things according to the principles, and they all pursue absolute obedience to God and love God in their hearts. Only they are truly honest people. If someone doesn't even know what it means to be honest, if they cannot see that the essence of honest people is absolute obedience to God, fearing God and shunning evil, or that honest people are honest because they love the truth, because they love God, and because they practice the truth—then that kind of person is so foolish, and truly lacking in discernment. Honest people are absolutely not the guileless, muddleheaded, ignorant, and foolish individuals that people imagine; they are people with normal humanity, who have conscience and reason. What is clever about honest people is that they are able to listen to God's words and be honest, and this is why they are blessed by God.

Nothing has greater significance than God's request that people be honest—He is asking that people live before Him, that they accept His scrutiny, and that they live in the light. Only honest people are true members of the human race. People who are not honest are beasts, they are animals walking around in human clothing, they are not human beings. To pursue being an honest person, you must behave in accordance with God's requirements; you must undergo judgment, chastisement, being dealt with and pruned. When your corrupt disposition is cleansed and you are able to practice the truth and live by God's words, only then will you be an honest person. People who are ignorant, foolish, and guileless are absolutely not honest people. By demanding that people be honest, God is asking them to possess normal humanity, to cast off their deceitfulness and disguises, to not lie to or trick others, to perform their duty with loyalty, and be able to truly love and obey Him. Only these individuals are the people of God's kingdom. God demands that people be the good soldiers of Christ. What are the good soldiers of Christ? They must be equipped with the truth reality and be of one heart and

mind with Christ. At any time and any place, they must be able to exalt and testify to God, and able to use the truth to wage war with Satan. In all things, they must stand on God's side, bear testimony, and live out the truth reality. They must be able to humiliate Satan and win marvelous victories for God. That is what it means to be a good soldier of Christ. The good soldiers of Christ are overcomers, they are those who overcome Satan. In requiring that people be honest and not deceitful, God is not asking them to be fools, but to rid themselves of their deceitful dispositions, achieve submission to Him and bring glory to Him. This is what can be achieved by practicing the truth. This is not a change in one's behavior, it is not a matter of speaking more or speaking less, nor is it about how one acts. Rather, it is about the intent behind one's speech and actions, one's thoughts and ideas, one's ambitions and desires. Everything that belongs to outpourings of corrupt disposition and to error must be changed at its root, so that it aligns with the truth. If one is to achieve a change in disposition, they must be able to see through to the essence of Satan's disposition. If you can see through to the essence of a deceitful disposition, that it is Satan's disposition and the face of the devil, if you can hate Satan and forsake the devil, then it will be easy for you to cast off your corrupt disposition. If you do not know that there is a deceitful state within you, if you do not recognize the outpourings of a deceitful disposition, then you will not know how to seek the truth to resolve this, and it will be hard for you to change your deceitful disposition. You must first recognize what things pour forth from you, and which aspect of a corrupt disposition they are. If the things that you reveal are of a deceitful disposition, will you despise it in your heart? And if you do, how should you change? You have to deal with your intents and correct your views. You must first seek the truth on this matter to resolve your problems, strive to achieve what God asks and satisfy Him, and become someone who does not try to trick God or other people, even those who are a little foolish or ignorant. Trying to trick someone who is foolish or ignorant is very immoral—it makes you the devil. To be an honest person, you must not trick or lie to anyone. To devils and Satan, however, you must choose your words wisely; if you do not, you are liable to be made a fool of by them and bring shame upon God. Only by choosing your words wisely and practicing the truth, will you be able to overcome and shame Satan. People who are ignorant, foolish, and stubborn will never be able to understand the truth; they can only be duped, toyed with, and trampled by Satan, and ultimately, devoured.

Next, let us speak of the fourth kind of disposition. During gatherings, some people can fellowship a little on their own states, but when it comes to the essence of issues, to their personal motives and ideas, they become evasive. When people expose them as having motives and aims, they appear to nod and admit to it. But when people try to expose or analyze anything deeper, they can't stand it, they get up and leave. Why, at the crucial moment, do they slip away? (They do not accept the truth and are unwilling to face their own problems.) This is a problem of disposition. When they are unwilling to accept the truth in order to solve the problems within them, does this not mean they are

sick of the truth? What kinds of sermons are some leaders and workers least willing to hear? (Sermons on how to discern antichrists and false leaders.) Correct. They think, "All this talk of identifying antichrists and false leaders, and about Pharisees—why do you go on about this so much? You're stressing me out." Hearing that there will be talk of identifying false leaders and workers, they find any excuse to leave. What is meant by "leave" here? This refers to slipping away, to hiding. Why do they try to hide? When other people speak facts, you should listen: Listening is good for you. Note down the things that are harsh or that you find hard to accept; then you should think on these things often, take them in slowly, and change slowly. So why hide? Such people feel that these words of judgment are too harsh and that they are not easy to hear, so resistance and antipathy develop within them. They say to themselves, "I am not an antichrist or false leader—why keep going on about me? Why not talk about other people? Say something about identifying evil people, don't talk about me!" They become evasive and oppositional. What disposition is this? If they are unwilling to accept the truth, and always reasoning and arguing in defense of themselves, is there not the problem of a corrupt disposition here? This is a disposition of being sick of the truth. Leaders and workers have this kind of state, so what about ordinary brothers and sisters? (They do, too.) When everyone first meets, they are all so loving and quite happy to parrot words and doctrines. They all seem to love the truth. But when it comes to personal problems and real difficulties, many people go dumb. For example, some people are constantly constrained by marriage. They become unwilling to do a duty or pursue the truth, and marriage becomes their largest obstacle and greatest encumbrance. At gatherings, when everyone is fellowshiping on this state, they match the others' words of fellowship against themselves and feel they are talking about them. They say, "I have no problem with you fellowshiping the truth, but why bring up me? Do you not have any problems? Why only talk about me?" What disposition is this? When you gather to fellowship the truth, you must dissect real issues and allow everyone to speak on their understanding of these problems; only then are you able to know yourselves and solve your problems. Why can't people accept this? What disposition is it when people are incapable of accepting being pruned and dealt with, and cannot accept the truth? Shouldn't you discern this clearly? These are all the manifestations of being sick of the truth—this is the essence of the problem. When people are sick of the truth, it is very difficult for them to accept the truth—and if they cannot accept the truth, can the problem of their corrupt disposition be fixed? (No.) So someone like this, someone who is incapable of accepting the truth—are they able to obtain the truth? Can they be saved by God? Definitely not. Do people who don't accept the truth sincerely believe in God? Absolutely not. The most important aspect of people who truly believe in God is being able to accept the truth. People who cannot accept the truth absolutely do not sincerely believe in God. Are such people able to sit still during a sermon? Are they able to gain anything? They cannot. This is because sermons reveal people's various corrupt states. Through the dissection of God's words, people gain knowledge, and then, by going on to fellowship the principles of practice, they are given a path to practice, and in this way an effect is achieved. When such people hear that the state that is being revealed relates to them that it relates to their own issues—their shame drives them into a fit of rage, and they may even get up and leave the gathering. Even if they don't leave, they may start to feel irritated and wronged inside, in which case there is no point in them attending the gathering or listening to the sermon. Is the purpose of listening to sermons not to understand the truth and solve one's own real problems? If you are always afraid of your own problems being exposed, if you are constantly fearful of being mentioned, why believe in God at all? If in your faith you can't accept the truth, you don't really believe in God. If you are always afraid of being exposed, how are you going to be able to resolve your problem of corruption? If you can't resolve your problem of corruption, what is the point in believing in God? The purpose of faith in God is to accept God's salvation, cast off your corrupt disposition, and live out the likeness of a true human being, all of which are achieved through accepting the truth. If you can't accept the truth at all, or even being dealt with or exposed, then you have no way of attaining God's salvation. So tell Me: In each church, how many are there who can accept the truth? Are those who cannot accept the truth many or few? (Many.) Is this a situation that really exists among the chosen ones in the churches, is it a real problem? All those who are unable to accept the truth and unable to accept being dealt with and being pruned, are sick of the truth. Being sick of the truth is a kind of corrupt disposition, and if this disposition cannot be changed, can they be saved? Certainly not. Today, many people have a hard time accepting the truth. It is by no means easy. To resolve this, a person has to experience some of God's judgment, chastisement, trials, and refinement. So what do you say: What disposition is it when people are incapable of accepting being pruned and dealt with, when they do not compare themselves to God's word or the states revealed during sermons? (A disposition of being sick of the truth.) This is the fourth corrupt disposition: being sick of the truth. How sick are they? (They do not wish to read God's words, or listen to sermons, and do not wish to fellowship the truth.) These are the most obvious manifestations. When someone says, for example, "You truly believe in God. You have put aside family and career to perform a duty, and have suffered much and paid a considerable price over the past several years. God blesses such people. God's word says that those who sincerely expend for God shall be greatly blessed," you say amen and accept such truths. However, when the person goes on to say, "But you must keep striving for the truth! If people always have motives in what they do, and always run amok in accordance with their own intentions, then sooner or later they shall offend God and incur His loathing," when they say things like this, you can't accept it. Hearing the truth being fellowshiped, you are not only incapable of accepting it, but also grow angry, and in your mind, you retort: "You spend all day fellowshiping the truth, but I haven't seen any of you go to heaven." What disposition is this? (Being sick of the truth.) When talk turns to practice, when people get serious with you, there is exhibited in you the utmost aversion, impatience, and resistance. This is being sick of the truth. And how is the kind of disposition that is being sick of the truth chiefly manifested? In refusing to accept being pruned and dealt with. Not accepting being pruned and dealt with is one kind of state manifested by this kind of disposition. In their hearts, these people are especially resistant when they are dealt with. They think, "I don't want to hear it! I don't want to hear it!" or, "Why not deal with other people? Why pick on me?" What is the meaning of being sick of the truth? Being sick of the truth is when a person is completely uninterested in anything connected to positive things, to the truth, to what God asks, or to God's will. Sometimes they have an aversion to these things, sometimes they are aloof to them, sometimes they are irreverent and indifferent, and treat them as unimportant, and they are insincere and cursory toward them, or take no responsibility for them. The chief manifestation of being sick of the truth is not just an aversion when people hear the truth. It also includes unwillingness to practice the truth, shrinking back when the time comes to practice the truth, as if the truth has nothing to do with them. When some people fellowship during gatherings, they seem very animated, they like repeating words and doctrines and making lofty statements to mislead and win others over. They seem full of energy and in high spirits as they do this, and they go on and on endlessly. Others, meanwhile, spend all day from morning to night busy with matters of faith, reading God's words, praying, listening to hymns, taking notes, as if they cannot be apart from God for even a moment. From dawn till dusk, they busy themselves with the performance of their duty. Do these people really love the truth? Do they not have the disposition of being sick of the truth? When can their true state be seen? (When the time comes to practice the truth, they run away, and they are not willing to accept being pruned and dealt with.) Could this be because they don't understand what they hear or is it because they don't understand the truth that they are unwilling to accept it? The answer is neither of these. They are governed by their nature. This is a problem of disposition. In their hearts, these people know full well that God's words are the truth, that they are positive, and that practicing the truth can bring about changes in people's dispositions and make them able to fulfill God's will—but they do not accept them or put them into practice. This is being sick of the truth. In whom have you seen the disposition of being sick of the truth? (The nonbelievers.) The nonbelievers are sick of the truth, that is very clear. God has no way of saving such people. So among the believers of God, in what matters have you seen people being sick of the truth? It may be that when you fellowshiped the truth with them, they did not stand up and leave, and when the fellowship touched upon their own difficulties and issues, they faced them correctly—and yet they still have the disposition of being sick of the truth. Where can this be seen? (They often hear sermons, but they don't put the truth into practice.) People who do not put the truth into practice unquestionably have the disposition of being sick of the truth. Some people are occasionally able to put into practice a little of the truth, so do they have the disposition

of being sick of the truth? Such a disposition is likewise found in those who practice the truth, just to varying degrees. Your being able to practice the truth does not mean you do not have a disposition of being sick of the truth. Practicing the truth does not mean your life disposition has changed immediately—that is not the case. You must resolve the problem of your corrupt disposition, this is the only way to attain change in your life disposition. Practicing the truth on one occasion does not mean you no longer have a corrupt disposition. You are capable of practicing the truth in one area, but you are not necessarily able to practice the truth in other areas. The contexts and reasons involved are different, but what's most important is that a corrupt disposition does exist, which is the root of the problem. Therefore, once a person's disposition has changed, all of their difficulties, pretexts and excuses involved in practicing the truth—these problems are all fixed, and all of their disobedience, defects, and faults are solved. If people's dispositions do not change, they will always have difficulty practicing the truth, and there will always be pretexts and excuses. If you wish to be able to practice the truth and obey God in all things, there must first be a change in your disposition. Only then will you be able to solve problems at their roots.

What is the disposition of being sick of the truth mainly in reference to? Let us first discuss a type of state. Some people have a strong interest in listening to sermons, and the more they listen to fellowship on the truth the brighter their hearts become and the more elated they become. They have an attitude of positivity and proactivity. Does this prove they do not have the disposition of being sick of the truth? (No.) For example, some children aged seven or eight are interested when they hear about faith in God, and they always read God's word and attend gatherings with their parents, and some people say, "This child does not have a disposition of being sick of the truth, they are very clever, they were born to believe in God, they were chosen by God." They may well have been chosen by God, but these words are only half right. This is because they are still young, and the direction of their pursuit and their aims in life have yet to take shape. When their outlooks on life and society have yet to take shape, it can be said that their young souls love positive things, but you cannot say that they do not have a disposition of being sick of the truth. Why do I say this? They are of a young age. Their humanity is still immature, they lack any experience, their horizons are limited, and they do not understand, at all, what the truth is. They merely have a taste for positive things. You cannot say that they love the truth, much less that they are possessed of the truth reality. What's more, children have no experience and so nobody can see just what is hidden within their hearts, what kind of nature essence they have. Simply because they are interested in the faith in God and listening to sermons, people determine that they love the truth which is a manifestation of ignorance and foolishness, because children have no knowledge of what the truth is, and so one can't even mention the matter of whether they like the truth or are sick of the truth. Being sick of the truth mainly refers to a lack of interest and an antipathy toward the truth and positive things. Being sick of the truth is

when people are able to understand the truth and know what positive things are, and yet still treat the truth and positive things with an attitude and state that is resistant, perfunctory, averse, prevaricating, and indifferent. This is the disposition of being sick of the truth. Does this kind of disposition exist in everyone? Some people say, "Even though I know the word of God is the truth, I still don't like it or accept it, or at least, I can't accept it right now." What is the matter here? This is being sick of the truth. The disposition inside them does not allow them to accept the truth. What specific manifestations are there of not accepting the truth? Some say, "I understand all the truths, but I just can't put them into practice." This reveals that this is a person who is sick of the truth, and that they don't love the truth, and so they can't put any truths into practice. Some people say, "That I have been able to earn so much money is down to God. God has truly blessed me, God has been so good to me, God has given me great riches. My whole family is well-clothed and fed, and they want for neither clothes nor food." Seeing that they have been blessed by God, these people thank God in their heart, they know that this was all governed by God, and that if they had not been blessed by God—if they had relied on their own talents—they would absolutely not have earned all this money. This is what they really think in their heart, what they truly know, and they truly give thanks to God. But a day comes when their business fails, when times are hard for them, and they suffer poverty. Why is this? Because they are greedy for comfort, and give no thought to how to perform their duty properly, and they spend their whole time chasing after riches, becoming slaves to money, which affects their performance of their duty, and so God strips this from them. In their heart, they know that God has blessed them with so much, and given them so much, yet they have no desire to repay God's love, they do not wish to go out and perform their duty, and are timid and constantly fearful of arrest, and they are afraid of losing all these riches and pleasures, and as a result, God strips these things from them. Their hearts are clear as a mirror, they know that God has taken these things from them, and that they are being disciplined by God, and so they pray to God and say, "Oh God! You blessed me once, so You can bless me a second time. Your existence is eternal, and so Your blessings are also with mankind. I give thanks to You! Whatever happens, Your blessings and promise shall not change. If You take from me, still I shall obey." But the word "obey" rings hollow from their mouth. Their mouth says they can obey, but afterward, they think about it, and something doesn't sit right with them: "Things used to be so good. Why did God take it all away? Wasn't staying home and doing my duty the same as going out to do my duty? What was I delaying?" They are always reminiscing about the past. They have a kind of resentment and dissatisfaction toward God, and constantly feel depressed. Is God still in their heart? What is in their heart is money, material comforts, and those good times. God has no place whatsoever in their heart, He is no longer their God. Even though they know it is a truth that "God gave, and God has taken away," they like the words that "God gave," and hate the words that "God has taken away." Clearly, their acceptance of the truth is

selective. When God blesses them, they accept it as the truth—but as soon as God takes from them, they cannot accept it. They cannot accept such arrangements from God, and instead they resist, and become disgruntled. When asked to perform their duty, they say, "I will if God gives me blessings and graces me. Without God's blessings and with my family in such a state of poverty, how am I to perform my duty? I don't want to!" What disposition is this? Though, in their heart, they personally experience God's blessings, and how He has given them so much, they are unwilling to accept when God takes from them. Why is this? Because they cannot let go of money and their comfortable life. Though they may not have kicked up a big fuss about it, they may not have held out their hand to God, and they may not have tried to wrest back their former assets by relying on their own efforts, they have already become disheartened toward the actions of God, they are wholly incapable of acceptance, and say, "It is truly inconsiderate that God should act like this. It is beyond comprehension. How can I continue to believe in God? I no longer wish to acknowledge that He is God. If I do not acknowledge that He is God, He is not God." Is this a kind of disposition? (Yes.) Satan has this kind of disposition, Satan denies God in this way. This kind of disposition is one of being sick of the truth and hating the truth. When people are sick of the truth to this extent, where does it lead them? It makes them oppose God and it makes them stubbornly oppose God to the very end—which means it is all over for them.

Just what is the nature of the disposition of being sick of the truth? People who are sick of the truth do not love positive things or anything that God does. Take God's work of judgment during the last days, for example: No one wants to accept this work. Few people are willing to listen to sermons about God exposing people, condemning people, chastising people, testing people, refining people, chastening people, and disciplining people, yet they are happy to hear about God blessing people, encouraging people, and of His promises to people—no one rejects these things. It's like during the Age of Grace, when God did the work of forgiving, pardoning, blessing and bestowing grace upon man, when He healed the sick and cast out demons, and made promises to people—people were willing to accept all that, they all praised Jesus for His great love of man. But now that the Age of Kingdom has arrived and God does the work of judgment, and expresses many truths, no one cares. No matter how God exposes and judges people, they do not accept it, and even say to themselves, "Could God do such a thing? Doesn't God love man?" If they are dealt with and pruned, or chastened and disciplined, they have even more notions, and say to themselves, "How is this the love of God? These words of judgment and condemnation are not loving at all, I do not accept them. I'm not that stupid!" This is the disposition of being sick of the truth. Upon hearing the truth, some people say, "What truth? This is just a theory. It seems so noble, so mighty, so holy but these are just nice-sounding words." Is this not the disposition of being sick of the truth? This is the disposition of being sick of the truth. Is this kind of disposition in you? (Yes.) What state did I just mention that you are most likely to fall prey to, that you see

most commonly, and have the deepest appreciation of? (Not wanting to encounter difficulty when performing our duty, not wishing to be judged and chastised by God, wanting everything to go smoothly.) Refusing God's dominion, refusing God's discipline and chastening, clearly knowing that God is doing good in this but still resisting in your heart: this is one kind of manifestation. What else? (Being happy when we have been effective in performing our duty, and being passive, weak, and incapable of actively cooperating when we haven't.) What kind of manifestation is this? (Intransigence.) You must be accurate about this. Do not get confused and make blind assertions. Sometimes, people's states are highly complex; they are not simply one kind, but two or three mixed together. How do you define it then? Sometimes, one disposition will reveal itself in two states, sometimes in three, but despite these states being different, at the end of the day this is still one kind of disposition. You must understand this disposition of being sick of the truth, and you should probe into what the manifestations of being sick of the truth are. In this way, you will be able to truly understand this disposition of being sick of the truth. You are sick of the truth. You know full well that something is right—it doesn't necessarily have to be the words of God or the truth principles, and sometimes it is positive things, correct things, correct words, correct suggestions—yet you still say, "This is not the truth, these are simply the correct words. I don't want to listen—I do not listen to the words of people!" What disposition is this? There is arrogance, intransigence, and being sick of the truth here—all these kinds of dispositions are present. Each kind of disposition can produce many kinds of states. One state can relate to several different dispositions. You must be clear about what kinds of dispositions these states are produced by. In this way, you will be able to discern the various kinds of corrupt dispositions.

Of the four kinds of corrupt dispositions on which we have just fellowshiped, any one of them is enough to condemn people to death—is it going too far to say that? (No.) How do people's corrupt dispositions come about? They all come from Satan. People become imbued with all of the heresies and fallacies released by Satan, devils, and famous and eminent individuals, and thus these various corrupt dispositions come into being. Are these dispositions positive or negative? (Negative.) On what basis do you say they are negative? (The truth.) Because these dispositions violate the truth and resist God, and they are in hostile opposition to God's disposition and all that God has and is, therefore, if one of these corrupt dispositions is found in people, they become a person that resists God. If every one of these four dispositions is found within a person, then this is troublesome and they have become an enemy of God, and they are destined for certain death. No matter what disposition it is, if you weigh it up using the truth, you will see that the essence each manifests is all directed against God, in resistance to God, and in enmity toward God. Therefore, if your dispositions do not change, then you will not be compatible with God, you will hate the truth and you will be an enemy of God.

Next let us talk about the fifth kind of disposition. I'm going to give you an example, and you can try to figure out just what kind of disposition this is. Imagine two people are

talking, and one of them is overly direct in what they say, and so the other person takes offense. In their mind, they're thinking, "Why are you being so hurtful to my pride? Do you think I let people pick on me?" and so a hatred develops within them. In reality, this problem is easy to resolve. If one person has said something to hurt another person, so long as the speaker apologizes to the listener, the matter will pass. But if the offended party can't let this matter go and for them, "it is never too late for a gentleman to take his revenge," what disposition is this? (Maliciousness.) That's right—this is maliciousness, and this is a person with a vicious disposition. In the church, some people are pruned and dealt with because they don't do their duty properly. The things said when pruning and dealing with a person often involve that person being reprimanded and perhaps even scolded. This will certainly upset them, and they will want to look for excuses and answer back. They say things like, "Although you dealt with me by saying things that are correct, some of what you said was really offensive, and you humiliated me and hurt my feelings. I've believed in God for all these years, working hard despite never making any contribution—how could I be treated like this? How come you don't deal with anyone else? I can't accept this and I'm not putting up with it!" This is a kind of corrupt disposition, is it not? (Yes.) This corrupt disposition is only manifesting through complaints, disobedience, and antagonism, but it has yet to reach its peak, it has not reached its zenith, though it is already showing some signs, and it has already begun to reach the point where it is about to break through. What is their attitude soon after this? They are recalcitrant, they feel irritated and defiant and start acting out of spite. They start rationalizing: "The leaders and workers aren't always right when they deal with people." The rest of you might be able to accept it, but I can't. That you can accept this is because you are stupid and wimpy. I don't accept it! Let's hash it out and see who's right or wrong." People then fellowship with them, saying, "Regardless of right or wrong, the first thing you must do is obey. Is it possible that the performance of your duty is not in the least bit tainted? Do you do everything right? Even if you do everything right, being dealt with is still helpful for you! We've fellowshiped on the principles with you so many times, but you never listened and chose to just blindly do as you pleased, causing disturbances to the church's work and bringing about massive losses, so how can you not face being pruned and dealt with? The wording may be harsh, and it may be hard to hear, but that's normal, isn't it? So what are you arguing about? Should you just be allowed to do bad things without other people being allowed to deal with you?" But will they be able to accept being dealt with after hearing this? They won't. They'll just continue making excuses and resisting. What disposition did they reveal? Devilishness; it is a vicious disposition. What did they actually mean? "I don't suffer people irritating me. No one should try and touch a hair on my head. If I show you that I'm not easy to mess with, you won't dare deal with me in the future. Won't I have won then?" How about it? The disposition has been exposed, right? This is a vicious disposition. People with vicious dispositions are not just sick of the truth—they hate the truth! When they are subjected

to pruning and being dealt with, they either try to flee, or they ignore it—in their hearts, they are incredibly hostile. It's not simply a case of them coming up with excuses. That's not their attitude at all. They are uncompliant and resistant, they even argue back like some harpy. In their hearts, they think, "I understand that you are trying to humiliate me and deliberately embarrass me, and though I do not dare contradict you to your face, I will find the chance to get my own back! You think you can just deal with me and push me around? I'll get everyone on my side, single you out, and then I'll give you a taste of your own medicine!" This is what they're thinking in their hearts; their vicious disposition has finally revealed itself. To achieve their aims and vent their spite, they do their utmost to come up with excuses that will allow them to justify themselves and get everyone on their side. Only then are they happy and mollified. This is malicious, is it not? This is a vicious disposition. When they have yet to be pruned or dealt with, such people are like little lambs. When they are subjected to being pruned and dealt with, or when their real self is exposed, they immediately change from a lamb to a wolf, and out comes their wolfishness. This is a vicious disposition, is it not? (Yes.) So why isn't it visible most of the time? (They haven't been provoked.) That's right, they haven't been provoked and their interests haven't been endangered. It's like how a wolf won't eat you when it's not hungry—could you then say it's not a wolf? If you waited until it tried to eat you to call it a wolf, that would be too late, wouldn't it? Even when it hasn't tried to eat you, you should be vigilant at all times. The wolf not eating you does not mean it does not want to eat you, just that the time has not come yet—and when the time does arrive, its wolfish nature strikes. Being pruned and dealt with lays every kind of person bare. Some people think to themselves, "Why am I the only one being dealt with? Why am I always being picked on? Do they see me as an easy target? I'm not the kind of person you can mess with!" What disposition is this? How could they be the only ones being dealt with? This is not the way things really are. Who among you has not been dealt with or pruned? All of you have. Sometimes leaders and workers are wayward and reckless in their work, or else they do not carry it out according to work arrangements—and most of them are dealt with and pruned. This is done to protect the church's work and to prevent people from going roque. It is not done to target any specific individual. What they said is obviously a distortion of the facts, and this is also manifestation of a vicious disposition.

In what other ways is a vicious disposition manifested? How is it related to being sick of the truth? In fact, when being sick of the truth manifests itself in a serious way, bearing the attributes of resistance and judgment, this reveals a vicious disposition. Being sick of the truth includes a number of states, from lack of interest in the truth to a disdain for the truth, which progresses to judging God and condemning God. When being sick of the truth has reached a certain point, people are liable to deny God, to hate God, and to oppose God. These several states are a vicious disposition, are they not? (Yes.) Therefore, those who are sick of the truth have an even more serious state, and within this is a kind of disposition: the vicious disposition. For example, some people acknowledge

that everything is ruled by God, but when God takes from them, and they suffer losses to their interests, they are not outwardly resentful or antagonistic, but inwardly they are without acceptance or submission. Theirs is the attitude of sitting passively and awaiting destruction—which is clearly the state of being sick of the truth. There is also another, even more serious state: They don't sit passively and await destruction, but instead resist the arrangements and orchestrations of God, and resist God's taking things away from them. How do they resist? (By disrupting and disturbing the work of the church, or else by sabotaging things, trying to set up their own kingdom.) That is one form. After some church leaders are replaced, they are always disrupting things and disturbing the church as they lead church life, they resist and disobey everything the newly chosen leader says, and they try to undermine them behind their back. What disposition is this? This is a vicious disposition. What they're really thinking is, "If I can't be a leader, then no one else can keep this position, I'll chase them all off! If I force you out, I'll be in charge like before!" This is not simply being sick of the truth, it is vicious! Jockeying for status, jockeying for territory, jockeying for personal interests and reputation, stopping at nothing for revenge, doing everything one can, employing all of one's skills, doing everything possible to achieve one's aims, to salvage one's reputation, pride, and status, or else to satisfy one's desire for revenge—all these are manifestations of viciousness. Some of the behaviors of a vicious disposition involve saying much that is disturbing and disruptive; some involve doing many bad things in order to achieve one's aims. Whether in their words or actions, everything such people do is at odds with the truth, and in violation of the truth, and it is all an outpouring of a vicious disposition. Some people are incapable of discerning these things. If the mistaken speech or behavior is not blatant, they can't see it for what it is. But for people who understand the truth, everything that evil people say and do is evil, and could never contain anything that is right, or in line with the truth; these things these people say and do can be said to be 100 percent evil and are absolutely the outpourings of a vicious disposition. What are evil people's motivations before they reveal this vicious disposition? What kinds of goals are they trying to achieve? How can they do such things? Can you discern this? I'll give you an example. Something happens at somebody's home. It is placed under surveillance by the great red dragon, and they can't go back, which pains them greatly. Some brothers and sisters take them in, and seeing how nice everything is in their hosts' home, they think to themselves, "How come nothing has happened to your home? How come it happened to my home? That's not fair. This won't do, I must think of a way to make something happen to your home, so you can't go home. I'll give you a taste of the same hardship I suffered." Regardless of whether they do anything or not, or whether or not this becomes a reality, or whether they achieve their aims, they still have this kind of intent. This is a kind of disposition, is it not? (Yes.) If they can't live a good life, they won't let other people do so, either. What disposition is this? (Maliciousness.) A vicious disposition—this person is nasty! They are, as the saying goes, rotten to the core. This

describes just how vicious they are. What is the nature of such a disposition? Have a go at dissecting what, when this disposition is revealed in them, are their motivations, intents, and aims? What is the starting point of their revealing this disposition? What do they wish to achieve? Something happened at their own home, and they were being well provided for at their hosts' home—so why would they want to mess this up? Are they only happy when they've messed things up for their hosts, so something happens at their hosts' home and their hosts can't go back, either? For their own sake, they should protect this place, stop anything from happening to it, and not harm their hosts, as harming them is the same as harming themselves. So just what exactly is their purpose in wanting to do this? (When things aren't going well for them, they don't want things to go well for anyone else, either.) This is called viciousness. What they're thinking is, "My home has been destroyed by the great red dragon and now I don't have a home. But you still have a nice warm home that you can go back to. This isn't fair. I can't stand to see you being able to go back home. I'm going to teach you a lesson. I'll make it so you can't go back home and you're just like me. This'll make things feel fair." Is doing this not malicious and ill-intentioned? Of what nature is this? (Viciousness.) Everything that evil people say and do is done to achieve an aim. What kinds of things do they usually do? What are the most common things that people with vicious dispositions do? (They disrupt, disturb, and wreck the church's work.) (They try to curry favor when they are face-to-face with people, but then they try to undermine people behind their backs.) (They attack people, are vengeful and maliciously lash out at people.) (They spread rumors and slander.) (They malign, judge, and condemn others.) The nature of these actions is to disturb and wreck the work of the church, and they are all manifestations of resisting and attacking God, all revelations of a vicious disposition. Those who are capable of doing these things are undoubtedly evil people, and all those who possess certain manifestations of a vicious disposition can be defined as evil people. What is the essence of an evil person? It is that of the devil, of Satan. This is no exaggeration. Are you capable of these actions? Which of these actions are you capable of? (Being judgmental.) So do you dare to attack or take revenge on people? (Sometimes I do have these kinds of thoughts, but don't dare to act on them.) You just have these thoughts, but you dare not act on them. If someone of a lower status is hurtful toward you, would you dare take retribution? (Sometimes I would, I am capable of doing such things.) If this person were really formidable—if they were very articulate, and they hurt you—would you dare take retribution? Perhaps only a few would not be afraid to do this. People like this, people who pick on the weak but fear the strong, do they have vicious dispositions? (Yes.) No matter what kind of behavior it is, and who it is aimed at, if you are capable of performing the evil deed of retaliating against other brothers and sisters, this proves there is a vicious disposition within you. This vicious disposition doesn't seem too different from the outside, but you must be able to distinguish it and you must be able to distinguish who you are targeting. If you are fierce toward Satan and you are able to

subdue and humiliate Satan, is this considered a vicious disposition? It is not. This is standing up for what is right and being fearless in the face of one's enemy. This is having a sense of righteousness. In what circumstances would this be considered a vicious disposition? If you were to bully, trample on, and humiliate good people or brothers and sisters, then this would be a vicious disposition. Therefore, you must be possessed of conscience and reason, approach people and matters with principles, be able to discern evil people and the devil, have a sense of righteousness, you must be tolerant and patient toward God's chosen people and brothers and sisters, and you must practice in accordance with the truth. This is totally right, and in line with God's will. People with vicious dispositions do not treat people according to principles like this. If someone, no matter who it is, does something that is hurtful to them, they will try and get their own back—this is viciousness. There is no principle to the way evil people act. They do not seek the truth. Whether it's acting out of personal spite, or picking on the weak and fearing the strong, or daring to take retribution on anyone, all of these pertain to a vicious disposition, and all of these constitute a corrupt disposition. Of this there is no doubt.

What is the most obvious manifestation of a person with a vicious disposition? It is when they encounter a guileless person who is easy to pick on and they start to pick on them and toy with them. This is a common phenomenon. When a person who is relatively kindhearted sees a person who is guileless and cowardly, they will feel a sense of compassion for them, and even if they can't help them, they won't bully them. When you see that one of your brothers or sisters is guileless, how do you treat them? Do you bully them or tease them? (I'd probably look down on them.) Looking down on people is a way of seeing them, of viewing them, a kind of mentality, but how you act and speak toward them involves your disposition. Tell Me, how do you act toward people who are timid and cowardly? (I order them about and pick on them.) (When I see them doing their duty wrong, I discriminate against them and exclude them.) These things you mention are manifestations of a vicious disposition and relate to people's dispositions. There are many more of these things, so there's no need to go into detail about them. Have you ever come across such a person, someone who wished death upon whoever offended them, and even prayed to God, asking Him to damn them, to wipe them from the face of the earth? Although no man has such power, in their heart they think about how good it would be if they did, or else they pray to God and ask that God do this. Do you have such thoughts in your heart? (When we are spreading the gospel and encounter evil people who attack us and report us to the police, I feel hateful toward them, and have thoughts like "the day will come when you are punished by God.") That's quite an objective case. You were attacked, you suffered, you felt pained, your personal integrity and self-respect were utterly trampled on—in such circumstances most people would have a hard time getting over it. (Some people spread rumors about our church online, they make many allegations, and it makes me really angry when I read them, and there is a lot of hatred in my heart.) Is this viciousness, or is it hot-headedness, or is this normal humanity? (It is normal humanity. Not hating demons and God's enemies is not normal humanity.) That's right. This is the revelation, manifestation, and response of normal humanity. If people do not hate negative things or love positive things, if they have no standards of conscience, then they are not people. Under these circumstances, what actions can a person perform to develop into a vicious disposition? If this hatred and loathing morphs into a certain kind of behavior, if you lose all reason, and your actions cross a certain red line for humanity, if you are even liable to kill them and break the law, then this is viciousness, it is acting in a hot-headed way. When people understand the truth, and are able to discern evil people, and they despise wickedness, this is normal humanity. But if people handle things in a hot-headed way, they are acting without principles. Is this any different from committing evil? (Yes.) There is a difference. If a person is extremely bad, extremely vicious, extremely wicked, extremely immoral, and you feel great antipathy toward them, and this antipathy reaches the point that you ask God to curse them, then this is okay. But is it okay if God does not act after you have prayed two or three times and you take matters into your own hands? (No.) You can pray to God and express your views and opinions, then search for the truth principles, in which case you will be able to handle things correctly. But you should not demand or try to force God to exact payback on your behalf, much less should you allow your hotheadedness to make you do stupid things. You should approach the matter rationally. You should be patient, await the time of God, and spend more time praying to God. See how God acts with wisdom toward Satan the devil, and in this way, you can be patient. Being rational means entrusting all of this to God and letting God act. This is what a created being should do. Do not act out of hot-headedness. Acting out of hotheadedness is not acceptable to God, it is condemned by God. At such times, the disposition revealed in people is not human weakness or passing anger, rather it is a vicious disposition. Once it is determined to be a vicious disposition, you are in trouble, and not likely to be saved. That's because when people have vicious dispositions, they are liable to act in violation of conscience and reason, and they become highly disposed to breaking the law, and violating the administrative decrees of God. So how can this be avoided? At a minimum, there are three red lines that must not be crossed: The first is not doing things that are in violation of conscience and reason, the second is not breaking the law, and the third is not violating God's administrative decrees. Additionally, do not do anything extreme or anything that will disturb the work of the church. If you abide by these principles, at the very least your safety will be assured, and you will not be cast out. If you viciously resist when you are being pruned and dealt with because you committed all kinds of evils, then that's even more dangerous. You are likely to directly offend God's disposition and be cleared out or expelled from the church. The punishment for offending God's disposition is much more severe than for breaking the law—it is a fate worse than death. Breaking the law entails a prison sentence at most; a few hard years and you're out, that's it. But if you offend God's disposition, you will suffer

eternal punishment. Therefore, if people with vicious dispositions have no rationality, they are in extreme danger, they are liable to commit evil, and they are sure to be punished and suffer retribution. If people have a little rationality, are able to seek and submit to the truth, and can refrain from committing too much evil, then they absolutely have hope of being saved. It is crucial for a person to have rationality and reason. A person with reason is likely to accept the truth and handle being pruned and dealt with in a correct way. A person without reason is in danger when they are pruned and dealt with. Say, for example, someone is very angry after being dealt with and pruned by a leader. They feel like spreading rumors and attacking the leader, but do not dare to for fear of causing trouble. Such a disposition already exists in their heart, however, and it is hard to say whether they would act on it or not. As long as this kind of disposition is in someone's heart, as long as these thoughts exist, then although they might not act on it, they are already in danger. When circumstances permit—when they get the chance they may well act. So long as their vicious disposition exists, if it is not resolved, then sooner or later this person will commit evil. So what other situations are there in which a person reveals a vicious disposition? Tell Me. (I was perfunctory in my duty and didn't get any results, and then I was replaced by the leader in accordance with the principles, and I felt somewhat resistant. Then when I saw that he revealed a corrupt disposition, I thought of writing a letter to report him.) Does this idea come out of thin air? Absolutely not. This was produced by your nature. Sooner or later, the things in people's natures are revealed, there is no knowing in what instance or context they will be revealed and acted out. Sometimes people do nothing, but that is because the situation does not permit it. If they are someone who pursues the truth, however, they will be able to seek the truth to resolve this. If they are not a person who pursues the truth, they will do as they please, and as soon as the situation permits, they will commit evil. Therefore, if a corrupt disposition is not resolved, it is extremely likely that people will get themselves into trouble, in which case they will have to reap what they have sown. Some people do not pursue the truth and are constantly perfunctory in the performance of their duties. They don't accept it when they are pruned and dealt with, they never repent, and eventually they are ostracized for the purpose of reflection. Some people are cleared out of the church because they constantly disturb church life and they have become rotten apples; and some people are expelled because they perform all kinds of evil. Therefore, no matter what kind of person they are, if someone frequently reveals a corrupt disposition and does not seek the truth to resolve this, they are liable to commit evildoing. Mankind's corrupt disposition does not consist of arrogance alone, but also wickedness and viciousness. Arrogance and viciousness are just common factors.

So how should this problem of revealing a vicious disposition be solved? People must recognize what their corrupt disposition is. Some people's disposition is particularly vicious, malicious, and arrogant, and they are totally unscrupulous. This is the nature of the wicked, and these people are the most dangerous of all. When such people hold

power, the devil holds power, Satan holds power. In God's house, all wicked people are exposed and cast out because of their performance of all kinds of evil acts. When you try to fellowship the truth to the wicked, or to prune them and deal with them, there is a high chance that they will attack you, or judge you, or even take revenge on you, which are all consequences of their dispositions being so malicious. This is actually very common. For example, there could be two people who get along very well, who are very considerate and understanding of each other—but they end up divided over a single thing concerning their interests, and they cut ties with each other. Some people even become enemies and try to take revenge on each other. They are all highly vicious. When it comes to people doing their duty, have you noticed which things that are manifested and revealed in them fall under a vicious disposition? These things certainly exist, and you must root them out. This will help you to discern and recognize these things. If you do not know how to root them out and discern them, you will never be able to discern evil people. After being misled by antichrists and falling under their control, some people's lives are harmed, and it is only then that they know what an antichrist is, and what a vicious disposition is. Your understanding of the truth is too superficial. Your understanding of most truths stops at the spoken or written level, or you only understand words and doctrines, and these do not match up at all with reality. After hearing many sermons, there seems to be understanding and enlightenment in your heart; but when faced with reality, you still can't discern things for what they really are. You all know, theoretically speaking, what the manifestations of an antichrist are, but when you lay eyes on a real antichrist, you are unable to discern them as an antichrist. This is because you have too little experience. When you have experienced more, when you have been hurt by antichrists enough, you will well and truly be able to discern them for what they really are. Today, though most people listen to sermons conscientiously during gatherings, and want to strive for the truth, once they have heard the sermon, they only understand the literal meaning, they don't get any further than the theoretical level, and they are incapable of experiencing the truth reality. Therefore, their entry into the truth reality is very superficial, which means they lack discernment of wicked people and antichrists. Antichrists have the essence of evildoers, but apart from antichrists and evildoers, do other people not have vicious dispositions? In reality, there are no good people. When nothing's wrong, they are all smiles, but when they are faced with something that harms their own interests, they turn ugly. This is a vicious disposition. This vicious disposition can be revealed at any time; it is involuntary. So what exactly is happening here? Is it a matter of being possessed by evil spirits? Is it a matter of demonic reincarnation? If it is either of these two things, then the person has the essence of an evildoer and they are beyond help. If their essence is not that of an evildoer, and they just have this corrupt disposition, then their condition is not terminal, and if they can accept the truth, there is still hope for them to be saved. So how is a vicious, corrupt disposition to be resolved? Firstly, you must often pray when you encounter matters and

reflect on what motivations and desires you have. You must accept God's scrutiny and keep your behavior in check. Moreover, you must not reveal any evil words or behavior. If a person finds themselves with incorrect intents and malice in their heart, wanting to do bad things, they must seek the truth to resolve it, they must find the relevant words of God to understand and resolve this matter, they must pray to God, ask for His protection, swear to God, and they must curse themselves when they do not accept the truth and commit evil. Fellowshiping with God in this way grants protection and stops a person from doing evil. If something happens to a person and evil intentions emerge, but they pay it no heed, and just let things play out, or take it for granted that this is the way they should act, then they are an evil person, and they are not someone who genuinely believes in God and loves the truth. Such a person still wants to believe in God and follow God, and to be blessed and enter the heavenly kingdom—is that possible? They're dreaming. The fifth kind of disposition is viciousness. This is also an issue related to corrupt dispositions, and that's more or less it for this topic.

You should also be familiar with the sixth kind of corrupt disposition: wickedness. Let us start with when people preach the gospel. Some people reveal a wicked disposition when they preach the gospel. They do not preach according to principle, nor do they know what kind of people love the truth and are possessed of humanity; they only ever look for a member of the opposite sex that they click with, who they like and get on with. They don't preach to people they don't like or who they don't get on with. It doesn't matter whether a person aligns with the principles of spreading the gospel—if it's someone they're interested in, they won't give up on them. Other people might tell them that the person does not fit with the principles for spreading the gospel, but they still insist on preaching to them. There is a disposition inside them controlling their actions, making them satisfy their lascivious desires and achieve their own aims under the banner of spreading the gospel. This is nothing short of a wicked disposition. There are even those who know full well that they are wrong in doing this, and that doing so offends God and violates His administrative decrees—yet they do not stop. This is a kind of disposition, is it not? (Yes.) This is one of the manifestations of a wicked disposition, but not only should the outpouring of lascivious desires be described as wicked; the scope of wickedness is broader than just the lust of the flesh. Have a think: What other manifestations of a wicked disposition are there? Since it is a disposition, it is more than just a way of acting, it involves many different states, manifestations and outpourings, that is what defines it as a disposition. (Following along with worldly trends, not letting go of things related to the trends of the world.) Not letting go of wicked trends is one kind. Being attached to the wicked trends of the world, chasing after them, being preoccupied with them, pursuing them with great passion. There are some who never let go of these things regardless of how the truth is fellowshiped, no matter how they are pruned and dealt with; it even reaches the point of infatuation. This is wickedness. So when people follow along with evil trends, what manifestations indicate that they have a

wicked disposition? Why do they love these things? What is involved in these evil worldly trends that brings them psychological satisfaction, that satisfies their needs, and satisfies their predilections and desires? Say, for example, they like movie stars: What is it about these movie stars that drives this obsession and makes them follow them? It is the panache, flair, looks, and celebrity of these people, as well as the kind of extravagant life that they long for. All of these things they follow along with—are they all wicked? (Yes.) Why is it said that they are wicked? (Because they run counter to the truth and positive things, and they are not in line with what God asks.) This is doctrine. Have a go at analyzing these celebrities and movie stars: their lifestyle, their demeanor, even the public persona and outfits that everyone worships so much. Why do they lead such a life? And why do they inspire others to follow them? They put a lot of effort into all this. They have makeup artists and personal stylists to create this image of theirs. So what is their aim in creating this image of themselves? To attract people, to mislead them, to make them follow them—and to benefit from this. And so, whether people worship these movie stars' fame, or their looks, or their lives, these are truly stupid and absurd actions. If a person were to be possessed of rationality, how would they worship devils? Devils are things which mislead, trick, and harm people. Devils do not believe in God and they have no acceptance of the truth whatsoever. Devils all follow Satan. What are the goals of those who follow and worship devils and Satan? They want to emulate these devils, to model themselves on them, in the hope that one day they will become a devil, just as beautiful and sexy as these devils and celebrities. They like to enjoy this feeling. No matter which celebrity or eminent individual a person worships, the ultimate goal of these stars is the same—to mislead people, to attract people, and to make people worship and follow them. Is this not a wicked disposition? This is a wicked disposition, and it could not be more obvious.

Wicked dispositions are also manifested in another way. Some people see that gatherings in the house of God always involve reading God's word, fellowshiping the truth, and discussions of self-knowledge, the proper performance of duty, how to act in accordance with principles, how to fear God and shun evil, how to understand and practice the truth, and various other aspects of the truth. Having listened for all these years, they begin to get more fed up the more they listen, and they begin to complain, saying, "Isn't the purpose of faith in God to gain blessings? Why are we always talking about the truth and fellowshiping on God's word? Does it ever end? I'm sick of it!" But they don't want to return to the secular world. They think to themselves, "Faith in God is so dull, it's boring—how can I make it a little more interesting? I must find something interesting," so they go around asking, "How many believers in God are there in the church? How many leaders and workers are there? How many have been replaced? How many are young university students and graduate students? Does anyone know the number?" They treat these things and this data as the truth. What disposition is this? This is wickedness, commonly referred to as "vileness." They've heard so many truths,

but not one of them has inspired sufficient attention or focus in them. As soon as someone has some gossip or internal news, their ears immediately prick up, they're afraid of missing it. This is vileness, is it not? (Yes.) What characterizes vile people? They don't have the slightest interest in the truth. They are only interested in external matters, and tirelessly and rapaciously seek out gossip and things that have no bearing on their life entry or on the truth. They think that figuring out this stuff, all this information, and holding it all in their head, means that they possess the truth reality, that they are well and truly a member of God's house, that they will surely be praised by God and able to enter God's kingdom. Do you think that is really the case? (No.) You can see through this, but many new believers in God can't. They are fixated on this information, they think knowing these things makes them a member of God's house—but in fact, God despises such people the most, they are the most vain, superficial, and ignorant of all people. God has appeared in the flesh in the last days to do the work of judging and purifying people, the effect of which is to give people the truth as life. But if people do not focus on eating and drinking of God's word and are always trying to find out gossip and trying to find out more about the internal affairs of the church, are they pursuing the truth? Are they people that do proper work? To Me, these are wicked people. They are not believers. People like this could also be called vile. They only ever focus on hearsay. This satisfies their curiosity, but they are despised by God. These are not people who truly believe in God, much less people who pursue the truth. They are, quite simply, the servants of Satan, who come to disturb the work of the church. More than that, people who are always examining and investigating God are the servants and minions of the great red dragon. God hates and is disgusted by these people most of all. If you believe in God, why do you not trust in God? When you examine and investigate God, are you searching for the truth? Does searching for the truth bear any relation to the family into which Christ was born or the environment in which He grew up? People who are always putting God under the microscope—are they not disgusting? If you constantly have notions about things to do with Christ's humanity, you should spend more time pursuing the knowledge of God's words; only when you understand the truth will you be able to resolve the problem of your notions. Will examining Christ's family background or the circumstances of His birth allow you to know God? Will this allow you to discover the divine essence of Christ? Absolutely not. People who truly believe in God devote themselves to God's words and the truth, only this is conducive to knowing the divine essence of Christ. But why are those who constantly scrutinize God constantly engaging in vileness? These trashy people who lack spiritual understanding should hurry up and get out of God's house! So many truths have been expressed, so much has been fellowshiped during gatherings and sermons—why must you still scrutinize God? What does it mean that you are always scrutinizing God? That you are extremely wicked! What's more, there are even those who think that learning all this trivial information gives them capital, and they go around showing it off to people. And what

happens in the end? They are despicable and disgusting to God. Are they even human? Are they not living demons? How are they people who believe in God? They devote all their thoughts to evil and the crooked way. It's as if they think that the more hearsay they know, the more they are a member of God's house, and the more they understand the truth. People like this are utterly absurd. In the house of God, no one is more despised than them.

Some people constantly focus on unrealistic things in their faith. For example, some people are always examining what the kingdom is like, where the third heaven is, what the underworld is like, and where hell is. They are always examining mysteries instead of focusing on life entry. This is vileness, it is evil. No matter how many sermons and fellowship they hear, there are those who still don't understand just what the truth is, nor are they aware of how they should put it into practice. Whenever they have time, they probe into God's word, poring over the wording, searching for some kind of sensation, and they are also always scrutinizing whether God's words have been fulfilled. If they have, they believe that this is the work of God, and if they haven't, they deny that this is the work of God. Are they not absurd? Is this not vileness? Are people always able to see when God's words have been fulfilled? People are not necessarily able to see when some of God's words have been fulfilled. Some of His words, to people, don't seem to have been fulfilled, but to God they have been. People have no way of seeing these things clearly; they're lucky if they can comprehend even 20 percent. Some people spend the whole time studying God's word but pay no attention to practicing the truth or entering reality. Is this not disregarding one's proper duties? They have heard so many truths yet still do not understand them, and they are constantly searching for proof of prophecies being fulfilled, treating this as their life and motivation. For example, when some people pray, they say things like, "God, if You wish me to do this, make me wake up at six o'clock tomorrow morning; if You do not, let me sleep until seven." This is often the way they act, they use this as a principle of theirs, practicing it as if it were the truth. This is called vileness. In their actions they always rely on feelings, focusing on the supernatural, relying on hearsay, and other unrealistic things; they are constantly focusing their energy on vile things. This is wickedness. No matter how you fellowship the truth with them, they think the truth has no use, and is not as accurate as relying on feelings or validation through comparison. This is vileness. They don't believe that God governs and arranges people's fates, and though they say they acknowledge that God's words are the truth, in their hearts they still do not accept the truth, they never see things through God's words. If someone well-known says something, they believe it is the truth, and go along with it. If a fortune-teller or face-reader tells them they will be promoted to manager next year, they believe them. Is this not vileness? They believe in divination, fortune telling, and supernatural things, and these vile things alone. It's just like how some people say, "I understand all the truths, but I just can't put them into practice. I don't know what the problem is." Now we have the answer to this question: They are

vile. It does not matter how you fellowship the truth to such people, it will not get through to them, nor will you see any effect. These people are not only sick of the truth, but also possessed of a wicked disposition. What's the most important manifestation of being sick of the truth? It's that a person understands the truth, but they do not put it into practice. They do not want to hear it, they resist and resent it. They know that the truth is right and good, but they don't put it into practice, they are not willing to take this path, nor do they wish to suffer or pay a price, much less suffer any losses. Wicked people are not like this. They think that wicked things are the truth, that that is the right way, and they chase after these things, and try to emulate them, and constantly focus their energy on them. God's house often fellowships the principles of prayer: People can pray whenever or wherever they wish to, without any time constraints, they simply need to come before God, speak the words in their heart, and seek the truth. These words should be heard often and they should be understood easily, but how do evil people put this into practice? Every morning during the dawn chorus, they unfailingly face south, get down on both knees, and put both hands on the ground, prostrating themselves in prayer before God as much as they can. They think that only at such times will God be able to hear their prayer, because this is when God isn't busy, He has time, and so He listens. Isn't this ridiculous? Isn't it wicked? There are others who say that the most effective time to pray is at one or two o'clock at night, when all is guiet. Why do they say this? They, too, have their reasons. They say that at that time everyone is asleep; God only has time to deal with their affairs when He is not busy. Isn't this absurd? Isn't it wicked? No matter how you fellowship the truth with them, they refuse to accept it. They are the most absurd people and they are incapable of understanding the truth. There are others who say, "When people believe in God, they must do good things and be kind, and they must not kill or eat meat. To eat meat is to kill, to sin, and God does not want people who do this." Do these words have any basis? Has God ever said any such thing? (No.) So who said this? This was said by an unbeliever, by an absurd type. In fact, the people who say this don't necessarily not eat meat—or it may be that they don't eat it in front of other people, but they eat a lot of it in private. These people are really good at pretending, and spread fallacies everywhere they go. This is wickedness. Such people are so vile. They treat these heresies and fallacies as commandments and rules, and they even practice and stick to them as if they were the truth, or God's demands, energetically and shamelessly teaching others to do the same. Why do I say that these people's way of doing things, their way of phrasing things, and the means by which they pursue, are wicked? (Because these have no connection to the truth.) So anything not connected to the truth is wicked? Such an interpretation is highly problematic. There are things in people's everyday lives that are unconnected to the truth. Does it not twist the facts to say that they are wicked? That which is not condemned by God cannot be said to be wicked, only that which is condemned by God can be described as wicked. It would be a major mistake to define everything unconnected to the truth as wicked. The details of life's necessities—eating, sleeping, drinking, resting, for example—are these connected to the truth? Are these things wicked? These are all normal needs, they are part of people's daily regimen, they are not wicked. So why were the actions I just mentioned classed as wicked? Because those ways of doing things take people onto a path that was wrong and ludicrous—it takes them onto the path of religion. Their practicing in this way and their teaching others to act in this way takes people onto the path of evil. This is an inevitable result. When people worship evil worldly trends and walk the path of evil, how do they end up? They become depraved, they lose reason, they have no shame, and ultimately, they are completely carried away by the trends of the world, and they walk to destruction, no different from the unbelievers. Some people not only regard these heresies and fallacies as rules to be followed or commandments to be obeyed, but they also hold onto them as the truth. This is an absurd person utterly lacking spiritual understanding. Ultimately, they can only be cast out. Could the Holy Spirit work in anyone whose understanding of the truth is so skewed? (No.) The Holy Spirit does not work in these people, in which case the evil spirits do, because the path these people walk is the path of evil, they are hastening along the path of the evil spirits—which is precisely what these evil spirits need. And the result? These people are possessed by evil spirits. Before, I said that "The devil Satan, like a roaring lion, stalks abroad, searching for people to devour." When people walk the crooked and evil path, they will inevitably be snatched away by the evil spirits. There is no need for God to give you to the evil spirits. If you do not pursue the truth, you will not be protected, and God will not be with you. God will not care about you if He cannot gain you, and the evil spirits will take this opportunity to slide in and possess you. This is the consequence, is it not? All those who are sick of the truth and who constantly condemn the work of God's incarnation, and who go along with worldly trends, who blatantly misinterpret God's words and the Bible, who spread heresies and fallacies—all these things they do are born of wicked dispositions. Some people pursue spirituality, and because their understanding is skewed, they concoct many fallacies to mislead people, and they become utopians and theorists, which is also committing vileness. They are wicked people. Like the Pharisees, everything they did was hypocritical, they didn't practice the truth and misled people into looking up to them and worshiping them. When the Lord Jesus appeared to work, they even crucified Him. This was evil and in the end, they were cursed by God. Today, the religious world not only casts judgment on and condemns the appearance and work of God but, what is most loathsome is that it also stands on the side of the great red dragon, joining with evil forces in persecuting God's chosen ones and standing as an enemy of God in tandem. This is wicked. The religious community has never hated the wicked forces of Satan, it does not hate the wickedness of the country of the great red dragon, but instead prays for and blesses them. This is wicked. Any behavior that is linked to or cooperating with Satan and evil spirits can collectively be called wicked. Those ways of practicing that are truly deviant, evil, extreme, and

immoderate—these are wicked, too. Some people constantly misunderstand God, and these misunderstandings cannot be cleared up no matter how the truth is fellowshiped to them. They are always preaching their own reasoning, insisting on their own fallacies. And is there not a little wickedness to this, too? Some people have notions about God; after the truth has been fellowshiped to them multiple times, they say they understand, and that their notions have been cleared up, yet afterward they still stick to their notions, are always negative, and cling tightly to their own excuses. This is wicked, is it not? This, too, is a kind of wickedness. In sum, anyone who has done something unreasonable and refuses to accept it no matter how the truth is fellowshiped to them is vile, and is somewhat wicked. It is not easy for these people who have wicked dispositions to be saved by God, because they cannot accept the truth and refuse to let go of their wicked fallacies; there really is nothing that can be done for them.

We have just fellowshiped a total of six dispositions: intransigence, arrogance, deceitfulness, being sick of the truth, viciousness, and wickedness. Has dissecting these six dispositions given you a new knowledge and understanding of changes in disposition? Just what are changes in disposition? Does this mean getting rid of a certain flaw, rectifying a certain behavior, or changing a certain character trait? Absolutely not. So are you now a little clearer about just what disposition refers to? Can these six dispositions be described as the corrupt dispositions of man, as the nature essence of man? (Yes.) Are these six dispositions positive things or negative things? (Negative things.) They are, quite simply, the corrupt dispositions of man, they are the main facets of man's corrupt dispositions. Not one of these corrupt dispositions is not hostile to God and the truth, and not one of them is something positive. Therefore, these six dispositions are six aspects, which are collectively referred to as corrupt disposition. Corrupt dispositions are the nature essence of man. How can "essence" be explained? Essence refers to the nature of man. The nature of man means the things that man relies on for their existence, the things that govern how they live. People live by their natures. No matter what you live out, what your goals and direction are, what rules you live by, your nature essence does not change—this is inarguable. And so, when you do not possess the truth, and you live by relying on these corrupt dispositions, everything you live out is against God, contrary to the truth, and at odds with God's will. You should understand this now: Can people attain salvation if their dispositions do not change? (No.) That would be impossible. So, if people's dispositions do not change, can they be compatible with God? (No.) It would be extremely difficult. When it comes to these six dispositions, regardless of which one it is, and irrespective of the extent to what is manifested or revealed in you, if you are not able to free yourself from the constraints of these corrupt dispositions, then regardless of what the motives or aims of your actions are, and whether you are acting deliberately or not, the nature of all you do will inevitably be against God, and will inevitably be condemned by God—which is an extremely serious consequence. Is being condemned by God what everyone who believes in God

ultimately wishes for? (No.) And since this is not an outcome that people wish for, what is most important for them to do? They should know their own corrupt disposition and corrupt essence, understand the truth, and then they should accept the truth—gradually, bit-by-bit, freeing themselves from these corrupt dispositions in the settings created for them by God, and attaining compatibility with God and the truth. This is the path to changes in one's disposition.

Previously, there were those who viewed changing their dispositions as very easy and straightforward. They believed that "As long as I force myself to not say things in opposition to God or do anything that will disrupt or disturb the work of the church, and as long as I have the right perspective, my heart is right, and I understand a little more of the truth, put in more effort, suffer more, and pay more of a price, then after a few years I will definitely be able to achieve a change in my disposition." Do these words hold water? (No.) Where is their mistake? (They have no knowledge of their corrupt disposition.) What is the aim of knowing your corrupt disposition? (To change.) And what is the outcome of this change? To gain the truth. Measuring whether there has been a change in your disposition requires looking at whether your actions are congruent with the truth or in violation of the truth, whether they are born of human will or of satisfying the will of God. To see the extent to which your disposition has changed is to look at whether you can reflect on yourself, and forsake your flesh, motives, wild ambitions, and desires, when you reveal a corrupt disposition, and whether you can practice in accordance with the truth when you do this. The extent of your ability to practice in accordance with the truth and God's words and whether your practice is completely in line with the standards of the truth prove how great the change in your disposition has been. This is proportional. Take the intransigent disposition, for example: At the start, when there hadn't been any change in your disposition, you did not understand the truth, nor were you aware that you had an intransigent disposition, and when you heard the truth, you thought to yourself, "How can the truth always lay bare people's scars?" After hearing it, you felt that God's words were right, but if, after one or two years, you have not taken any of them to heart, if you have not accepted any of them, then this is intransigence, is it not? If, after two or three years, there has been no acceptance, if there has been no change in the state within you, and though you have not fallen behind in performing your duty, and you have suffered much, your intransigent state has not been resolved at all or lessened in the slightest, then has there been any change in this aspect of your disposition? (No.) Then why are you running about and working? Regardless of the reason you do so, you are running about and working blindly, because you have run about this much and worked this much, and yet there has not been the slightest change in your disposition. Until a day comes when you suddenly think to yourself, "How is it that I am unable to speak even a single word of testimony? My life disposition hasn't changed at all." At this time you feel just how serious this problem is, and you think to yourself, "I am truly rebellious and intransigent! I am not a person who

pursues the truth! I hold no place for God within my heart! How can this be called faith in God? I have believed in God for several years yet still do not live out the image of man, nor is my heart close to God! I have not taken God's words to heart, either; nor do I have any sense of reproach or inclination to repent when I do something wrong—is this not intransigence? Am I not a son of rebellion?" You feel troubled. And what does it mean that you feel troubled? It means that you wish to repent. You are aware of your own intransigence and rebelliousness. And at this time, your disposition begins to change. Without realizing it, there are certain thoughts and desires within your consciousness that you want to change, and you no longer find yourself at an impasse with God. You find yourself wanting to improve your relationship with God, to no longer be so intransigent, to be able to put God's words into practice in your everyday life, to practice them as the truth principles—you have this consciousness. It is good that you are conscious of these things, but does it mean you will be able to change straight away? (No.) You must go through several years of experience, during which time you will have an ever clearer awareness in your heart, and you will have a powerful need, and in your heart you will think to yourself, "This isn't right—I must stop wasting my time. I must pursue the truth, I must do something proper. In the past I've been neglecting my proper duties, only thinking about material things like food and clothing, and I was only pursuing name and gains. As a result, I've gained no truth at all. I regret this and I must repent!" At this point, you embark on the right path of faith in God. So long as people begin to focus on practicing the truth, does this not take them a step closer to changes in their disposition? No matter how long you have believed in God, if you can sense your own turbidity—that you have always just been drifting along, and that after several years of just drifting along, you have gained nothing, and you still feel empty—and if this makes you feel uncomfortable, and you begin to reflect on yourself, and you feel that not pursuing the truth is wasting time, then at such a time you will realize that God's words of exhortations are His love for man, and you will hate yourself for not listening to God's words and for being so lacking in conscience and sense. You will feel regret, and then you will want to conduct yourself anew, and to truly live before God, and you will say to yourself, "I cannot hurt God anymore. God has spoken so much, and every word has been for the benefit of man, and to point man on the right way. God is so lovely, and so worthy of man's love!" This is the beginning of people's transformation. It is such a good thing to have this appreciation! If you are so numb that you don't even know these things, then you are in trouble, aren't you? Today people realize that the key to faith in God is reading more of God's words, that understanding the truth is most important of all, that understanding the truth and knowing oneself is crucial, and that only being able to practice the truth and make the truth their reality is entering the right track of faith in God. So how many years of experience do you think you must have in order to have this knowledge and feeling in your heart? People who are shrewd, who are insightful, who have a strong desire for God—such people may be able to turn themselves around in one or two years and begin entry. But people who are muddleheaded, who are numb and dull-witted, who lack insight—will pass three or five years in a daze, unaware that they haven't gained anything. If they perform their duties with enthusiasm, they may pass more than ten years in a daze and still make no obvious gains or be able to speak on their experiential testimonies. It is not until they are sent away or cast out that they finally wake up and think to themselves, "I really don't have any truth reality. I really haven't been a person who pursues the truth!" Is their awakening not a little late by this point? Some people drift along in a daze, constantly hoping for the day of God to come but not pursuing the truth at all. As a result, more than ten years pass without them making any gains or being able to share any testimony. It is only once they are harshly pruned, dealt with, and warned that they finally feel God's words pierce their heart. How intransigent their hearts are! How is it okay for them not to be dealt with, pruned, and punished? How is it okay for them not to be severely disciplined? What must be done to make them aware, for them to react? Those who don't pursue the truth won't shed a tear until they see the coffin. It is only once they've done a great deal of demonic and evil things that realization comes to them and they say to themselves, "Is my faith in God over? Does God not want me anymore? Have I been condemned?" They begin to reflect. When they are negative, they feel that all these years of believing in God have been a waste, and they are full of resentment, and are inclined to give up on themselves as hopeless. But when they come to their senses, they realize that "Am I not just hurting myself? I must get back on my feet. I was told I do not love the truth. Why was I told this? How do I not love the truth? Oh no! Not only do I not love the truth, but I can't even put the truths I do understand into practice! This is a manifestation of being sick of the truth!" Thinking this, they feel somewhat remorseful, and somewhat afraid, too: "If I carry on like this, I will surely be punished. No, I must quickly repent—God's disposition must not be offended." At this time, is their level of intransigence reduced? It is like a needle has pierced their heart; they feel something. And when you have this feeling, your heart is stirred, and you start to feel interested in the truth. Why do you have this interest? Because you need the truth. Without the truth, when you are pruned and dealt with, you cannot submit to it or accept the truth, and you cannot stand firm when you are tested. If you were to become a leader, would you be able to refrain from being a false leader and from walking the path of an antichrist? You would not. Can you overcome having status and being praised by others? Can you overcome the situations you are put in, and the tests you are given? You know and understand yourself all too well, and you will say, "If I do not understand the truth, I cannot overcome all of this—I am trash, I am capable of nothing." What kind of mentality is this? This is needing the truth. When you are in need, when you are at your most helpless, you will only want to depend on the truth. You will feel that nobody else can be depended on, and that only depending on the truth can solve your problems, and allow you to make it through being pruned and dealt with, and trials, and temptations, and help you make it through any situation. And the more you depend on the truth, the

more you will feel that the truth is good, useful, and of the greatest help to you, and that it can solve all your difficulties. At such times, you will begin to yearn for the truth. When people reach this point, does their corrupt disposition start to diminish or change little by little? From when they begin to understand and accept the truth, the way people see things begins to change, following which their dispositions also begin to change. This is a slow process. In the early stages, people are not able to perceive these tiny changes; but when they truly understand and are able to practice the truth, there begin to be essential changes, and they are able to feel such changes. From the point when people begin to have a longing and hunger for the truth, and wish to seek the truth, to the point when something happens to them and, based on their understanding of the truth, they are able to put the truth into practice and satisfy God's will, and not act according to their own will, and are able to overcome their motives, and overcome their own arrogance, rebelliousness, intransigence, and traitorous heart, then bit-by-bit, does the truth not become their life? And when the truth becomes your life, the arrogant, rebellious, intransigent, and traitorous dispositions within you cease to be your life, and can control you no more. And what guides your comportment at this time? The words of God. When the words of God have become your life, has there been a change? (Yes.) And afterward, the more you change, the better things get. This is the process by which people's dispositions change, and achieving this effect takes a long time.

Just how long changes in disposition take depends on the person; there is no set time frame for this. If it is someone who loves and pursues the truth, then changes in their disposition will be seen in seven, eight, or ten years. If they are of average caliber, and also willing to pursue the truth, it may take around fifteen or twenty years before changes are seen in their disposition. What's key is the person's determination to pursue the truth and how insightful they are, these are the determining factors. Every kind of corrupt disposition exists in every person to varying degrees, they are all the nature of man, and they are all deeply rooted. However, by pursuing and practicing the truth, and by accepting God's judgment and chastisement, by being dealt with and pruned, and by accepting the trials and refinement of God, varying degrees of change can be achieved in every disposition. Some people say, "If that's the case, are changes in disposition not just a matter of time? When the time comes, I will know what changes in disposition are, and I will be capable of entry." Is this the case? (No.) Absolutely not. If time is all it takes to achieve changes in disposition, then all those people who have believed in God their whole lives should have achieved changes in their disposition as a matter of course. But is this how things really are? Have these people gained the truth? Have they achieved changes in their disposition? They have not. People who believe in God are as numerous as hairs on an ox, but those whose dispositions have changed are as rare as unicorns. For people's dispositions to truly change, they must rely on pursuing the truth to achieve this; they are made perfect by relying on the work of the Holy Spirit. Changes in disposition are achieved through pursuing the truth. On the one hand, people must pay

a price, they must pay a price when it comes to pursuing the truth, and no amount of hardship in order to gain the truth is too small. In addition, they must be validated by God as the right kind of person, a person who is kindhearted, and a person who truly loves God, for the Holy Spirit to work and make them perfect. People's cooperation is indispensable but gaining the work of the Holy Spirit is even more crucial. If people do not pursue or love the truth, if they never know to heed God's will, much less to love God, if they have no sense of burden toward the work of the church, and no love toward others—and if, in particular, they have no devotion when performing their duty—then they are not beloved of God, and can never be made perfect by God. So people must not make blind assertions, but must understand God's will. Regardless of what God says or does, they must be able to obey, and to protect the work of the church, their hearts must be right, and only then can the Holy Spirit work. If people wish to pursue being perfected by God, then they must have a heart that loves God, a heart that obeys God, a heart that fears God, and when performing their duty they must be loyal to God, and bring satisfaction to God. Only then will they be able to gain the work of the Holy Spirit. When people have the work of the Holy Spirit, they are enlightened when they read God's words, they have a path to practice the truth and principles in the performance of their duty, God guides them when they are in trouble, and their hearts are joyous and at peace no matter how much they suffer. As they undergo the guidance of the Holy Spirit in this way for ten or twenty years, without even noticing it, they will change. The sooner the change, the sooner the peace; the sooner the change, the sooner they can become happy. Only when people's dispositions change can they find true peace and joy, only then can they lead truly happy lives. Those who do not pursue the truth have no spiritual peace or joy, their days grow ever more empty, and ever harder to bear. For those who believe in God but do not pursue the truth, their days are filled with pain and suffering. And so, when people believe in God, nothing is more important than gaining the truth. To gain the truth is to gain the life, and the earlier the truth is gained, the better. Without the truth, people's lives are empty. To gain the truth is to find peace and joy, to be able to live before God, to be enlightened, guided, and led by the Holy Spirit's work, there will be more and more light in their heart, and their faith in God will grow ever greater. So now, is the truth relating to changes in disposition clearer to you? (Yes, we understand now.) If this is truly clear to you, then you have a path, and you know how to be effective in pursuing the truth.

April 28, 2017

What Is the Truth Reality?

There are many people who believe in God, but few who pursue the truth. How can you discern whether someone pursues the truth? How can you evaluate whether someone is a person who pursues the truth? Suppose there is a person who has believed in God for seven or eight years. They can speak many words of doctrine, their mouths are full of spiritual vocabulary, they often help others, they seem to be very enthusiastic, they are able to forsake things, and they perform their duties with great vigor. Yet one cannot see them practicing much of the truth, nor are they able to discuss real experiences of life entry, much less can one perceive a change in their life disposition. It can be said with certainty that someone like this does not pursue the truth. If someone genuinely loves the truth, after a period of time, they will be able to talk about their understanding, and at least be able to act according to principles in some things; they will have some experience of life entry, and at the very least they will show some changes in behavior. Those who pursue the truth have a constantly improving spiritual state, their faith in God gradually increases, they have some understanding of what they reveal and of their corrupt dispositions, and they have personal experience of and genuine insight into how God works to save people. These things all become gradually elevated in them. If you see these manifestations in a person, you can know with certainty that this is someone who pursues the truth. People are fairly enthusiastic when they first come to believe in God, but they do not know anything about believing in God. They think that believing in God means being a good person and walking the right path. Later, through eating and drinking God's words and listening to sermons and fellowship, they are able to discern various matters. They realize that people have corrupt dispositions and that they should seek the truth to resolve them, and that they should accept God's salvation, and they understand what it means to believe in God. They gradually gain some understanding of God's work and God's intention to save mankind. This is accumulated little by little, and they gradually embark upon the right path of belief in God. Their understanding and experience of the truth realities are gradually elevated, and they don't get stuck on literal interpretations or on the words of doctrine. If a person has believed in God for several years and continues to speak the words of doctrine, often saying some catchphrases about believing in God, and it seems their faith is going quite well, but they cannot talk about life experience or about knowing themselves, and they are unable to discern nonbelievers and evil people, if these problems exist in them, it means that they do not know the work of God, and it can be determined that they have not pursued the truth in the few years that they've believed in God. This is a very clear sign.

To measure whether a leader or a worker has the truth reality, first look at whether their fellowship contains true testimony and new light. When you have not seen some people in a few years, their fellowship may feel new and fresh initially because they can speak with a new light after hearing a sermon. However, after you spend two or three

days with them, they start speaking again about little experiences and testimonies from their past, about how God saved them and how He bestowed grace and blessings upon them. In less than a week, they repeat those superficial experiences and knowledge that they talked about before. Is this progress? With one look you can see that it is not progress. After believing in God for several years, they are equipped with a lot of words of doctrine and they can say some things that are correct, but when things befall them, they still get confused and cannot handle them. They cannot find the truth principles, nor can they discern people. Is this progress? (No.) This is not progress. Although they have performed their duties for several years, if you ask them whether they have achieved loyalty to God, they themselves do not understand. In any case, they are on time for every gathering and they appear to perform their duties normally. But if you ask them whether they have undergone any genuine transformation, they cannot provide a clear answer. This is a problem. It shows that they do not understand the truth. If they understood the truth, they would be able to see these problems clearly. Some people get some results in their duties, but if you ask them why they perform their duties, they can only say that created beings should perform duties, but they are not clear about the details. If you ask them if they possess principles of practice in the performance of their duties, they cannot gauge this. Would you say that they can perform their duties adequately? (No, they cannot.) This is not progress. Is it not bothersome to make no progress? If you ask them how they approach being dealt with and pruned while performing their duties, they say that they listen, obey, and do not resist. They had this principle several years ago, and they still have this same principle now, and it has not changed. In any case, they just do what they are told. If you ask them if they've gained any understanding from being dealt with and pruned, if they've discovered their own rebellious state and corrupt nature, or if their self-knowledge has become more profound, they do not know or understand any of that. At any rate, they hold to one rule: When faced with being dealt with and pruned, they must obey, adjust their mentality, not resist or justify themselves, and they must endure and meekly submit. This was their viewpoint before, and it is even more so now. Is this a manifestation of gaining the truth? (No.) In the process of believing in God, these people have not entered into the reality of any aspect of the truth, and they have not grasped the principles of any aspect of the truth firmly. Even though they are told, "When things befall you, you must practice the truth, grasp the truth principles firmly, and not stray from this scope," they still do not know how to seek the truth principles when things befall them, they are not meticulous, and they muddle their way through. It seems that they hold to the overarching direction, that they are obedient and listen, that they do the work they have at hand well, not perfunctorily and carelessly, and that they can protect the interests of the church, but do they understand the details of each aspect of the truth? Can they put them into practice? This depends on whether people have true knowledge and experience of each aspect of the truth. They don't know the relationship between each aspect of the truth, or which

aspects of the truth and which state are specifically involved when something happens, or which disposition caused that state. If two people say the same thing, they don't know the differences between the natures of those two people, nor how to treat them. Is this understanding the truth? This is not understanding the truth. If you have believed in God for three to five years but do not know the practical side of these truths, and if you have believed in God for eight or ten years and you still don't know it, then you have not gained the truth. What are you lacking now? Most people believe in God like they are holding on to a battle line, thinking that as long as they hold on to the words "belief in God" until the very end, they will succeed. However, they don't take the initiative to seek or accept the truth; they fail to perform their duties well, to stand firm in their testimony, and to defeat the enemy, Satan; and they have not gained the truth and the life. What a grave mistake! This is how pitiful it is, to have believed in God for many years without any life experiences. When people fall into such a state, they are only keeping busy every day on the surface, holding on to some regulations, not violating the administrative decrees within this scope, and finishing the work they have at hand. This is considered appropriate in the eyes of man, and if you measure this state using the truth, they have not committed a horrible mistake. What do you think of this way of believing? (God does not like it.) This response is just doctrine. From your own perspective, this kind of belief cannot obtain the truth because you never make progress. When, for a period of time, God's house speaks of truths about knowing God, you focus on knowing God; when it talks about dispositional change, you focus on dispositional change; when it talks about knowing God incarnate, you focus on knowing God incarnate; when it talks about the visions of God's work, you focus on truths relating to visions; when it speaks of truths about spreading the gospel, you focus on this aspect of the truth. You listen to and understand whatever God's house says, so when no one preaches sermons to supply you, will you have your own path? Will you still be able to move forward? How will you walk? For example, when people fellowship at gatherings on what obedience to God is, you say, "I don't have very deep experience of this, I just feel that obedience to God is crucial." When people ask you how you practice obeying God, you say, "To obey God is to think about what it is that God says when things befall you, and to practice according to His words." When people ask you to fellowship more details, and what to do if you are unable to obey when something befalls you, or what to do when your personal interests are involved, you say, "I haven't experienced those things yet." This means you have not yet gained entry. For a while, God's house speaks on truths about knowing God. When a person asks you if you have made progress in your knowledge of God, you say, "I have made progress. I think that knowing God is the most important thing in belief in God. If people don't know God, they will always offend God's disposition, and if people always do this, they will fall into the darkness, only be able to speak superficial words, and they won't understand any truths, they will be just like unbelievers—they will always do things that go against the truth, and they will always do things that resist God." That

person asks again, "So, how do you know God? When you experience God's work, God's sovereignty, and God's guidance in your daily life, which things do you recognize as God guiding you, and in what things can you clearly feel God's sovereignty? How do you understand God's sovereignty? In real life, based on what you sense and feel, what aspect of God's disposition do you see in His sovereignty?" If you are unable to say anything, it proves that you have no experience. If you say, "There is one thing in which I feel God's guidance," this is just having a bit of a feeling, and it does not mean that you have knowledge of God. In fact, in real life, everything is ruled over, arranged, and ordained by God. If people have experienced a lot, they can feel that nothing is simple, and that everything happens so that people can learn lessons, and see God's sovereignty and His omnipotence, and ultimately come to know God's disposition. Only when you achieve this result will you know how to obey God in line with His will, then you will completely have a path forward in your practice. With this level of experience, not only does a person's faith get stronger and stronger, but the most important thing is that they have an understanding of God's disposition, and they know how to obey God. This is gaining the truth.

Some people always have deviations in their pursuit of the truth; they always focus on empty talk about some spiritual doctrines and hollow theories in order to show off. What do you think of this kind of pursuit? Regardless of whether you think you are a person who pursues the truth or not, the most crucial question right now is whether you have gained some practical things, namely, practical knowledge? (I have gained some.) What have you gained? Can you evaluate it? (I have gained some understanding and insight into how people are corrupted by Satan, and into this evil world.) You have gained a bit of knowledge. So, can this knowledge change your life direction, your goal in life, and your principles of comportment in your real life? No matter which group of people you live among, can this knowledge or the truths you've understood influence your life and your goal in life? If they can't completely change you, there must at least be some changes and some restraint in what you say and do. Right now, aren't most of you still stuck at this level in terms of your stature? (Yes.) This requires growth. If your understanding of the truth is too superficial, that's no good, nor is it any good to only be able to speak a bit of doctrine and to be a bit restrained. You must understand the truth to have a path to practice it and to be able to change your goal in life. If all of the truths you understand and the sermons you have listened to have already been accepted in your heart and can influence your life, change the direction and goal of your comportment, and change your principles of comportment, isn't this a bit better than the effects achieved by accepting a bit of restraint? Right now, you are stuck at accepting restraints and following rules—is this the path for actively practicing and entering? Absolutely not. If you remain stuck forever at accepting restraints or following rules, what will be the consequences? Will you be able to enter into the truth reality? Will you be able to undergo real change? Additionally, while being restrained and following rules, have you gotten any results in practicing the truth? Not at all. Therefore, focusing on understanding the truth is still the most important thing. Being restrained and following rules does not mean that you understand the truth, let alone that you are practicing the truth. Being restrained and following rules for a lifetime will not achieve the effect of understanding the truth and practicing the truth. It is futile! Therefore, no matter how much suffering one endures from being restrained and obeying rules, it does not have the slightest value or meaning.

After listening to sermons and understanding the truth, have you experienced any real changes? For example, thinking that your previous pursuits of specious knowledge and theories, and your pursuit of prestige, profit, and status is not belief in God, and that rather, it belongs to religious belief, and that pursuing prestige, profit, and status is vile, and that if you live and comport yourself like that, you will completely become a demon who should go to hell, and that living like that is too painful. Do you possess this experience and knowledge? What personal experience do you have? That pursuing knowledge and prestige, profit, and status is so tiring! You feel that there are too many disputes, that there is too much trouble, and that life is tiring and too painful living among unbelievers. You say, "I can't live like that. If I live like them, I'll be in as much pain as they are. I need to break away from their way of life." Is this your firsthand experience? You have deeply experienced that corrupt mankind does not accept the truth in the slightest, that they all fight, scheme, and try to cheat each other, that they undermine each other in secret, and that they beat each other until blood is shed for just a little profit. You have experienced how none of them want to walk the right path of life, and that instead, they rely on tricks and schemes to do things. What do you feel the most when living in such an environment? You feel that there is no fairness or righteousness in that world, that it is too evil and too dark, and that people live like demons there. You think if you were to try to be a good person, it would not be easy and you couldn't achieve it. You feel that if you wanted to adapt to that world, you would also need to become a demon and live like a demon, so that you could blend in with groups of demons and join with social trends; in order to fight for a bite of food and for your own livelihood and survival, you'd have to contend with them and say and do things that go against your will. Living like this each day would be so exhausting, but if you didn't live like that, people would exclude you, and you would have no way to live. In this kind of living environment, what have you experienced? Pain, torment, and helplessness. You have experienced evil, cruelty, and darkness that exists between people, and you cannot see the light of human life. When you came to believe in God and focused on reading God's words, what did you experience? (I understood the truth in my heart, I felt that it is better to believe in God, and I felt comfort in my heart.) While living in God's house, you feel blissful, you have God's blessings, and you can understand many truths; when you are with your brothers and sisters, you can help and support each other, treat each other equally, and live in harmony. Every day, you feel at ease in your heart, and free and

liberated. You do not need to worry about being deceived and you are no longer oppressed and mistreated by others. Evildoers are gradually exposed and cast out, and they become fewer and fewer in number. The house of God is reigned by the truth and by God. God's chosen people can speak freely without restriction, they have the right to elect, and the right to expose wicked people. Those who do not accept the truth and are furthermore capable of doing evil are gradually cleared out. No phenomena exist of people being tormented or suppressed in the house of God. If there is an issue, everyone discusses it. If there is a problem, leaders and workers fellowship on the truth to solve it. People gradually come to understand the truth, and fewer and fewer of those lawless things occur. God's chosen people can all accept the truth, be restrained by the truth, and make some changes in terms of their words and deeds. If anyone does evil, everyone can clearly see it and reports it. Therefore, there are fewer and fewer evil people in God's house. Now, you feel more and more that the environment of God's house is truly good—the brothers and sisters love each other and anyone who has difficulties or deviations can obtain help; anyone who has hardships can have them resolved, and if there are problems that cannot be resolved, people can look to God and lean on Him, and resolve them according to His words. Living in God's house makes you feel blissful and hopeful, you can see the light, and you can fully enjoy God's love and salvation. This environment is very beneficial to people's progress in life. By living in the church, in this environment that has the truth, you can gradually understand the truth, your heart gradually becomes brighter, and you will feel free and liberated. These are results attained by understanding the truth. There is an obvious characteristic of people who have gained the truth: They are relatively free and liberated. They do not need to be restrained, the truth will influence their words and deeds, and it will change their way of life and their life's direction. When a heart of fear for God emerges within you, and when you have a heart that fears God guiding you, the nature of the things you do will be completely different from what you did before when you adopted self-control and restraint. Under these circumstances, if you were given status, and you had the opportunity and the right conditions to torment others, would you still do it? (No.) Why not? Is it because you don't plan to torment people, or because you don't have the ability to torment people? (It's because my disposition will have changed.) That's right, you will have a heart of fear for God, and you will have principles and a baseline in your actions. At this point, no matter what temptations you face, you will be able to say from your heart, "Doing this does not please God, and I cannot do things that offend God." Your stature will naturally reach this step, and you will be able to say such words. Right now, can you accomplish this step so naturally? (Not yet.) This proves that the truth has not yet had an effect within you; it merely restrains your behavior, but it cannot firmly restrain your heart, or change your life's direction, nor the principles and goal of your comportment.

You have all now begun focusing on pursuing the truth in your belief in God, so what do you base your conduct on? Conscience, the baseline for human conduct, and

morality. How far are these things from the truth? Are conscience, the baseline for human conduct, and morality related to the truth? Far from it. At best, conducting yourself based on conscience can make you a good person, but it falls far short of God's requirement. God's requirement is for people to conduct themselves based on the truth and to live by His words. When a person who believes in God can grasp the truth, understand and practice the truth, and restrain themselves according to the principles of the truth, they will have grown up. If they do not pursue the truth, they will never grow up. Some people have begun to pursue the truth, and they have resolve, saying, "I must do my utmost to strive toward the truth and endeavor to practice according to God's words and the truth, to do things according to the rules, to act with principles and boundaries, and to refrain from doing things that offend God's disposition or that sin again God, without needing anyone to manage, restrain, or supervise me in order to do so. Although no one is supervising me, if doing something will offend the disposition of God, lacks a heart of fear for God, and will offend God, I absolutely will not do it. Even if I have that idea in my heart, I can restrain myself—I must not carry it out." This state is active and positive. For example, say that God's house asks someone to safeguard a precious object, and only a few people know about this. When other people know about this matter, that person is able to take good care of that object, to be concerned about it, and to prevent it from being lost, damaged, stolen, or ruined. At the same time, they are also able to refrain from being greedy and possessive, and in their heart, they thoroughly sanctify this object. Is this not a good person? From the present perspective, it can be said that they are a good person because they have no ideas or thoughts of misappropriating the object. Going one step further, they are able to safeguard this object with utter loyalty to their post, and shoulder this responsibility wholeheartedly and to the best of their ability, and it can be said that they are giving it their whole heart, and doing their job well. But one day things change. Some of the people who knew about this matter are arrested and imprisoned, and some are transferred to different locations. That person is the only one left who knows about this object. Under these circumstances, hasn't their environment changed? Yes, their environment has changed, and the test has arrived. At first, their heart remains unmoved, and they still seriously and responsibly safeguard the object without any other thoughts. Later, they hear that the people who knew about it have disappeared. Even then, they still think, "I cannot hatch any plans about this object; I must continue to safeguard it well. Even if people don't know about it, God knows!" Is this not a good person? (At present they still appear to be a good person.) Why is that? Because, when measured by the standards of being a good person, if one can reach this level, they are already very good. But one day, a major crisis occurs in their family, they urgently need money, and they don't have enough of it on hand. Their environment has changed again, and when the environment changes, the time has come once again for them to be tested. At first, they still consider borrowing money, but after two or three unsuccessful attempts, their heart starts to stir: "Don't I have a precious object in my

possession? Isn't it foolish for me to go borrow money, when I have some right in front of me? No one knows that I'm safeguarding this object. Besides, this object is just gathering dust here. Isn't it just right for me to use it? I might as well!" They then have a better, logical thought, "Wasn't this prepared for me by God? God is showing me grace, thanks be to God!" The more they think about it, the more they feel that this is the appropriate thing to do. After contemplating for two or three days, they feel at peace in their heart, and their conscience does not rebuke them. Finally, they decide, "I'll just use this money!" What happened? (A change in their thinking began to occur.) How did this change in their thinking come about? (It was caused by the environment.) So, is there a problem with the environment? Did the environment change them? (No.) Then how can we accurately describe this? When their environment changed twice before, why didn't their heart waver then? (It was not yet a time of extreme poverty and frustration.) Before this point is reached, a person's true inner thoughts and true dispositions will not be exposed. At that time, can we say that this person is loyal to God? Or that they love the truth? We could say that, because when they safeguarded the offering, they were able to do their duty with all their heart and strength, without any other ideas or active thoughts. They never hatched any plans about that object—what a great person! However, when their living environment changed and they felt trapped with no way out, their active thoughts emerged, and they began to hatch plans about the offering. In fact, it's not that they didn't have these thoughts before, but that they hid them in their heart. Upon encountering a suitable environment, their thoughts naturally surfaced like spring water. In the end, they even found "grounds" for this, saying that it was prepared for them by God. When these "grounds" were found, wasn't their evil nature exposed? Where did their loyalty, goodness, and sense of justice go? (They are gone.) So, were their previous manifestations just an act? They were not an act; they were also natural outpourings, but they weren't deep ones. They were the most superficial outpourings, they were surface-level phenomena. There are some illusions among the surface-level phenomena of humanity, and sometimes people can't see through them and are easily deceived. For example, some people appear to perform their duties very well for six months or a year, but after one year, they become negative. After two years, they might run away and return to the secular world; some to make money, and some to live their own lives. So, it would be wrong for you to determine that they are a person who sincerely expends for God based on their performance within six months or a year. Their behavior for those six months or a year is actually an illusion, a temporary enthusiasm. When faced with some environments and temptations, their true countenance, and the adulterations in the intentions behind their belief in God are exposed. Isn't this a fact? They haven't changed at all. What exactly does God want to change in people? What problems does God want to solve by getting people to accept the truth? (Things within man's nature.) That's right, it is the things within man's nature that must be solved. When nothing has befallen them, people have a fundamental moral baseline and they don't take advantage

of others. Especially the elderly often say, "Don't covet the possessions of others, and do not part with your own." That is to say, do not casually give away your own belongings, and do not become greedy or have covetous thoughts toward other people's belongings. This is just what normal humanity should possess and it falls short of the truth. So, can people achieve this? (They cannot.) People can't even achieve this, and yet they say not to have covetous thoughts. Seizing other people's belongings without even waiting for covetous thoughts to arise within oneself—this is the result of the domination of one's nature. As long as the environment permits, people don't even need to think about it, they will pour forth the evil nature within them, and their vicious, greedy, and deceitful dispositions. Regarding the person who misappropriated the offering in the example I just mentioned—which of their ideas and manifestations were deceitful? (They seized God's offering, while claiming that God prepared this and opened up a way out for them.) This is deceitful, it is deceiving oneself as well as others. They tricked themselves and they tried to trick God too. They used these pleasant-sounding words to prevaricate themselves, and to comfort their own conscience so that they could avoid its accusations. Moreover, they fabricated a beautiful lie for themselves, and they wanted to use this lie to fool and trick God. Isn't this deceitful? (Yes.) It is deceitful. When you are faced with such environments, and your nature gives birth to thoughts and makes you want to do something, first of all, your conscience will take effect inside you, and then the truths that you understand will also take effect, making you realize that thinking in this way will get you nowhere, that it's despicable and evil, and that what you think and believe are not the truth. Although you temporarily have the impulse to do this thing, after praying to God, you think, "I cannot do this; it would offend God. It is evil! Doing this is incompatible with the truth, and wouldn't it be tricking God? I can never do this. This is something that is sanctified, it belongs to God, and it absolutely must not be touched. Although no one knows about this thing, and only God knows about it, because only God knows about it, I absolutely can't touch it." If a person can think in this way, then they have real stature. If they relied on their good intentions and moral baseline, could they restrain themselves? Could they guarantee that they would not steal the offering? (They could not.) What must a person possess in order to achieve this? (They must have fear of God in their heart.) Only the truths that you understand, your knowledge of God, and the fear of God in your heart can restrain your heart and actions, and determine what path you choose and how you conduct yourself in accordance with God's will. Besides the truth and the words of God, is there a second thing that can help people to achieve this? No, there isn't. This is the only way; this can enable you to fear God and shun evil. No matter what kind of environments you encounter, whether they're trials or temptations, they can't change your loyalty and obedience to God. Once you solidify your resolve, it will never change. No matter how difficult an environment you encounter, even if it is an especially big temptation for you, your resolve will remain unchanged, and your principles for doing things will remain unchanged. In this way, you will stand firm in your witness, and you will obtain the truth. God will not test you again with regard to this matter. You will have overcome it and you will have stood firm. Right now, can most people reach this stature? (They cannot.) They still cannot reach it, which proves that the truth has not become their life. Then what things are their life now? Satan's philosophies for living, Satan's poisons, and some human instincts, that is, to hold on to the baseline of morality and human conduct, as well as some spiritual doctrines and expressions that they acquired after coming to believe in God. Having grasped these things, people always think, "I have obtained the truth. I have understood so much in my belief in God. I have changed and I have gained something." What is it that they have gained? In fact, it is only surface-level things. It is just having some restraint in their behavior, and their behavior being somewhat more regulated. Additionally, they can ponder in a more positive way in their mind and heart and think more about positive things. Due to the influence of their environment, listening to sermons often, as well as performing their duties, and being in contact with positive things more and more frequently, they are affected in some positive ways. These are the benefits and changes that the environment of the church brings to people. But how big and how numerous are the changes that the truth brings to people? This depends on their pursuit. If you are truly a person who pursues the truth, then you will always gain something in terms of the practical aspects of the truth, and you will gain a little bit and understand a bit at each stage. In their hearts, people understand and have a feeling about whether they have gained something or not. What do most people feel now? That, based on their good intentions, they are often diligently and deliberately doing some good deeds, things that people believe possess conscience and sense, and things that won't get them accused or criticized by others. Even though they are good deeds, it cannot be said that they are the practice of the truth. Is this not the case? (Yes.) Most people have a fundamental principle for their actions, which is to act according to their conscience. They feel that the truth is too profound, too abstract, and that it seems too distant from people. People don't understand the truth well and they can't explain it clearly, so they merely act according to their conscience, and muddle through day after day. Some people don't even have any of the awareness of conscience, and they don't act according to the standards of conscience. Some people perform their duties without getting any results at all; they are just freeloading and enjoying God's grace but not giving anything in return, without any guilt in their hearts. Do these people have conscience and sense? If you ask them, "How do you feel about living like this?" They say, "God's will is too great, I cannot reach it. In any case, I am a person who sincerely believes in God, and I have not done evil. I feel peace in my heart." Do people such as this practice the truth? Although they perform their duties, are they sincerely expending themselves for God? From man's perspective, it seems that they are performing their duties, but they get no results in them at all. Can God commend them? They might say, "I perform my duties based on my conscience, I'm not idle, I'm not lazy, and I pay a price." But does this standard of

conscience represent that they are practicing the truth? When you have time, you should ponder, come up with a topic to fellowship on together, and see how you should act in order to practice the truth. Don't just stop at the standard of conscience, or at the standards of being a good person and having good behavior. Don't be satisfied with being a people-pleaser. You need to pursue and enter into the height of the truth. Only in this way can you satisfy God's will and enter into the truth reality. If you always seek to satisfy your conscience, and think that you're doing fine so long as you do not breach the moral baseline, then you will always stay within this scope when you do things, and you won't go beyond this scope, which means that the truth will never have anything to do with you. If your actions and words never have anything to do with the truth, can you still obtain the truth? It will be difficult for you to obtain the truth.

In ancient times, scholars often studied the books "The Analects of Confucius," "Tao Te Ching," and "Three Character Classic." They shook their heads all day long, as if chanting scriptures, with classical sayings always on their lips. After reading a few books and memorizing a few Tang and Song poems, they considered themselves knowledgeable and spent their days lecturing others, thinking themselves very impressive. In their whole lives, they weren't able to accomplish anything righteous and just conducted themselves based on those few books of sages that they had read. They didn't understand anything, and they couldn't figure anything out. They muddled through life, achieving nothing. And yet, they still felt pleased with themselves in their hearts, thinking they understood a lot and were superior to all others. There is a phrase called "being holier-than-thou"—it is very correct, and you absolutely must not live in such a state. Some people always feel that they have knowledge and benevolence and righteousness in their hearts. Consequently, they feel all holier-than-thou, and think that they are entirely worthy of being called a good person and a gentleman. Some people especially value loyalty and would take a bullet for their friends. Some people especially value conscience and are able to fulfill the words: "The kindness of a drop of water should be repaid with a gushing spring." Some people don't get married, and they cultivate their minds and bodies through self-reflection, and pursue immortality. Some people devote themselves entirely to studying books of sages and pay no attention to outside matters. Are these so-called good people truly good people? They live by their knowledge, and they speak and act with a little conscience, so can these people be considered to have the truth reality? Can they really be guaranteed to not do evil? Some people have good intentions toward others, and frequently offer charity and assistance, so they believe themselves to be great philanthropists. But is it accurate to judge whether a person is good or evil by always relying on the claims of traditional culture? Always using moral standards to evaluate others and show yourself off is being holier-than-thou. Do these holier-thanthou people have the truth? Can they accept and submit to the truth? Certainly not. If they were to gain power and status, could they oppose God and cruelly persecute people who believe in Him? They are more than capable of doing this, which illustrates that they

still have malice in their nature, and that their nature is that of Satan. Based on this, it can be determined that those who always live by knowledge and traditional culture are all hypocrites, who can do evil and resist God. Some people have believed in God for several years, yet surprisingly, they have no discernment of traditional culture and knowledge. They cannot thoroughly understand that, in essence, these things are satanic philosophies, logic, and laws, and they are a knowledge and culture that harms people. Do such people have the truth reality? People who cannot see through traditional culture and knowledge, and have no discernment of them, are people who do not understand the truth at all, and who do not possess the slightest truth reality. There are people who think that some kinds of knowledge can also help people to be good and that these kinds of knowledge instruct people to do good deeds. This is very wrong. Knowledge is not the life; it is a kind of rule, it is in opposition to the truth, and it is a fallacy. No matter how lofty or deep a person's knowledge is, they can't even see through mankind's corrupt essence, or their own nature, or what corrupt mankind is. What is the use of their knowledge then? Isn't it the most superficial and misleading doctrine? Like Confucianist theory and the "Tao Te Ching"—the words in these so-called classical Chinese sage books are specious, they are lies that deceive, they are hypocritical heresies and fallacies, and they are satanic poisons and logic. Some people worship these things as the truth—are they still believers in God? If you believe in God in your heart and listen to sermons and read God's words every day, why can't you understand the truth? Why can't you make the truth the goal of your pursuit? These people are the most foolish and utterly ignorant people, they are beasts in human clothing, and they are inhuman.

What is the truth? First of all, it must be determined that philosophies for dealing with the world are definitely not the truth, and that the mottos of celebrities and great figures are not the truth. The sayings from Confucianism and Taoism, the good behaviors and actions that are inherited and commonly recognized by corrupt mankind, the things and theories that guide people's minds, and so on—none of these things are the truth. Is deriving pleasure from helping others the truth? (No.) Deriving pleasure from helping others and being charitable are good acts, and a warm-hearted person is at least kindhearted and able to take pity on others—why is this not in line with the truth? (There are no principles to how they help people.) Is helping people without principles being a good person? That's being a people-pleaser and trying to be on good terms with everyone. Is showing filial piety toward one's parents the truth? (No, it's not.) Being filial to one's parents is a correct and positive thing, but why do we say that it is not the truth? (Because people do not show filial piety to their parents with principles and they are not able to discern what kind of people their parents truly are.) How a person should treat their parents relates to the truth. If your parents believe in God and treat you well, should you be filial to them? (Yes.) How are you filial? You treat them differently from brothers and sisters. You do everything they say, and if they are old, you must stay by their side to care for them, which stops you from going out to perform your duty. Is it right to do this? (No.) What should you do at such times? This depends on the circumstances. If you are still able to look after them whilst performing your duty near your home, and your parents do not object to your faith in God, then you should fulfill your responsibility as a son or daughter and help your parents with some work. If they are ill, look after them; if something is troubling them, comfort them; if your financial circumstances allow, buy them the nutritional supplements that suit your budget. However, what should you choose to do if you are busy with your duty, there is no one to look after your parents, and they, too, believe in God? What truth should you practice? Since being filial to one's parents is not the truth, but only a human responsibility and obligation, what then should you do if your obligation conflicts with your duty? (Prioritize my duty; put duty first.) An obligation is not necessarily one's duty. Choosing to perform one's duty is practicing the truth, whereas fulfilling an obligation is not. If you have this condition, you may fulfill this responsibility or obligation, but if the current environment does not allow it, what should you do? You should say, "I must do my duty—that is practicing the truth. Being filial to my parents is living by my conscience and it falls short of the practice of the truth." So, you should prioritize your duty and uphold it. If you have no duty now, and don't work far from home, and live close to your parents, then find ways to take care of them. Do your best to help them live a little better and lessen their suffering. But this also depends on what kind of people your parents are. What should you do if your parents are of poor humanity, if they constantly hinder you from believing in God, and if they keep dragging you away from believing in God and performing your duty? What is the truth that you should practice? (Rejection.) At this time, you must reject them. You have fulfilled your obligation. Your parents don't believe in God, so you have no obligation to show filial respect to them. If they believe in God, then they are family, your parents. If they do not, then you are walking different paths: They believe in Satan and worship the devil king, and they walk the path of Satan; they are people who are walking different paths to those who believe in God. You are no longer a family. They regard believers in God as their adversaries and enemies, so you have no more obligation to take care of them and must cut them off completely. Which is the truth: being filial to one's parents or performing one's duty? Of course, performing one's duty is the truth. Performing one's duty in God's house is not simply about fulfilling one's obligation and doing what one is supposed to do. It is about performing the duty of a created being. Herein is God's commission; it is your obligation, your responsibility. This is a true responsibility, which is to fulfill your responsibility and obligation before the Creator. This is the Creator's requirement of people, and it is the great matter of life. But showing filial respect to one's parents is merely the responsibility and obligation of a son or daughter. It is certainly not commissioned by God, and less still does it accord with God's requirement. Therefore, between showing filial respect to one's parents and performing one's duty, there is no doubt that performing one's duty, and that alone, is practicing the truth. Performing one's duty as a created

being is the truth, and it is a bounden duty. Showing filial respect to one's parents is about being filial to people. It does not mean that one is performing their duty, nor does it mean that they are practicing the truth. After fellowshiping about these things in this way, you should be able to differentiate these things on your own, and know what is the truth and what is not the truth. Have a think now about what other things people esteem that are regarded as the truth? (The term "positive energy" is often used in society; this is also a negative thing and not the truth.) Most of the terms that unbelievers speak about are devilish things. From what background did the term "positive energy" emerge? These popular sayings, strange theories, or buzzwords that emerge in society all have a background. Do you know the background from which this buzzword emerged? In China, the social climate is becoming increasingly wicked, and people advocate for wickedness. No matter what the devils say or do, people follow. Although some people cannot stand this and comment on it, it is of no use, and no one responds. In China, wickedness has become a trend, and no group of people can stop this wicked trend. Everyone feels that the country's morals are declining more with each passing day. Evil demons hold all the power, and completely control the country and its people. The devils do whatever they want, and no one can stop them. In order to fool the public, those in power have done many specious things to confuse and deceive people, even claiming that these actions all belong to positive energy. This is the background from which "positive energy" emerged. What do unbelievers mean by "positive energy"? It's what they call righteousness or a kind of good behavior. In actuality, can this positive energy have an effect in society? Can it resolve the inundation of wicked trends? Can it stop the tendency of wicked trends to develop? It cannot; it cannot change anything. Why can't it change anything? The term "positive energy" sounds very powerful, so why can't it change anything or solve any problems? It can't even change or solve the problem of children being addicted to the internet all day long. In the past, there was still a bit of affection and a bit of conscience and reason between people, and there was still a bit of propriety between neighbors, but now it is different. Human relationships have become fickle and inconstant, and people are all like strangers to each other. People don't even care when they see accidents befall their neighbors, nor do they dare to get involved when they see someone calling for help. What is the problem here? Is it because there is no positive energy that people become like this? Could it be that there was positive energy in society before? No, it was just the same. "Positive energy" is just a pleasant-sounding term, there is nothing practical in it. It is an empty theory that is completely ineffective.

Tell Me, who's worse: people in the past or people today? (People are worse now.) How do you measure that? Your point of view is that people today are hard-hearted, and lacking in familial love and genuine friendships, that no one cares about loyalty or conscience, and that people always say, "How much is conscience worth?" "What about conscience? Making money comes first!" You think that people have lost their consciences, and that it's normal now for people to shortchange others when selling

goods and earn dirty money, and that everyone swindles and defrauds each other. By contrast, you believe that skilled merchants in ancient times had principles in selling goods, that they sold their goods at fixed prices, were honest with all their customers, both young and old, and did not deceive anyone. Therefore, you think that people in the past were much better than people are now. So, what is this "better" referring to? It's actually based on conscience and the behaviors they live out. If you measure people based on this, people in the past were better than people are now. People in the past were simpler and more guileless, and they had a sense of conscience and shame. They had a baseline for their conduct and at least didn't do anything too lacking in conscience, nor did they do anything to make people criticize them behind their backs or that would give them a bad name. People today don't care about those things; they don't have a sense of shame. They only want to make money and a name for themselves. That's why it's said that people today are thoroughly bad. So, how did the thoroughly bad people of today develop this way? Haven't they just multiplied from generation to generation, from ancient times to the present? People today are no different from people in ancient times. Their DNA has not changed and neither has their appearance. It's just that the living conditions are better than in ancient times. Today, people learn more complex things and are proficient in more fields, their knowledge is higher than that of ancient people, they possess more skills than ancient people did, and they have the capital of arrogance. If we look at it from this perspective, is it accurate to say that people today are worse than people in the past? How can we evaluate whether this statement is accurate and in line with the truth? Let's expound on it like this: If you watch historical dramas, whether they are about the imperial court, Jianghu,^a or the lives of ordinary people, the plots will be filled with conflict. This is the true side of humanity. Humans fight each other for power and for their own desires in life-or-death struggles. In this, human nature is exposed very thoroughly and vividly and it is exactly like Satan. So, is it true that all those things you see happening now have only occurred in one time period? Do people fight so fiercely in certain places on earth because there's bad feng shui there, and because unclean demons swarm there? Or is it that those people have bad genes, making them aggressive by nature? (Neither.) Then how do these conflicts come about? They're all fought for the sake of power, status, and self-interest. No matter the social stratum, from high to low, people have always been constantly fighting and competing, fighting until they're exhausted, and competing within an inch of their lives. What can we see from these phenomena? Judging from these microcosms of the development of all of human history and from the perspective of historical facts, the nature of mankind has never changed. As long as people live under Satan's power, the content of life that plays out in each era and each stage remains the same, as does its essence. This is because the

a. Jianghu is a Chinese term that refers to the fantastical world of martial artists and criminals in ancient China.

goals, causes, and roots of human conflicts are always the same—they are all fought for the sake of power, status, and ultimately, for self-interest. All means of conflict stem from one source—the nature and disposition of Satan. Why have the means and methods of human conflict remained unchanged? This is entirely due to human nature. People rack their brains and look for every means to fight and harm each other, defrauding, deceiving, and cheating one another—they use all kinds of deceitful means. Whether in major political struggles or in conflicts among humble families, they are always fighting for their own interests. This is the true face of humanity, the true colors of mankind. The mankind that has developed to the present is still the same mankind and it is still the same Satan that corrupts mankind. Even though the external environment is gradually changing, this doesn't mean that human nature has changed. Although the methods and means of human conflicts may have slightly changed, the fighting nature of man and the starting point of these conflicts have not changed at all. Man still has one nature, and there is still one goal and one source of these conflicts—these things haven't changed at all. You said that people in the past were better. In what way were they better? They were restrained a bit by traditional culture, so they were more or less capable of doing some good deeds. Now mankind has developed to this day, and no matter how high the quality of life is, how much knowledge and education people acquire, or the breadth of their experience, human nature has not changed. Moreover, with the development of society, revelations of human nature are becoming increasingly evil, blatant, and unscrupulous. No matter how many words God speaks or how many truths He expresses, people ignore them. People don't love the truth at all, instead they have become even more sick of the truth, and feel even more hatred for it. Are there any people who do good things in society now? (Yes, but fewer than before.) Then, can you say that these people are good, and that they haven't become bad? (No.) Surely they are not living in a vacuum? What kind of good things do they do? They are merely good behaviors and good intentions. If you talk to them about matters of believing in God, such as believing in God in order to be a good person and to worship God, observe their reactions. If they hear that people will end up being persecuted by the government if they believe in God, they will treat you as an enemy and ridicule you. If you are being pursued and persecuted, and you try to hide at their homes for a bit, they will report you and hand you over to the government. They will take a victim of a car accident to the hospital to save their life, yet they will also send a good person who believes in God into the hands of evil demons, to be abused or even persecuted to death. How do you explain this? Which behavior reflects their nature? The latter is their nature. They save other people, and they also place other people in deadly situations. Are such people humans or demons? If there is just one day where a person does not cast off their satanic nature, they will be capable of doing evil and resisting God. As long as they can resist God, they are not a good person. Is this statement right? (Yes.) What is right about it? (What they practice is not the truth. No matter how good their external actions and behavior are,

their nature is still hostile to God.) Their nature is hostile to God. This statement is true. How do we explain this statement? Why do we say that someone who is hostile to God is not a good person? (God is a symbol of all positive things. If someone can be hostile to God, then what's inside them is all negative.) In theory, that's how it is, and that statement is true. No matter how good or pious someone may appear on the outside, no matter how much they derive pleasure from helping others or how kind they are to others, if they feel aversion and antipathy when they hear positive things, and if they cannot accept the truth when they hear it and feel sick of it, then what kind of person are they? They are not a good person. People who are enemies of positive things and the truth are not good people. In general, you can say that. Of course, there are many details within this. Let Me give you an example, and then you will understand why this statement is the truth. For example, some people abandon their families because they believe in God and perform their duties. They become famous because of this and the government frequently searches their house, harasses their parents, and even threatens their parents to hand them over. All their neighbors talk about them, saying, "This person has no conscience. They don't care for their elderly parents. Not only are they unfilial, but they also cause so much trouble for their parents. They are an unfilial child!" Are any of these words in line with the truth? (No.) But aren't all these words considered right in the eyes of the unbelievers? Among unbelievers, they think this is the most legitimate and reasonable way of looking at it, and that it is in line with human ethics, and in accordance with the standards of human conduct. No matter how much content is included in these standards, such as how to show filial respect to parents, how to take care of them in their old age and arrange their funerals, or how much to repay them, and regardless of whether these standards accord with the truth or not, in the eyes of unbelievers, they are positive things, they are positive energy, they are right, and they are considered irreproachable within all groups of people. Among unbelievers, these are the standards for people to live by, and you have to do these things to be an adequately good person in their hearts. Before you believed in God and understood the truth, didn't you also firmly believe that such conduct was being a good person? (Yes.) Moreover, you also used these things to evaluate yourself and restrain yourself, and you required yourself to be this kind of person. If you wanted to be a good person, you must have surely included these things in your standards of conduct: how to be filial to your parents, how to make them feel less worried, how to bring them honor and credit, and how to bring glory to your ancestors. These were the standards of conduct in your heart and the direction of your conduct. However, after you listened to God's words and His sermons, your viewpoint began to change, and you understood that you have to forsake everything to fulfill your duty as a created being, and that God requires people to conduct themselves this way. Before you were certain that performing your duty as a created being was the truth, you thought you should be filial to your parents, but you also felt you should perform your duty as a created being, and you felt conflicted inside. Through the continuous

watering and shepherding of God's words, you gradually came to understand the truth, and it was then that you realized that performing your duty as a created being is perfectly natural and justified. Up until this day, many people have been able to accept the truth and completely abandon the standards of conduct from man's traditional notions and imaginings. When you completely let go of these things, you are no longer constrained by words of judgment and condemnation from unbelievers when you follow God and perform your duty as a created being, and you could cast them off easily. So, why have those old, traditional notions disappeared from your heart? Could it be that you have become bad? Has your heart hardened and your conscience disappeared? (No.) In fact, your conscience hasn't changed, you are still the same person, and your personality, preferences, and standards of conscience and morals haven't changed. So, why don't you feel sad or pained when unbelievers say those words of judgment and condemnation, and instead feel peace and joy in your heart? This is guite a transformation, how have you become like this? (Through eating and drinking God's words, and coming to understand some truths, I have gained the correct standards of evaluation, and been able to discern that their words are just fallacies.) Unbelievers spread rumors about us, saying, "After these people start believing in God, they don't take care of their families, they have no love for their families, and they are particularly cold—they become like cold-blooded animals." It may seem that way on the outside, but it's not the reality. There is an essential problem here that blind people have no way of seeing. Could it really be that the truth makes people cold-hearted after they begin believing in God? (No.) So, what is really going on? (Those believers' perspectives on things have changed; they have understood the truth and gained discernment.) This is a result achieved through eating and drinking God's words. How is this result achieved? What changed your perspective on things? When did it begin to change? It is God's words that change people's perspectives, changing all their perspectives on life and various matters, making them different from those of unbelievers.

In the past, people always acted on their consciences and used them to measure others. People constantly had to pass the test of conscience, they always felt that gossip was a frightening thing, and were afraid of being laughed at or of gaining a bad reputation, or of being called "without a conscience, a bad person." So, they had to reluctantly say and do some things to cope with the environment. How should these things be measured now? (By the truth principles.) How were things back then, when people's lives were bound by the notions and fallacies of unbelievers? By way of example, since you were small, your parents kept indoctrinating you with such words as: "When you grow up, you must make us proud; you must bring honor to our family!" What have these words been to you? An encouragement, or a restraint? A positive influence, or a kind of negative control? The fact is that they are a kind of control. Your parents set a goal for you based on some statement or theory that people think is right and good, making you live your life in service of that goal, and you end up losing your freedom.

Why do you end up losing your freedom and falling under its control? Because people think that bringing honor to their family is a good thing that should be done. If you don't share that thought or aspire to do things that bring honor to your family, you are seen as a foolish waste of space, a good-for-nothing loser, and people will look down on you. In order to be successful, you must study hard, gain ever more skills, and bring honor to your family name. That way, people won't bully you in the future. Are all the things you do for the sake of this goal not, in effect, shackles that bind you? (They are.) Since pursuing success and bringing honor to the family is what your parents demand, and since they are acting in your best interests so that you live a good life and do your family proud, it is only natural that you would aspire to such a lifestyle. But effectively, these things are troubles and shackles of a sort. When people do not understand the truth, they think that these things are positive, the truth, the right way, and therefore, they take them for granted and abide by them or obey them, and they absolutely comply with these words and requirements that come from their parents. If you live by these words, working hard and dedicating your youth and your whole life to them, and finally you get to the top, live a good life, and do your family proud, you may be brilliant to other people, but inside, you are increasingly hollow. You don't know what the point of life is, or what destination the future holds, or what kind of path people should take in life. You haven't understood or gained anything at all about those mysteries of life whose answers you yearn for, and want to know, and want to understand. Have you not effectively been ruined by your parents' good intentions? Have your youth and your whole life not been ruined by your parents' demands, which, in their words, are "in your best interests"? (They have.) So, are your parents right or wrong to make demands that are "in your best interests"? It may be that your parents genuinely think that they are acting in your best interests, but are they people who understand the truth? Do they have the truth? (They do not.) Many people spend their whole lives hanging on their parents' words, "You must make us proud, you must bring honor to the family"—words that inspire them, and that influence them throughout their lives. When the parents say, "It's in your best interests," this becomes the impulse behind a person's life, providing a direction and goal to work toward. As a result, no matter how glamorous that person's life, no matter how dignified and successful it is, their life is actually ruined. Is that not so? (It is.) Does this mean that if someone doesn't live according to their parents' demands, they are not ruined? No; they also have a goal of their own. What goal is that? It is still the same, namely to "live a good life and do their parents proud," not because their parents have told them to, but because they have accepted this goal from elsewhere. They still want to live by these words, and do their family proud, and get to the top, and become an honorable, dignified person. Their goal hasn't changed; they still dedicate their whole life, and live their whole life, trying to achieve these things. So, when people do not understand the truth, and accept many so-called correct doctrines, correct statements, and correct views that prevail in society, they turn those correct things into the direction, foundation, and

motivation for their own life's efforts. In the end, people live uncompromisingly and unreservedly for the sake of these goals, struggling through life until they die, at which point, some are still unwilling to see the truth. What pitiful lives people lead! However, once you understand the truth, do you not then gradually leave behind these so-called correct things, correct teachings, and correct statements, as well as your parents' expectations of you? Once you gradually leave behind these so-called correct things, and the standard by which you measure things is no longer based on the statements of traditional culture, are you not then no longer bound by those statements? And if you are not bound by these things, do you live freely? You may not then be completely free, but at least the shackles will have been loosened. In their belief in God people still have a lot of notions, imaginings, intentions, and impurities, as well as their philosophies for dealing with the world, deceitful thoughts, corrupt natures, and so on. When these things are resolved, and people are able to live entirely by the truth, they will live before God and be truly liberated and free.

What is the first priority when it comes to pursuing and obtaining the truth now? It is to first dissect the specious fallacies and sayings that you previously thought were right and that belong to traditional notions, and to cast them off once you have thoroughly understood their essence. These things are the first layer of shackles that bind people. Now, how many of these things do you still keep in your hearts? Have you completely cast them off? (Not completely.) Is it easy to cast these things off? For example, some people want to perform their duties but also feel that they must honor their parents, which involves feelings. If you just keep dealing with your feelings, telling yourself not to think about your parents and family, and to only think about God and focus on the truth, but you still can't help but think about your parents, this cannot solve the fundamental problem. To solve this problem, you need to dissect the things you thought were right, along with the sayings, knowledge, and theories that you inherited and that align with human notions. In addition, when dealing with your parents, whether you fulfill your obligations as a child to take care of them must be entirely based on your personal conditions and God's orchestrations. Doesn't this explain the matter perfectly? When some people leave their parents, they feel that they owe their parents a lot and that they do nothing for their parents. But then when they do live together, they are not filial to their parents at all, and they do not fulfill any of their obligations. Is this a truly filial person? This is saying empty words. No matter what you do, what you think, or what you plan, those things are not important. What is important is whether you can understand and truly believe that all created beings are in the hands of God. Some parents have that blessing and that destiny to be able to enjoy domestic bliss and the happiness of a large and prosperous family. This is God's sovereignty, and a blessing God gives them. Some parents don't have this destiny; God has not arranged this for them. They are not blessed to enjoy having a happy family, or to enjoy having their children stay by their side. This is God's orchestration and people cannot force this. No matter what, ultimately when it comes to filial piety, people must at least have a mindset of obedience. If the environment permits and you have the means to do so, then you can show your parents filial piety. If the environment does not permit and you lack the means, then do not try to force it—what is this called? (Obedience.) This is called obedience. How does this obedience come about? What is the basis for obedience? It is based on all of these things being arranged by God and ruled over by God. Though people may wish to choose, they cannot, they do not have the right to choose, and they should obey. When you feel that people should obey and that everything is orchestrated by God, don't you feel calmer in your heart? (Yes.) Then will your conscience still feel rebuked? It will no longer feel constantly rebuked, and the idea of not having been filial to your parents will no longer dominate you. Occasionally, you may still think about it as these are some normal thoughts or instincts within humanity, and no one can avoid them. For example, upon seeing that their mother is sick, normal people feel distressed and wish they could suffer in her place. Some people say, "If only my mother could be cured, even if it means shortening my life by a few years!" This is the positive side of humanity; it is human instinct. So, when you see that your mother is sick and you feel distressed, is this feeling of misery a problem? No, it is not a problem, because this is something that normal humanity should possess. Feeling distressed in your heart is a good thing; it proves that you have a heart and that you have humanity. In this world, your mother is the person God has arranged for you to be closest to. If she is sick and in pain, and you are indifferent, then are you still human? If you say, "I have no feelings for her and I have no feelings about her pain, I only feel pain when God feels pain!" Is this statement true? It is not true; it is false. Your mother gave birth to you, she raised you for so many years, she is the closest person to you, and she loves you the most. When she is sick and in pain, if you feel no distress in your heart, then your heart must be very hardened! This is not normal; don't strive to be this kind of person. Feeling distressed over this is very normal, but if you stop performing your duty because of this feeling of distress and you complain about God, is this normal? (No, it's not normal.) Why is it not normal? Because your thinking does not align with the truth and it is not what normal humanity should have, it is not normal. People have Satan's nature, they live by their corrupt dispositions, so they can violate the truth and lose their consciences and reason, just like suddenly becoming mentally ill. This is not normal, so how does this come about? It is caused by people's corrupt dispositions. Once their corrupt dispositions are revealed, they can resist God anytime and anywhere, and they can produce some thoughts that are not in line with the truth and that rebel against God on a whim anytime and anywhere. That's how it is.

Corrupt human beings all have feelings and are often constrained by them, which makes them unable to obey God or act according to the truth principles. To achieve obedience to God, one must resolve the issue of feelings. Which kind of feelings most obstruct people from practicing the truth and must be cast off? Which kind of feelings

are a part of what normal humanity should possess and not a problem? Which kind of feelings belong to a corrupt disposition? These things must be clearly discerned. For example, say that your child is bullied, and as their mother, you protect them and go look for the family that bullied your child to reason with them—is this normal? That is your child, so it is proper and normal for you to protect them. But if your child bullies other children, if they even bully well-behaved children, and you see this but don't care, and you believe your child is pretty awesome, and you even secretly teach them to hit other people, and when others come to reason with you, you still defend your child, is this behavior right? No, it is not. What is the problem with this behavior? It is driven by feelings. Why do I say that it is driven by feelings? You think it's unacceptable for others to bully your child, and if your child suffers a little, you immediately go to resolve the problem and ask for an explanation, so why are you blind to your child bullying other people's children? You even encourage your child to hit others, isn't that malicious? People who do this are malicious in terms of their disposition. How can this be explained in terms of feelings? What characterizes feelings? Certainly not anything positive. It is a focus on physical relationships and satisfying the predilections of the flesh. Favoritism, defending other people's shortcomings, doting, pampering, and indulging all fall under feelings. Some people place great stock in feelings, they react to whatever happens to them based on their feelings; in their hearts, they know full well this is wrong, and yet are still incapable of being objective, much less of acting according to principle. When people are always constrained by feelings, are they capable of practicing the truth? This is extremely difficult! Many people's inability to practice the truth comes down to feelings; they regard feelings as especially important, they put them in the first place. Are they people who love the truth? Certainly not. What are feelings, in essence? They are a kind of corrupt disposition. The manifestations of feelings can be described using several words: favoritism, unprincipled protection of others, maintenance of physical relationships, and partiality; these are what feelings are. What are the likely consequences of people's having feelings and living by them? Why does God most loathe people's feelings? Some people are always constrained by their feelings, they cannot put the truth into practice, and though they wish to obey God, they cannot, so they feel tormented by their feelings. There are many people who understand the truth but cannot put it into practice; this, too, is because they are constrained by feelings. For example, some people leave their homes to perform their duties, but they are always thinking about their family, day and night, and they cannot perform their duties well. Is this not a problem? Some people have secret crushes, and there is only a place for that person in their hearts, which affects their performance of their duties. Is this not a problem? Some people admire and idolize others; they won't listen to anyone except for that person, to the extent that they don't even listen to what God says. Even if someone else fellowships the truth with them, they won't accept it; they only listen to that person's words, to their idol's words. Some people have an idol in their hearts, and they do not permit other

people to speak about or touch their idol. If anyone talks about their idol's problems, they become angry and have to defend their idol and turn that person's words around. They won't allow their idol to suffer an injustice undefended and they do everything in their power to protect their idol's reputation; through their words, their idol's wrongs become right, and they do not let people speak true words or expose them. This is not justice; these are called feelings. Are feelings only directed toward one's family? (No.) Feelings are quite broad; they are a kind of corrupt disposition, they are not just about fleshly relationships between family members, they are not limited to that scope. They can also involve your superior, or someone who has shown you favor or helped you, or someone who has the closest relationship with you or who gets along with you, or your fellow townsman or friend, or even someone you admire—this is not fixed. Then is casting off feelings merely as simple as not thinking about your parents or family? (No.) Is it so easy to cast off feelings? When most people reach their 30s and can live independently, they don't miss home as much, and by their 40s, this becomes completely normal. When people have not yet reached adulthood, they feel very homesick and cannot leave their parents because they do not yet possess the ability to survive independently. Missing your family and missing your parents is normal. It's not a matter of feelings. It's when your attitude and viewpoint about doing things get adulterated with feelings that it becomes a matter of feelings. Because there is a blood tie between you and your parents on a fleshly level, and you have lived together for so many years, it is normal for you to miss your parents. Some people say they don't miss their parents at all, but perhaps they have just recently left home, and everywhere they look is fresh and new, they have finally gotten away from their parents' nagging, and no one is trying to control them, so they feel happy. But does feeling happy mean they have no feelings? No, it does not. Some people say, "I have believed in God for several years, and I have come to understand some truths. I perform my duty without being constrained by feelings at all and I have no feelings anymore." Is this statement practical? These are clearly the words of someone who doesn't understand the truth. When people listen to many sermons, understand some words and doctrines, and can talk about some spiritual theories, they think, "I have grown in stature and understood many truths. If I am arrested, I won't be a Judas. At least I have this faith and resolve. Isn't this stature? When I think back to my enthusiasm from when I first came to believe in God, I was willing to dedicate my whole life to God. That enthusiasm and that oath have not changed and have not faded in the slightest. Isn't this progress?" Is this a superficial phenomenon? (Yes.) These are all superficial phenomena. If people want to make real progress, they must understand the truth. Can being able to talk about doctrines and spiritual theories achieve real change? (No, it cannot.) If you can't even solve your own problems and you can't put any of the truth into practice, can you be of benefit to others? Just listening to sermons and understanding doctrines is useless; you must practice and experience God's words. When you understand the truth, you must practice it; only then

will you possess reality. You can only understand the truth more deeply by practicing it, you can only gain the truth when you truly understand it, and you can only grow up by gaining the truth.

What do you understand now that I've fellowshiped with you and helped you to distinguish what the truth is and what correct words are? (That we have to view things based on the truth principles, and that we can't treat usual outward good behaviors or spiritual doctrines as the truth.) Good behaviors and correct sayings cannot change a person. No matter how true they are, not only are they not the truth, but they have nothing to do with the truth. If you always cling to them and treat them as the truth, then you will never understand the truth and you will never gain the truth. This is one aspect. There is another aspect, which is: Can spiritual doctrines enable a person to understand the truth? (No, they cannot.) Why? Although spiritual doctrines can all be considered to be correct words, they cannot achieve the result of changing a person's corrupt dispositions. So, what exactly can be relied on to change a person's corrupt dispositions? Some people say to rely on the truth, some people say to rely on understanding and accepting the truth, and others say to rely on practicing the truth. Are these words correct? From a literal perspective, there is a correct side to all of them, but they are all the shallowest doctrines; these doctrines cannot save you or solve your difficulties. When you face a situation and people tell you that you must accept the truth, you'll say, "How can I accept it? I have difficulties, and I can't let go!" Can these doctrines become your path for practicing the truth? (No, they cannot.) Some people say that when you face a situation, you should eat and drink more of God's words. You have heard this many times, but which of your difficulties has it solved? It is right to eat and drink more of God's words, but which aspect of God's words should you eat and drink? How should you link them to your difficulties? After you link them to your difficulties, how do you resolve them? What is the path of practice? Which aspect of the truth should you use to solve your difficulties? Aren't these real problems? (Yes.) These are the real problems. Therefore, correct doctrines cannot solve people's practical difficulties, let alone solve people's corrupt dispositions. What exactly can solve people's corrupt dispositions? Everyone knows that only the truth can resolve the problem of people's corrupt dispositions, but if people do not understand what the truth is, or if they do not seek or accept the truth, can their corrupt dispositions be solved? (No.) Therefore, to solve one's corrupt dispositions, one must experience God's work. That is to say, it is only by experiencing God's judgment and chastisement that one's corrupt dispositions can be purified. This requires people to pursue the truth and cooperate with God's work in order to achieve results. If you do not pursue the truth and only focus on understanding spiritual doctrines, not even knowing whether they are the truth or not, but accepting them as the truth, can this solve your corrupt dispositions? Additionally, if you do not understand the truth, when you reveal a corrupt disposition, can you discern this? Can you check it against God's words for comparison? You one hundred percent cannot. You might blindly apply rules, which is

even less capable of solving your corrupt dispositions. What is the most important thing in solving corrupt dispositions? The most important thing is that people must understand the truth. Right now, most people regard doctrines as the truth and do not understand what the truth is. Just like the example of feelings I just mentioned, the first approach of the mother was to protect her child from being bullied, which is justified. From your point of view, "These are feelings; you cannot do that. This kind of behavior must be criticized and condemned." You define things that do not involve the truth, that are unrelated to the truth, and, in fact, some things that people should do instinctively, as things that violate the truth, and then you reject those things. You think that adhering to this principle is practicing the truth. And as for the second approach of the mother condoning her child's bullying of other people's children, when it really involves the revealing of a corrupt disposition and practicing the truth, you think, "As long as it is not doing evil, it is not such a big problem." Why do you have such thoughts and understanding? (Because we do not understand the truth.) The problem lies here! So, because they do not understand the truth, a lot of the time people choose an approach that they regard as right, and think that they are practicing the truth. Many times, because they do not understand the truth, people can only apply and abide by rules, and when faced with matters, they do not know how to handle them, so they treat abiding by rules as practicing the truth. Can people who believe in God like this achieve progress in life? Can they achieve an understanding of the truth and enter into reality? Many people believe that being able to talk about words and doctrines is understanding the truth and being an adequate believer in God. So, why do they still reveal corrupt dispositions in many matters? Why can't they solve the practical problems they encounter? This proves that being able to talk about words and doctrines is not understanding the truth at all. No matter how many doctrines you can speak about, it does not prove that you have obtained the truth. You must be able to solve practical problems and find the principles of practice, only that is truly understanding the truth. Many people think that as long as they can perform their duties, suffer, and pay the price, no matter what corrupt dispositions they reveal, it is not a big problem. They think that, as long as they perform their duties, as long as they can suffer, and not blame God, they are loving God and showing loyalty. There are many times where, because people do not understand the truth, they show some good intentions, but in fact they are disrupting and disturbing the work of the church, and yet they think that they are safeguarding the interests of God and God's house. What is going on? This happens because people do not understand the truth and do not have practical knowledge of the truth, which leads them to constantly do things that are contrary to the truth. Meanwhile, they think that they are doing the right thing, that they have practiced the truth, and that they have satisfied God's will. This is their greatest difficulty. Although it is a difficulty, there is always a way to solve it. The only way is that whenever you encounter a problem and reveal a corrupt disposition, you must reflect on yourself and seek the truth to understand it. As long as there are corrupt dispositions within you, then

many kinds of states will arise in you. When people live in different environments and states, they will reveal some thoughts, perspectives, and intentions—these are their true inner states. By observing people's thoughts, perspectives, and intentions, you can see their dispositions and know what their natures are. By reflecting on yourself and discerning others in this way, it is easy to achieve results. It is only by knowing your own corrupt dispositions and thoroughly understanding their essence that you can fully achieve results in knowing yourself. Then you will naturally have a path for how you should seek the truth to resolve your corrupt dispositions. As long as people can accept the truth, their corrupt dispositions can be purified, and the problem of their corruption can be easily solved. If people cannot accept the truth, then they will never achieve a change in their life dispositions. Now, you are all willing to pursue the truth, so you must focus on the truth.

To solve people's nature, we must excavate it from its root, and from people's dispositions, rather than from people's ways of doing things. We also should not emphasize objective reasons and conditions, instead we must compare it against the truth. The truth expressed in God's words is targeted at people's corrupt dispositions. Take the example of feelings mentioned earlier: People think that sometimes missing one' parents or feeling homesick are feelings. Are these the same as what God refers to as feelings? (No.) Then the feelings you comprehend cannot be spoken of in the same breath as the feelings God talks about. The feelings you talk about belong to normal human states, they do not belong to a corrupt disposition. If you treat your fleshly kin as idols, and this causes you to not follow or obey God, then your feelings are too strong, and this belongs to a corrupt disposition. Therefore, this involves the issue of whether you have a pure comprehension of the truth. When you treat what you believe to be homesickness or being a bit kinder to one's parents as feelings, isn't this a distorted comprehension of the truth? In fact, what you comprehend is not the truth, and it does not align with the truth; it is merely an external phenomenon. What are the feelings that God speaks of? They are the second approach of how the mother treated her child that was mentioned earlier, which is a state of favoritism and giving unprincipled protection to someone. These are the feelings God exposes—the mother's revelation of a corrupt disposition in this matter. Aren't those two approaches radically different? The first approach is a normal phenomenon, and there is no need to deal with it, nor to dig deep into it, dissect it, and even less so to hold it up against the truth for comparison, or to practice a certain aspect of the truth or let go of something. Then, is this approach proper? Is it necessary to act in this way? It is not necessary; there is no right or wrong in this approach. The second approach involves a disposition. What kind of manifestations of feelings involve corrupt dispositions? (Favoritism, unprincipled protection of others, maintaining relationships of the flesh, and a lack of justice.) These are the things embodied by the word "feelings" that God speaks of. If you can understand this much and truly link these things to yourself, then you should put effort into resolving these

corrupt dispositions. It is only when you are no longer constrained by these feelings, that your actions will all be the practice of the truth. Then the states that you understand feelings to encompass will completely correspond with the word "feelings" as spoken by God. This is the truth that you will understand. If you were asked to fellowship on what feelings are, and you speak about the first approach of the mother, this is a manifestation of not understanding the truth. If you fellowship about the second approach of the mother and dissect her corrupt disposition, then you understand the truth. If the things you fellowship about, experience, and understand are in line with the truth of God's words, and there are no contradictions or inconsistencies, this proves that you understand God's words, that you have grasped their meaning, that you have understood them, and that you can practice and apply them. Then you will have gained the truth and the life, and the implication of this is that you will have already entered into the truth reality. At that time, when you see this kind of thing again, you will be able to discern it, and you will know what kind of revelations are normal, and what kind of revelations are those of a corrupt disposition, and you will be completely clear about this in your heart. In this way, won't your actions be accurate? Won't your actions conform to the truth? Won't you have the truth reality? If you act accurately and understand the truth, then won't the understanding and experiences you fellowship on be able to help others and solve their difficulties? (Yes.) This is the practical side of the truth.

Some people do not perform their duties well because of their poor caliber, but they always claim it's because they lack conscience. Which explanation is accurate? (That they have poor caliber.) Sometimes, when a person performs a duty, they may grasp the basics of that professional knowledge, but not understand more advanced aspects of it, because they never learned them before. Their leader labels them as careless, perfunctory, slippery, and work-shy, but actually, they just lack professional knowledge, and have not learned those things yet, but they are already trying their best. Yet their leader says that they are careless and perfunctory—this is not in line with the facts. This is an indiscriminate use of terminology and indiscriminate labeling. Why do people use terminology and label others indiscriminately? Isn't it because they do not understand the truth? Some people will definitely say yes, some people will say that it is because they have poor caliber and are too muddled, and some other people will say that it is because their humanity is too evil and they have the wrong intentions. Which explanation is correct? In fact, all three of these states exist, and a judgment must be made according to the specific case. If it is caused by them not understanding the truth, but someone says that it is because they have poor caliber and are too muddled, then these words are not accurate. If it is clearly caused by their evil humanity and ulterior motives, but someone says that it is because they have poor caliber and are too muddled, this is distorting the facts, and it is likely to enable wicked people to slip through the cracks. There are other cases that are caused by people not understanding the truth, but others say that they're caused by those people's evil humanity. This way of looking at things is

not accurate, and it is likely that they'll treat good people as evil people, which will have bad consequences. There are many people who can't discern these things and can't thoroughly understand the essence of the problem. They blindly apply rules and draw conclusions based on their own ideas, and then feel that they have discernment and that they can see things clearly. Isn't this arrogance and self-righteousness? If someone has bad humanity, and labels and condemns people indiscriminately based on their own ulterior motives, this is the nature of a wicked person. Such people are a minority; most people do this kind of thing because they do not understand the truth. Those who do not understand the truth indiscriminately apply rules and indiscriminately use spiritual terms. For example, some people clearly have a problem with their humanity, they always look for ways to slack off and do not put in effort while performing their duties, but those without discernment say this is poor caliber. Some people clearly have a sense of justice, and when they see something that violates the principles, they will bring it up and safeguard the interests of the church, but they are often labeled as arrogant and selfrighteous by people who do not understand the truth, and are even treated as evil people, which is truly being unjust to good people. Some people are clearly small in stature, and they momentarily become weak while constrained by their feelings, and people who do not understand the truth will characterize them as having too strong feelings and lacking a sincere heart for God. This is how people who lack the truth are—without considering the background or the actual situation, they keep indiscriminately applying rules, saying one thing at one moment, and another thing the next. Can such people use the truth to solve problems? (They cannot.) When people who don't understand the truth try to solve problems, they can't prescribe the right medicine. It's like they're trying to treat a person with stomach pain by treating their head; they can't find the root of the problem. They don't understand where the root of the problem is or what God's words say and refer to. This is not understanding the truth. Do you understand a lot or a little of the truth now? (A little.) For example, say that someone asks, "Why can't you obey when this matter befalls you?" People often say, "Because I don't know God!" Is this explanation right? Sometimes it's right and sometimes it's not. Most of the time it is not right, and this is just indiscriminate labeling. People grasp a bit of spiritual terminology and then apply it and use it indiscriminately, and as a result, many problems arise. Some are misinterpretations and some are judgments, and this creates harmful results, and even causes chaos. When those who do not have spiritual understanding learn something, they apply it and use it indiscriminately. They are the most likely to make mistakes and prone to make mistakes of principle. Whereas, people who have comprehension ability may make a few mistakes, but these mistakes are not issues of principle and they can learn lessons from those mistakes. If people have absurd comprehension, if they misinterpret God's words when they read them, if they have deviations in their understanding when they listen to sermons, and if they're liable to find fault and nitpick, this is very troublesome. Not only is it impossible for them to enter into the truth reality,

but over time they will start to act recklessly and cause disturbances to the work of the church. This is a serious outcome.

Now, you should ponder: Are the words, doctrines, and spiritual theories you often talk about the truth? Do you understand the truth, or do you only understand doctrines? How many truth realities are there within your understanding? Once you understand these things you will truly have self-knowledge and you will know your own measure. For example, you have fellowshiped a lot on the truths of how to be an honest person, but have you truly understood them? Maybe you can fellowship some words and talk about some understanding, but how many of these realities have you entered into? Are you truly an honest person now? Can you speak clearly about this? Some people say, "Being an honest person means not telling lies, saying whatever is in your heart, not hiding anything, and not evading anything. This is the standard of being an honest person." What do you think of this statement? Does it conform to the truth? (No.) You can speak about words and doctrines, but when it comes to details of practice or specific problems, you are at a loss for words. This is not understanding the truth. People don't understand the truth, but they always think, "I already understand a lot, but God doesn't use me. If God were to use me, and I became a church leader, I could ensure that every brother and sister came to understand the truth." Isn't this very big talk? Do you really have that ability? Are people who can boast and brag honest people? These people don't understand the truth, yet they boast and brag—aren't they pitiful? (Yes, they're pitiful.) You are listening to many sermons now but if you never understand the truth, sooner or later you will walk the same path as the Pharisees, and then you will be a modern-day Pharisee. Isn't this a possibility? (Yes.) It is all too likely. People's satanic natures are deeply ingrained. If they acquire some knowledge or education, and can preach some correct theories and lofty sermons, it is very likely that they will become Pharisees. If you do not want to become a Pharisee or walk the path of a Pharisee, the only way to avoid this is to endeavor to understand the truth and enter into reality, and to turn the doctrines you understand into the reality of the truth. So what is considered as truly understanding the truth of being an honest person? You should contemplate this on your own and fellowship on this when you have some free time. What exactly is an honest person? What are the standards required in God's words for the honest people that He speaks of? Which of these standards that God requires can people practice? What is the honest person that God speaks of like? Which aspect of people's corrupt dispositions does being an honest person target? Aren't these questions worth delving deeply into? The words and truths that God requires people to practice are not aimed at people's ways of doing things or behavior. They are aimed at people's satanic natures and dispositions. That is why these words are said to be the truth. If their only purpose was to change people's behavior and teach people how to think, then they wouldn't be the truth, they would just be a kind of theory. It may be said that any educator can have a bit of influence on people and change their behavior a little, and by putting these

teachings into practice and summarizing them, people's behavior can gradually be regulated. There's a lot of this kind of knowledge, but these things are not the truth because they cannot resolve people's corrupt dispositions, nor can they solve the problem of the root of their sins. Only God's words can purify and solve people's corruption, only God's words can thoroughly solve people's satanic natures, and therefore, only God's words are the truth. What is the true significance of the truth of God's words? This is worth contemplating, thinking about, and fellowshiping on often together. Never forget this: Things that can only change people's behavior are not the truth; they are merely knowledge and laws. The truth can not only change people's behavior but also change their corrupt dispositions. Moreover, it can change their ideas and notions, and become a person's life. That is the truth. Now, there are too few people who can see this matter clearly. Many people never realize that those things which regulate behavior and enable people to live outwardly decent lives are not the truth, and that they are all knowledge, doctrines, and satanic philosophies. When people accept those things, although their outward behavior becomes increasingly noble, dignified, and refined, their hearts are filled with insidiousness and wickedness, and become darker and darker. These things are the poisons and theories of Satan, things that Satan uses to deceive and corrupt people. They are not the truth at all, and they do not come from God. Only things that enable people to become honest, liberated, and free, that enable them to know the Creator, have God-fearing hearts, and obey God's orchestrations and arrangements, are the truth. No matter what point of view you accept and no matter what path you follow, if your behavior improves and you gain popularity, but you have too little of a God-fearing heart, and too little true faith in God, and your relationship with God is very poor, and your heart drifts further from God, then the things you cling to are not positive things and they are definitely not the truth. If you choose a path or a way of life, and you accept some things, and these things make you become real and honest, and make you love positive things and hate evil and negative things, and make you have a God-fearing heart and willingly accept the sovereignty and arrangements of the Creator, then these things are the truth, and they truly come from God. You can measure things according to these standards. There are some doctrines that many people are able to say and have said for many years. However, after saying these things many times, people's inner dispositions have not changed, their states have not transformed in the slightest, and people's viewpoints, ways of thinking, and the starting point and intentions behind their actions haven't changed in any way. So you should hurry to give those things up and stop clinging to them; they are definitely not the truth. When people first start practicing some words, doing so seems arduous and difficult, and they cannot grasp the principles. However, after they experience and practice them for a period of time, they feel that their inner states have improved, that their hearts have drawn closer to God, that they have God-fearing and God-dreading hearts, that they aren't so intransigent or rebellious when things befall them, that their personal intentions and

desires aren't as strong, and that they can obey God. This state is positive; these words are the truth, and they are the right path. You can discern things based on these principles. It won't be easy to define the truth in a single sentence. If I defined it in a sentence, and you could understand the truth after hearing it, then that would be good. But if you treated it as a rule and a doctrine to follow, then that would be troublesome that is not having spiritual understanding. So, I have given you these principles, and you should go draw comparisons, experience, practice, and gain experiential knowledge according to these principles. Do not just act and comport yourself according to these principles, you should also view people and things, and evaluate people according to these principles. By experiencing and practicing in this way, you will know what the truth is. If people don't understand what the truth is, and if they don't know that God's words are the truth, then can they gain life? Can they obtain a change in life disposition? Though the requirements that God puts forward for people in His words are not such high standards, and they are quite simple, if you don't understand what the implied meaning of the truth is, or how much practical content the truth includes, and you only understand the truth in terms of words and doctrines, you will never be able to enter into the truth realities that God requires people to enter into.

May 26, 2017

What Is It, Exactly, on Which People Rely to Live?

Which aspect of the truth do you most want to hear today? I'll give you a few topics to choose from, and we can fellowship on whichever you'd like. Here's the first question: How do you know yourself? What is the way to know yourself? Why should you know yourself? The second question is: What have people lived by in all their years of belief in God? Have you lived by God's word and the truth, or have you lived by satanic dispositions and philosophies? What behavior demonstrates that you live by God's word and the truth? If you live by satanic dispositions and philosophies, how will your corruption manifest and reveal itself? The third question is: What is a corrupt disposition? We previously discussed six aspects of corrupt dispositions, so I will talk about which states are the specific manifestations of these corrupt dispositions. Now it's your choice. Which question do you understand least, but want to understand most, and find the most difficult to grasp? (We choose the second question.) Then we'll fellowship on this topic. Contemplate for a moment. What have people lived by in all their years of belief in God, and what things does this topic involve? The main point of this sentence is the word "what." What is included in the scope of this "what"? What of it can you understand? The things you think are most critical, should be practiced when believing in God, and should be possessed by human beings fall within the scope of this word "what." Whatever things

you come into contact with in your daily life, whatever things your caliber and comprehension ability allow you to grasp, that you think are positive, that you think are close to and aligned with the truth, that you think are the reality of positive things, and that you think are in line with God's will, are the things you have been living by while following God and performing your duty over these years, so we can bring them out and fellowship on them. What are the things you can think of? (I think that, in my belief in God, I just have to suffer, pay a price, and get results in my duty in order to gain God's salvation.) This view is something that you regard as positive. Then what is the difference between this view and Paul's view? Isn't the essence the same? (It is.) The essence is the same. Isn't the essence of this view just an imagining? (Yes.) Over the years, you have lived by this imagining and what you think is right. You have also relied on this to believe in God, perform your duty, and live the church life. This is one situation. First, you need to confirm whether your thoughts and views are correct and whether they have a basis in God's word. If you think they are correct, that they have a basis, and that what you do is practicing the truth, but you are actually wrong, that is what we will be discussing in our fellowship today.

The simplest way to communicate the aspect of the truth of exactly what people have lived by is to start with a subject that everyone can understand, the case of Paul, and then relate it to your own state. Why talk about Paul? Most people know the story of Paul. What stories or topics are there about Paul in the Bible? For example, what are Paul's famous sayings, or what are his characteristics, personality, and talents? Tell Me. (Paul was educated by the doctor of the law Gamaliel, which was a good brand for him, equivalent to graduating from a prestigious university.) In modern terms, Paul was a theological student who graduated from a prestigious school of theology. This is the first relatively representative topic about Paul, regarding his background, education level, and social status. As for the second topic, what is Paul's most well-known saying? ("I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness" (2 Timothy 4:7–8).) This is the motivation for his running about. In modern terms, Paul suffered and paid the price, worked, and preached the gospel, but his motivation was to gain a crown. This is the second topic. You can continue. (Paul said, "To me to live is Christ, and to die is gain" (Philippians 1:21).) This is also one of Paul's classic sayings. This is the third topic. We just mentioned three topics. The first was that Paul was a student of the doctor of the law Gamaliel, the equivalent of a present-day seminary graduate. He was certainly more learned about the Bible than ordinary folks. Paul had knowledge of the Old Testament, having graduated from a school like that. That was the educational background Paul had. How did that sway his future preaching and provisioning of the churches? It may have had some benefit—but did it cause any harm? (Yes, it did.) Does theological learning line up with the truth? (No, it doesn't.) Theological learning is all specious stuff, all empty theory. It's not practical. What was the second topic? (Paul said, "I have fought a good fight, I have

finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness.") Paul lived by these words; he pursued by them. Might we say, then, that they were Paul's intent and aim in his suffering, in the price he paid? (Yes.) His intent, put plainly, was to be rewarded, which means that he ran his course, paid his price, and fought his good fight to trade those things in for a crown of righteousness. This goes to show that the years of Paul's pursuit were about being rewarded and gaining a crown of righteousness. If this hadn't been his intent and aim, would he have been able to undergo such suffering and pay such a price? Would he have been able to do the work he did and pay the price he did by merit of his own moral quality, ambition, and desires? (No.) Assume the Lord Jesus said to him in advance, "When I worked on the earth, you persecuted Me. People like you are punished and cursed. No matter what you do, you can't make up for such mistakes; no matter how you repent, I will not save you." What kind of attitude would Paul have? (He would have abandoned God and stopped believing.) Not only would he not have believed in God, he would have denied God, denied that the Lord Jesus was Christ, and denied the existence of God in heaven. So what did Paul live by? He didn't love God sincerely, and he wasn't someone who obeyed Him, so why was he able to persist through so many tribulations in preaching the gospel? It's fair to say that his main support was his desire for blessings; that's what gave him the strength. Also, back when Paul had seen God's great light on the road to Damascus, he'd been blinded. He fell prostrate on the ground, trembling all over. He'd felt God's greatness and His awesomeness, and was afraid of God smiting him, so he didn't dare refuse God's commission. He had to keep preaching the gospel, however great the hardships. He wouldn't risk slackness. That was part of it. The greatest part of it, though, was his excessive desire to be blessed. Would he have done as he did without the desire to be blessed, that glimmer of hope? Certainly not. The third topic was that Paul testified that to him, to live is Christ. Let's first take a look at the work Paul did. Paul had plenty of religious knowledge; he had a degree of renown and a fairly distinctive educational background. You could say he was more learned than ordinary folks. So, what did he rely on to do his work? (His gifts and talents, and his knowledge of the Bible.) By appearances, he may have been spreading the gospel and testifying to the Lord Jesus, but he testified only to the name of the Lord Jesus; he didn't truly testify that the Lord Jesus was God manifest and at work, that the Lord Jesus was God Himself. So, who was Paul really testifying to, then? (He testified to himself. He said, "To me to live is Christ, and to die is gain.") What do his words imply? That Paul was the Christ, the Lord, and God, not the Lord Jesus. Paul was able to run around and preach in this way because of his intentions and ambitions. What was his ambition? To make all people, those who he preached to or those who heard of him, think that he lived as Christ and God. This is one aspect, he lived by his desires. Also, Paul's work was based on his biblical knowledge. His preaching and words all displayed that he had knowledge of the Bible. He didn't talk about the work and enlightenment of the Holy Spirit or the truth

realities. These topics are nowhere to be found in his letters and he certainly didn't have this type of experience. Nowhere in his work did Paul testify to the words the Lord Jesus spoke. Take the Lord Jesus' teaching for how people should practice confession and repentance, for instance, or the many words of teachings that the Lord Jesus spoke to people—Paul never preached those. None of the work Paul did had anything to do with the Lord Jesus' words, and everything he preached was stuff from the theological learning and theory he'd studied. What does that stuff of theological learning and theory consist of? Human notions, imaginings, philosophies, and inferences, as well as derivative experiences, lessons, and so on. In short, all that stuff arises from human thinking and reflects human thoughts and views; none of it is the truth, much less in line with the truth. It all flies in the face of the truth.

After hearing the example of Paul, compare yourselves to him. With regard to the topic we are talking about today, "What have people lived by in all their years of belief in God," are you reminded of some of your own states and behaviors? (It makes me think of the fact that I believe if I never have a family, never betray God's commission, make no complaints against God when great trials come to me, in the end, God won't let me die.) That's living by wishful thinking, which comes sort of close to the topic of today's fellowship and touches on an actual state. It's a view on practical pursuit in real life. Anything else? (I have a view: I feel that as long as I follow God to the end in my faith, I'm bound to be blessed and to obtain a wonderful outcome and destination.) Lots of people have such a view, don't they? It's basically a view that everyone can sort of agree on. Does anyone have a different view? Let's hear it. I'll point something out to you: Some people believe in God for many years, and based on their own personal experiences, imaginings, or some kind of experience and some examples that they have obtained from reading spiritual books, they summarize some approaches relating to practice, such as how believers in God should act in order to become spiritual, how they should act in order to practice the truth, and so on. They think what they do is practicing the truth, and that by doing these things, they can satisfy God's will. For example, when some people suffer from sickness, this matter requires seeking God's will and the truth. This is one of the most basic things believers in God should know. But how do they practice? They say, "This illness was orchestrated by God, and I have to live by faith, so I won't take medicine, get injections, or go to the hospital. What do you think of my faith? Strong, isn't it?" Does this kind of person have faith? (Yes.) You agree with this view, and this is also how you practice. You think that if you are sick, not getting injections, taking medicine, or going to a doctor is equivalent to practicing the truth to satisfy God's will. So, on what basis do you say that this is practicing the truth? Is it correct to practice this way? What is the basis? Have you seen it verified? You aren't certain. Since you don't know whether this is or is not in accordance with the truth, why insist on practicing in this way? If you are sick, you just persist in praying to God, not getting injections, not taking medicine, not seeing a doctor, and you just inwardly rely on and pray to God,

asking God to get rid of this sickness or putting yourself at His mercy—is practicing this way correct? (No.) Do you only think it is incorrect now, or did you realize that it was incorrect before? (In the past, when I got sick, I felt that seeing a doctor or taking medicine was an external method, and that this was an expression of faithlessness, so I was relying on prayer or other methods to handle the matter.) Does this imply that if God gives you a sickness, and you have it cured, then you are betraying God and disobeying God's arrangements for you? (That was my viewpoint.) So, do you think that this view is right or wrong? Or are you still confused, and don't know if it is right or wrong, and think that, after all, that's how you've always acted, and no one else has said that it's wrong, and you don't feel guilty about it, so you just keep practicing in that way? (I always practiced this way, and I didn't feel anything in particular.) Then do you feel a bit confused about doing this? Let's put aside whether you are right or wrong, but we can be sure of at least one thing, which is that practicing like this doesn't accord with the truth. Because, if it did accord with the truth, you would at least know which truth principle you were following and under the scope of which principle such practice fell. But when we look at it now, we see that people act this way based on their own imaginings. It is a constraint they put on themselves. In addition, people set this as a standard for themselves based on their own imaginings, thinking they should do this when they are sick, yet they do not know exactly what God requires or means. They just determine a kind of method for their behavior based on their own imaginings, not knowing what result will come from acting in this way. What do people live by when they are in this state? (Their own imaginings.) Is there a notion within these imaginings? What is their notion? (That they can win God's approval by practicing this way.) This is a notion. Is this the correct understanding of the matter? (No.) There is a definition and a result here: When you live by such a notion and such imaginings, you are not practicing the truth.

By this point, you will have pondered a fair amount on the topic of "What Is It, Exactly, on Which People Rely to Live," and you know more or less what will be fellowshiped on in this topic. So, let's talk about a few kinds of states. Listen carefully and contemplate as you listen. What is the aim of this contemplation? To compare the states I speak about to your own states, to grasp them, and to know that you have those kinds of states and problems, and then to seek the truth to resolve them, striving to live by the truth instead of living by various things that are completely unrelated to it. "What Is It, Exactly, on Which People Rely to Live" is a topic that touches on a lot of things, so let's begin with gifts. Some people can speak clearly and eloquently. They talk and interact with people with glib, silver tongues, and they are particularly quick thinkers. In every situation, they know exactly what to say. In God's house, they also perform their duties with their silver tongues and quick wits. Their false, sweet words turn ordinary problems into non-issues. They seem able to resolve lots of problems. With their bright minds, coupled with their experience in society and their insightfulness, they can see what's going on with any ordinary thing that happens to them; all it takes is a few words from them to resolve the

problem. Others admire them, thinking, "They can deal with things so easily. Why can't 1?" They also feel very pleased with themselves, and they think, "Look, God gave me this eloquence and glib tongue, this clever mind, this insight, and this ability to react quickly, so there's nothing I can't handle!" And this is where the problem arises. Someone who is glib-tongued and guick-witted may use their talents and abilities to perform some duties, and in the course of performing their duty, they solve some problems or do a few things for God's house, but if you examine everything they do in detail, you will only come away with a question mark regarding whether everything they do accords with the truth, whether it accords with the truth principles, and whether it satisfies God's will. Such people often don't understand the truth or how to act in accordance with the truth, yet they still perform their duties. But no matter how well they perform their duties, what is it that they rely on? What is the point of origin of their performance of their duties? Their thinking, insight, and their silver tongues. Is there anyone like this among you? (Yes.) Does the person who lives by their mind, high IQ, or glib tongue know whether what they do accords with the truth principles? (No.) Do you have principles when you act? Or, to put it another way, when you act, do you do so by satanic philosophies, by your own wits, by your own intelligence and wisdom—or do you do so according to God's words and the truth principles? If you're always acting by satanic philosophies, by your own preferences and ideas, then there aren't any principles to your actions. But if you're able to seek the truth, and act according to God's words, to the truth principles—that's acting with principles. Is there anything in how you speak and act now that goes against the truth? Do you go against the principles? When you do, do you know it? (Sometimes.) What do you do at those times? (We pray to God, steel our resolve to repent, and swear to God we'll never act that way again.) And the next time something similar happens to you, do you act that way again, and steel your resolve again? (Yes.) You always fall back on steeling your will whenever things happen to you well, once your will is steeled, do you actually put the truth into practice? Do you actually act with principles? Is it clear to you? Many people don't seek the truth when things happen to them, but live by their petty devices, by their gifts. Is having a good head on your shoulders and being a smooth talker the only sort of gift there is? How else does living by gifts manifest? For example, some people like to sing very much, and they can sing an entire song after listening to it two or three times. They therefore have duties in this field, and they think that this duty is given to them by God. This feeling is correct and accurate. Over the years, they learn many hymns, and the more they sing, the better they get. However, there is a problem they're not aware of. What is it? Their singing gets better and better, and they regard this gift as their life. Isn't this wrong? They live by their gift every day, and as they sing hymns every day, they believe they have gained life, but isn't this just an illusion? Even if you are moved by the singing, others enjoy it, and others benefit from it, can this prove you have gained life? It's hard to say. It depends on how much you understand the truth, whether you can practice the truth, whether you have

principles in your actions and duty, and whether you have real experiential testimony. Only from these aspects can you judge whether people possess the truth realities. If they possess the truth realities, they are ones with life, especially those who can fear God and shun evil, as well as those who can truly love and obey God. If a person has gifts and talents, and they also get good results in their duty, but they don't pursue the truth and they only live by their gifts, show off their qualifications, and never submit to anyone, can such a person possess life? The key to whether someone has life or not is whether they possess the truth realities. How can a person with talents and gifts gain the truth? How can they live without relying on gifts? How can they escape living in this way? They should seek the truth. First, they should clearly know the difference between what gifts are and what life is. When someone is gifted or has a talent, it means that they are inherently better at something or excel in some way compared with others. For example, you may react a little faster than others, understand things a little guicker than others, have mastered certain professional skills, or you may be an eloquent speaker, and so on. These are gifts and talents that a person may have. If you have certain talents and strengths, how you understand and handle them is very important. If you think that you are irreplaceable because no one else has your talents and gifts, and that you are practicing the truth if you use your gifts and talents to perform your duty, is this view right or wrong? (Wrong.) Why do you say it is wrong? What exactly are talents and gifts? How should you understand them, use them and deal with them? The fact is that no matter what gift or talent you have, it doesn't mean that you have the truth and life. If people have certain gifts and talents, it is appropriate for them to perform a duty that utilizes these gifts and talents, but it does not mean that they are practicing the truth, nor does it mean that they are doing things according to the principles. For example, if you are born with a gift for singing, does your ability to sing represent the practice of the truth? Does it mean that you sing according to the principles? It does not. Let's say, for example, that you have a natural talent for words and are good at writing. If you don't understand the truth, can your writing accord with the truth? Does it necessarily mean that you have experiential testimony? (No, it does not.) Hence, gifts and talents are different to the truth and they cannot be compared. No matter what gift you have, if you do not pursue the truth, you won't perform your duty well. Some people flaunt their gifts often and generally feel that they are better than others, so they look down on other people and are unwilling to cooperate with others when performing their duties. They always want to be in charge, and as a result they often violate the principles when performing their duties, and their working efficiency is also very low. The gifts have made them arrogant and self-righteous, made them look down on others, and made them always feel that they are better than other people and that no one is as good as them, and because of this they become smug. Have these people not been ruined by their gifts? They have indeed. People who are gifted and have talents are most likely to be arrogant and self-righteous. If they don't pursue the truth and always live by their gifts,

that is a very dangerous thing. No matter what duty a person performs in God's house, no matter what kind of talent they possess, if they don't pursue the truth then they will certainly fail to fulfill their duty. Whatever gifts and talents a person has, they should perform that kind of duty well. If they can also understand the truth and do things according to the principles, then their gifts and talents will have a role to play in the performance of that duty. Those who don't accept the truth, and don't seek the truth principles, and only rely on their gifts to do things won't achieve any results from performing their duties, and risk being cast out. Here's an example: Some people are talented at writing but don't understand the truth, and there's no truth reality at all in the stuff they write. How can that edify others? It has less of an effect than someone who is uneducated but understands the truth talking about their testimony. Many people live amid gifts and think that they are useful figures in God's house. But tell Me, if they never get around to pursuing the truth, are they still valuable? If someone has gifts and talents but lacks the truth principles, can they perform a duty well? Whoever truly sees through this issue and makes sense of it will know how gifts and talents are to be treated. What should you do, if your state is one where you're always boasting of your gifts and thinking that you have the truth reality, that you're better than others while privately looking down on them? You need to seek the truth; you must see through to the essence of boasting of gifts. Isn't it the height of foolishness and ignorance, to boast of gifts? If someone's a smooth talker, does that mean they have the truth reality? Does having gifts mean that someone has the truth and life? Isn't someone who shows off with their gifts, despite having no reality at all, shameless? If they saw through these things, they wouldn't brag. Here's another question: What's the greatest challenge these fairly gifted, talented people face? Do you have experience of such a thing or exposure to it? (Their greatest challenge is that they always think they're better than others, that they're good in every way. They're so arrogant and conceited; they look down on everyone. It's not easy for people like that to accept and practice the truth.) That's part of it. What else? (It's hard for them to let go of their gifts and talents. They always think that they can resolve a lot of problems by putting their gifts and talents to use. They just don't know how to view things according to the truth.) (Gifted people always think they can handle things themselves, so when things happen to them, it's hard for them to rely on God, and they're unwilling to seek the truth.) What you're saying are the facts, and nothing but the facts. People who are gifted and have talents think they are very clever, that they understand everything—but they do not know that gifts and talents do not represent the truth, that these things have no connection to the truth. When people rely on their gifts and imaginings in their actions, their thoughts and opinions often run contrary to the truth but they can't see this, they still think, "See how clever I am; I've made such smart choices! Such wise decisions! None of you can match me." They forever live in a state of narcissism and self-appreciation. It is hard for them to guiet their hearts and contemplate what God asks of them, what the truth is, and what the truth principles are.

So it is hard for them to understand the truth, and even though they perform duties, they are not able to practice the truth, and so, too, is it very difficult for them to enter into the truth reality. In short, if a person cannot pursue the truth and accept the truth, then irrespective of what gifts or talents they have, they will not be able to perform their duty well—of this there cannot be the slightest doubt.

Gifts and talents can be regarded as the same kind of thing. What talents are there? Some people are particularly proficient with a certain kind of technology. For example, some men like to fiddle with gadgets, and there are some people who are guite skilled with electronics, who are very much in their element when it comes to using those internal computer codes or software programs. They can master these things and remember them very quickly—that is, their ability to understand and memorize these things is extraordinary. This is a talent. Some people are good at learning languages. No matter which language they learn, they learn very quickly, and their memory exceeds that of ordinary people. Some people are good at singing, dancing, or art, some are good at makeup and acting, some can be directors, and so on. Regardless of the sort of talent, as long as someone engages in a kind of work, this touches on the topic of "What Is It, Exactly, on Which People Rely to Live." Why do we need to analyze human gifts and talents? Because people enjoy living by their gifts and talents, and people regard them as capital, as the source of their livelihoods, as life, and as the value, pursuit goal, and significance of their lives. People feel that it's natural for them to rely on these things to live, and see them as an indispensable part of human life. Almost everyone today lives by their gifts and talents. What kind of gifts do each of you live by? (I think I've got a gift with language. So I spread the gospel with that gift—when I'm talking with someone who's investigating the true way, I can draw them in close, and they want to hear what I say.) Well, is it good or not that you have this gift? (Now that I've heard God's fellowship, I think this gift would get in the way of my seeking the truth principles.) You're saying that it's not good to have a gift with language, and that you won't want to use this gift anymore, is that right? (No.) What are you saying, then? You now need to understand what the focus of today's discussion is, which of your problems it will resolve, what is wrong about living by these gifts, and what is right about it. You must be clear on these things. If you don't understand these things, and if, in the end, after so much talking, you feel that the right things are wrong, and that the wrong things are also wrong, and that everything you do is wrong, can you resolve the problem of living by your gifts? (No. By relying on my gift with language to spread the gospel, I think that my intention is not to perform my duty well to satisfy God, and that it is instead to show off, admire myself, and feel good about myself.) You have just expressed the reason why living by your gifts is wrong. You think this gift is your capital, a realization of your self-worth, and these thoughts and this point of origin are wrong. How can you solve this problem? (I need to know that my gift is only a tool for fulfilling my duty. The purpose of using my gift is to perform my duty well and to complete God's commission.) After thinking in this way, will you suddenly be able to practice the truth? (No.) So how can you come to practice the truth and not live by these gifts? If, when you are carrying out your duty, you are using your gifts to show off your personal skills and abilities, then you are living by your gifts. However, if you use your gifts and knowledge to perform your duty well and show your loyalty, and you are then able to satisfy God's will and achieve the results that God requires, and if you ponder on how to speak and what to say so that you can better testify to God, and do better at helping people to understand and be clear about what work God is doing, and finally help people to accept God's work, then you are practicing the truth. Is there a difference here? (Yes.) Have you ever gotten carried away while flaunting your gifts, talents, or abilities, and forgotten that you were performing your duty, and instead showed off in front of others, just like an unbeliever? Has this ever happened to you? (Yes.) So in these situations, what is a person's inner state like? It is a state of indulgence, where they lack a God-fearing heart, restraint, or guilt, where there are no goals or principles in their mind when they do things, and where they have already lost the basic dignity and decency that a Christian should have. What does this become? It becomes them showing off their skills and selling their personality. In the course of performing your duty, do you often experience states where you only care about displaying your talents and gifts, and where you do not seek the truth? When you are in such a state, can you realize it on your own? Can you reverse your course? If you can realize this and reverse your course, then you will be able to practice the truth. But if you are always like this, and experience this state time and time again, for a long period of time, then you are someone who lives entirely by their gifts and who does not practice the truth at all. Where do you think that your restraint comes from? What is the power of your restraint determined by? It is determined by how much you love the truth and how much you hate evil or negative things. When you've understood the truth, you won't want to do evil, and when you hate negative things, you won't want to do evil, either—and just like that, a sense of restraint comes about. It's impossible for people who don't love the truth to hate evil things. That's why they have no sense of restraint, and without that, they're liable to give in to dissolution, without restraint. They're arbitrary and reckless, and they don't care a bit about how much evil they do.

There is another state that people who live by relying on their gifts experience. No matter what talents, gifts, or skills people have, if they just do things and labor, and have never sought the truth, nor tried to grasp God's will, as though the concept of practicing the truth does not exist in their minds, and their only impetus is to finish the job and get the task done, is this not living completely by their gifts and talents, and by their own abilities and skills? In their belief in God, they just want to labor so that they can gain blessings, and exchange their own gifts and skills for God's blessings. This is the state that most people are in. Most people harbor this perspective especially when the house of God assigns them some kind of routine work—all they do is labor. In other words, they want to rely on laboring to accomplish their goals. Sometimes it is by talking or taking a

look at something; sometimes it is by working with their hands or running around. They think that by doing this, they have contributed a lot. This is what it means to live by relying on one's gifts. Why do we say that living by your gifts and talents is laboring rather than doing your duty, to say nothing of practicing the truth? There is a difference. For example, say that the house of God gives you a task, and after you have taken it on, you think of how to complete the task as soon as possible, so you can report back to your leader and receive their praise. You may even have a fairly conscientious attitude and set out a step-by-step plan, but you only focus on completing the task and doing it for others to look at. Or, you may set yourself a standard while doing it, thinking about how to do the task in a way that satisfies you and makes you happy, and which meets the standard of perfection you seek. No matter how you set standards, if what you do bears no relation to the truth, if it is not done after seeking the truth, and coming to understand and confirm God's requirements, and if it is instead done blindly and with a muddled mind, it is laboring. This is doing things by relying on your own mind, gifts, abilities, and skills while harboring a mindset of wishful thinking. What is the result of doing things this way? Maybe you complete the task, and no one points out any problems. You are very happy, but in the process of doing the task, for starters, you did not understand God's will. Second, you did not do it with all your heart, mind, and strength; your heart did not seek the truth. If you had sought the truth principles and sought God's will, then your performance of the task would have been up to standard. You also would have been able to enter into the truth realities, and would have been able to accurately understand that what you had done was in line with God's will. However, if you do not put your heart into it, and do the task in a muddle-headed way, even though the job will be completed and the task done, you will not know in your heart how well you did it, you will not have any standards, and you will not know whether the task was done in line with God's will or the truth. In that case, you're not performing your duty, you are rendering service.

Everyone who believes in God should understand His will. Only those who perform their duties well can satisfy God, and only by completing God's commission can one's performance of their duty be satisfactory. There is a standard for the accomplishment of God's commission. The Lord Jesus said: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." "Loving God" is one aspect of what God requires of people. Where should this requirement manifest itself? In that you must complete God's commission. In practical terms, it is performing your duty well as a human. So what is the standard for performing your duty well? It is God's requirement that you do your duty as a created being with all your heart, soul, mind, and strength. This should be easy to understand. In order to meet God's requirement, you mainly need to put your heart into your duty. If you can put your heart into it, then it will be easy for you to act with all your soul, with all your mind, and with all your strength. If you perform your duty by just relying on the imaginings of your mind, and by relying on your gifts, can you meet God's requirement? Absolutely not. So, what

is the standard that must be met in order to fulfill God's commission, and to perform your duty loyally and well? It is to do your duty with all your heart, with all your soul, with all your mind, and with all your strength. If you attempt to perform your duty well without a God-loving heart, it will not work. If your God-loving heart grows ever stronger and more genuine, then you will naturally be able to perform your duty with all your heart, with all your soul, with all your mind, and with all your strength. All your heart, all your soul, all your mind, all your strength—the one that comes last is "all your strength"; "all your heart" comes first. If you're not doing your duty with all your heart, how could you be doing it with all your strength? That's why merely trying to do your duty with all your strength can't achieve any results—or live up to the principles, either. What is the most important thing that God requires? (With all one's heart.) No matter what duty or thing God entrusts to you, if you only labor, run around, and exert effort, can you be in accord with the truth principles? Can you walk in God's will? (No.) Then how can you accord with God's will? (With all our hearts.) The words "with all your heart" are easy to say, and people often say it, so how can you do it with all your heart? Some people say, "It's when you do things with a little more effort and sincerity, think more, don't let anything else occupy your mind, and just focus on how to do the task at hand, isn't it?" Is it that simple? (No.) So let's talk about a few fundamental principles of practice. According to the principles that you usually practice or observe, what should you do first to do things with all your heart? You must use all of your mind, use your energy, and put your heart into doing things, and not be careless or perfunctory. If a person is unable to do things with all their heart, then they have lost their heart, which is just like losing one's soul. Their thoughts will wander while they speak, they will never put their heart into doing things, and they will be mindless no matter what they do. Consequently, they won't be able to handle things well. If you don't perform your duty with all your heart and don't put your whole heart into it, you'll perform your duty badly. Even if you perform your duty for several years, you won't be able to do so adequately. You can't do anything well if you don't put your heart into it. Some people are not diligent workers, they are always unstable and capricious, they aim too high, and they don't know where they have left their hearts. Do such people have hearts? How can you tell if a person has a heart or not? If someone who believes in God rarely reads God's words, do they have a heart? If they never pray to God no matter what happens, do they have a heart? If they never seek the truth no matter what difficulties they face, do they have a heart? Some people perform their duties for many years without getting any clear results, do they have hearts? (No.) Can people who don't have hearts perform their duties well? How can people perform their duties with all their hearts? First of all, you should think of responsibility. "This is my responsibility, I have to bear it. I can't flee now when I'm needed most. I have to do my duty well and give an account of it to God." This means you have a theoretical basis. But does merely having the theoretical basis mean you are doing your duty with all your heart? (No.) You are still far from fulfilling God's requirements of entering into the truth

reality and doing your duty with all your heart. So, what does it mean to do your duty with all your heart? How can people come to do their duties with all their hearts? First of all, you need to think, "Who am I performing this duty for? Am I doing it for God, or the church, or some person?" This must be figured clearly out. Also: "Who commissioned this duty to me? Was it God, or was it some leader or church?" This needs clearing up, too. This may seem like a small thing, but still, the truth must be sought to resolve it. Tell Me, was it some leader or worker, or some church, that commissioned you with your duty? (No.) That's good, so long as you're sure at heart about it. You must confirm that it was God who commissioned you with your duty. It may seem to have been given to you by a church leader, but in fact, it all comes from God's arrangement. There may be times when it clearly comes from human will, but even then, you must first accept it from God. That's the right way to experience it. If you accept it from God, and deliberately submit to His arrangement, and step up to accept His commission—if you undergo it like that, you will have God's guidance and work. If you constantly believe that everything is done by man and comes from man, if you experience things in this way, then you won't have God's blessing or His work, for you are too conniving for that, too lacking in spiritual understanding. You don't have the right mindset. If you regard all matters with human notions and imaginings, you won't have the work of the Holy Spirit, because it's God who rules over all matters. No matter who God's house arranges to do whatever kind of task, it comes from God's sovereignty and arrangement, and God's good will is in it. You must know this first. It's very important to see it clearly; just understanding the doctrine won't do. You must confirm in your heart, "This duty was entrusted to me by God. I am fulfilling my duty for God, not for myself, not for anyone else. This is my duty as a created being, and it was entrusted to me by God." Since this duty was entrusted to you by God, how did God entrust it to you? Does this involve doing things with all your heart? Is it necessary to seek the truth? You must seek the truth, the requirements, standards, and principles of the duty entrusted to you by God, and what God's word says. If His words are put quite clearly, then it's time for you to contemplate how to practice them and make them real. You should also fellowship with people who understand the truth, and then act according to God's requirements. That's what it means, to do it with all your heart. Furthermore, say that before you perform your duty, you seek God's will, come to understand the truth, and know what to do, but when it comes time to act, there're discrepancies and contradictions between your own thoughts and the truth principles. When this happens, what should you do? You must hold to the principle of doing your duty with all your heart, and put your whole heart into obeying and satisfying God, without any personal adulterations, and certainly without acting on your own will. Some people say, "I don't care about those things. This duty was entrusted to me after all, so I should have the final say. I have the right to act on my own initiative, I'll do what I think should be done. I'm still doing my duty with all my heart, so what faults are there for you to pick at?" And then, they put some effort into figuring out what to do. Although the work gets

done in the end, is this method of practice and this state correct? Is this doing their duties with all their hearts? (No.) What is the problem here? This is arrogance, being a law unto oneself, and being arbitrary and reckless. Is this performing their duties? (No.) This is engaging in personal enterprise, not performing their duties. It is merely doing what satisfies them and what they like based on their own will, it is not doing their duties with all their hearts.

Just now I mainly talked about talents and gifts. Do these talents and gifts include knowledge? Is there any difference between knowledge and talents? A talent refers to a skill. It may be an area where a person is more outstanding than others, a part of their caliber that is more prominent, what they are best at, or a skill in which they are relatively competent and well-versed. These are all called talents and gifts. What is knowledge? What exactly does knowledge refer to? If an intellectual has studied for many years, read many classics, has studied a certain profession or area of knowledge in great depth, has achieved results, and possesses specific and in-depth mastery, does this have anything to do with talents and gifts? Can knowledge be included in the category of talents? (No.) If a person uses talents to do their work, it is possible that they are an uncouth and rural person, that they lack an advanced education, haven't read any famous books, or can't even understand the Bible, but they might still have a little caliber, and be able to speak eloquently. Is this a talent? (Yes.) This person possesses such a talent. Does this mean that they have knowledge? (No.) So what does knowledge mean? How is it defined? Let's put it this way, if a person has studied education, for example, do they have knowledge of this profession? Things like how to educate people, how to impart knowledge to others, what knowledge to impart, and so on? They have knowledge of this field, so are they an intellectual in this field? Can they be called a talented individual who possesses knowledge in this area? (Yes.) Let's use this as an example, if a person is an intellectual engaged in education, what will such a person usually do when they work or lead the church? What are their usual practices? Do they talk to everyone like a teacher talks to a student? The tone of voice they use doesn't matter, what matters is what they instill in others and teach to others. They have lived by this knowledge for many years, and this knowledge has basically become a part of their life, to the point that in every aspect of their behavior or life, you can see that they possess this knowledge and live out the knowledge they have acquired. This is very normal to see. So what do people like this often rely on to do their work? The knowledge they have acquired. Say, for example, they hear someone say, "I can't read God's words. I hold them there, but I just don't know how to read them. How will I know what the truth is, if I can't read God's words? How will I understand His will, if I can't read His words?" They say, "I know how, I have knowledge, so I can help you. This chapter is divided into four paragraphs. Usually, if the article is a narrative, there are six elements: time, place, characters, the cause of the event, the development process, and the conclusion. The time when this chapter of God's word was published is at the end—October, 2011. This is the first element. As for the characters, this chapter of God's word mentions 'I,' so the first person is God, and then God mentioned 'you,' which refers to us. Then it analyzes the states of some people, that some people are rebellious and arrogant, which refers to those who are arrogant and rebellious, who do not do actual work, who do mischief, bad people and evildoers. The course of things is that people do bad things. There are also some other things that relate to different aspects." What do you think of this method of work? It is a good thing that they so lovingly help people, but what is the basis of their actions? (Knowledge.) Why do I bring up this example? To help people understand more clearly what knowledge is. Some people don't know how to read God's word, but they received an education and perhaps did well in humanities subjects in school, so they may open a page of God's word, read, and say, "This chapter of God's word is expressed so well! In the first section, God speaks straightforwardly, and then in the second, the tone shows a bit of majesty and wrath. In the third section, everything is revealed specifically and clearly. This is how God's word ought to be. The fourth section, the general summary, gives people the path of practice. God's word is perfect!" Does their conclusion and summary of God's word come from knowledge? (Yes.) Although this example may not be too apt, what is it that I want you to understand by saying this? I want you to clearly see the ugliness of using knowledge to approach God's word. It's disgusting. Such people rely on knowledge to read God's word, so can they rely on the truth to do things? (No.) Absolutely not.

What are the characteristics of how people who live by knowledge do things? First of all, what advantages do they think they possess? Their knowledge and learning, the fact that they are intellectuals, and the fact that they have worked in knowledge-based industries. Intellectuals possess the style, characteristics, and patterns of intellectuals when they do things, so they can't help but bring a kind of intellectual air to the things they do, which makes other people admire them. That is how intellectuals do things; they always focus on that intellectual air. Regardless of how weak and gentle they outwardly appear, the things inside them are certainly not weak or gentle, and they always have their own views on everything. In everything, they always want to show off, to use their petty devices, and to analyze and handle things based on the views, attitudes, and thought patterns of knowledge. The truth is something extraneous for them, and it is something that is very difficult for them to accept. Therefore, such a person's first attitude toward the truth is to analyze it. What is the basis of their analysis? Knowledge. I'll give you an example. Do people who have studied directing possess knowledge of directing? Regardless of whether you have studied directing systematically in books, or studied it practically and done that kind of work, in short, you have a grasp on knowledge in this area. Whether you have studied directing in depth or just superficially, if you were engaged in the work of directing in the secular world, the knowledge you acquired in this field or your experience with directing would be very useful and valuable. However, does possessing this kind of knowledge mean that you will definitely be able to do well in the

film work of God's house? Can the knowledge you have acquired really help you to use movies to testify to God? Not necessarily. If you keep emphasizing what textbooks taught you and the rules and requirements of industry knowledge, can you do your duty well? (No.) Isn't there a point of contention or conflict here? When the truth principles clash with this aspect of knowledge, how do you resolve it? Do you accept your knowledge as your guide, or the principles of truth? Can you guarantee that every shot, every scene, and every piece you film is not adulterated with or that it contains very little of the adulteration of your knowledge, and that it is completely in accordance with the standards and principles required by God's house? If this is not possible, then none of the knowledge you acquired is of use in God's house. Think about this, what is the use of knowledge? What knowledge is useful? What kind of knowledge contradicts the truth? What does knowledge bring to people? When people acquire more knowledge, do they become more pious and possess more of a God-fearing heart, or do they become more arrogant and self-righteous? Having acquired a lot of knowledge, people become complicated, dogmatic, and arrogant. There is something else fatal that they might not have realized: When people have mastered a lot of knowledge, they become chaotic inside, and devoid of principles, and the more knowledge they master, the more chaotic they become. In knowledge, can answers be found to the questions of why people live and the value and meaning of human existence? Can conclusions be found as to where people come from and where they go? Can knowledge tell you that you come from God and were created by God? (No.) So, what is it, exactly, that people study within knowledge? Or what things is it, exactly, that knowledge instills in them? Material things, atheistic things, things that people can see and things of the mind that they can recognize, many of which arise from people's imaginings and are simply not practical. Knowledge also instills in people philosophies, ideologies, theories, natural laws, and so on, yet there are many things it cannot explain clearly. How thunder and lightning is formed, for example, or why the seasons change. Can knowledge give you those true answers? Why is the climate currently changing and becoming abnormal? Can knowledge explain this clearly? Can it resolve this problem? (No.) It cannot tell you about issues relating to the source of all things, so it cannot solve those problems. There are also those who ask, "Why do some people come back to life after dying?" Has knowledge given you the answer to this? (No.) What is it, then, that knowledge tells you? It tells people about many customs and rules. For instance, the idea that people must raise children and show filial piety toward their parents is a kind of knowledge about human life. Where does this knowledge come from? It is taught by traditional culture. What, then, does all this knowledge bring to people? What is the essence of knowledge? In this world, there are many people who have read the classics, received a high level of education, who are knowledgeable, or who have mastered a specialized field of knowledge. So, on the path of life, do such people have the right direction and goals? Do they have a baseline and principles for their conduct? Furthermore, do they know to

worship God? (They do not.) To go a step further, do they understand any element of the truth? (They do not.) So, what is knowledge? What does knowledge give people? People probably have a bit of experience of this. In the past, when they did not possess knowledge, relationships between people were simple—are they still simple now that people have gained knowledge? Knowledge makes people more complicated and no longer pure. Knowledge makes people more lacking in normal humanity and devoid of life goals. The more knowledge people acquire, the farther they are from God. The more they acquire knowledge, the more they deny the truth and God's word. The more knowledge people have, the more extreme, stubborn, and absurd they become. And what is the result? The world gets progressively darker and increasingly wicked.

We've just mentioned how conflicts or clashes between the application of knowledge and the truth principles are to be resolved when they arise. What do you do whenever you're in such a situation? Some of you would offer doctrine: "What's hard about practicing according to the truth principles? What is there that can't be let go of?" But when something happens to you, you go on as before, following your own will and your notions and imaginings, and though there may be times when you'd like to practice the truth and act according to the principles, you just can't seem to do it, no matter what. Everyone knows that it's right, as a matter of doctrine, to act according to the truth principles; they know that knowledge is sure not to line up with the truth principles, and that when the two come into conflict or combat, they're to begin by practicing according to the truth principles and letting go of their knowledge. But is it that simple, as a factual matter? (No.) No, it's not that simple. So, what difficulties are there when practicing? How should one practice in order to act according to the truth principles? These are practical problems, no? How should they be resolved? First and foremost, one should submit. But people have corrupt dispositions, and sometimes, they can't bring themselves to submit. They say, "'You can lead a horse to water, but you can't make him drink'—trying to get me to submit is a case of that, isn't it? What's bad about my acting on the strength of my knowledge? If you insist that I act according to the truth principles, I won't submit." What do you do at these times, when a rebellious disposition is set to cause trouble? (Pray.) Sometimes prayer can't resolve the issue. Your attitude and mindset may be a bit better after praying, and you may turn a part of your state around, but if you don't understand or lack clarity about the relevant truth principles, your submission may end up as no more than a mere formality. At these times, you need to understand the truth, seek the relevant truths, and strive to be able to know how what you're doing benefits the work of God's house, testimony to Him, and the spread of His words. You must be clear at heart about these things. Whatever your duty, whatever you're doing, you must begin by thinking of the work and interests of God's house, of spreading God's words, or what performing your duty is meant to achieve. That comes first. There's never room for ambiguity about this, nor for compromise. If you compromise at times like these, you're not performing your duty sincerely, and you're not practicing

the truth—and what's worse, it's fair to say, is that you're engaging in your own business. You're doing things for yourself instead of performing the duty of a created being. If one would complete God's commission and perform man's duty well, the truth they should understand and practice first is that they must satisfy God's will. You must have this vision. Performing a duty is not about doing things for yourself or engaging in your own business, much less testifying to yourself and promoting yourself, nor is it about your reputation, fortune, and status. That's not your goal. Instead, it's about performing your duty well and testifying to God; it's about taking up your responsibility and satisfying God; it's about living out the conscience and reason of normal humanity, living with the semblance of a human being, living before God. With this sort of correct mindset, one can easily vault over the hurdle of living by one's knowledge. Even if a few challenges remain, they'll gradually shift throughout this process, and circumstances will change for the better. So, what's your experience like currently? Is it getting better, or is it stagnant? If you're always acting by knowledge and your brain, and you never seek the truth principles, will you be able to grow in life? Have you come to a conclusion about that? It seems you all are still pretty confused about the matter of life entry and don't have specific principles for it, meaning that you're missing a deeper or more genuine experience of the principles and path for practicing the truth. Some people always act with their knowledge, no matter what happens to them. They only uphold a few truth principles in a big-picture way with simple matters, letting their knowledge take the lead all the while, with the truth principles subordinate. They practice in this sort of mediated, compromised way; they don't strictly require of themselves full submission or action that's in absolute accord with the truth principles. Is this right of them, or no? What's the danger in this kind of practice? Isn't it liable to stray off course? To resist God and offend His disposition? This is the thing that people ought most to figure out. Is it clear to you now, what the difference is between performing a duty in God's house and getting a job and muddling through life in the world? Do you have a clear awareness of it in your heart? You should think on this issue and ponder it often. What is the greatest difference between the two? Do you know? (Performing a duty in God's house is about gaining the truth and bringing about a change to our corrupt disposition; getting a job in the world is about the life of the flesh.) That's pretty close, but there's one thing you didn't mention: To perform a duty in God's house is to live by the truth. What is the significance of living by the truth? For people, it's that their disposition can change, and that they can be saved in the end; for God, it's that He can gain you, a created being, and acknowledge that you're His creation. What do people live by when they get a job in the world, then? (Satan's philosophies.) By Satan's philosophies—taken collectively, this means they live by the corrupt disposition of Satan. It's the same whether you're out for fame, fortune, and status, or for wealth, or to get through your days and survive—you're living by corrupt dispositions. When you get a job in the world, you have to rack your brain trying to make money. To climb the ladder to fame, fortune, and status, you need to depend entirely on things like competition, fighting, struggle, ruthlessness, malice, and killing—that's the only way to stay on your feet. To perform a duty in God's house, you must live by God's words, and you must understand the truth. The negative things of Satan aren't just useless—they must also be cast off. Not one satanic thing is tenable. If someone lives by satanic things, they must be judged and chastised; if someone lives by satanic things and is dead set on impenitence, they must be cast out and abandoned. That's the biggest difference between performing a duty in God's house and getting a job in the world.

When people live by their knowledge, what sort of state are they living in? What is it that they experience most deeply? As soon as you learn something in some realm, you feel that you're competent, that you're terrific—and then you're fettered by your knowledge as a result. You've taken knowledge as your life, and when something happens to you, it's that knowledge of yours that emerges, to dictate that you do suchand-such. You'd like to cast it off, but you can't, because it's been etched into your heart, and nothing else can replace it. This is what "first impressions are last impressions," as it were, means. There are some bodies of knowledge that one would be better off not having studied at all. It's a liability to have learned them, and a nuisance. Knowledge encompasses many fields: education, law, literature, math, medicine, biology, and so on, all of which are derived from people's hands-on experience. These are forms of practical knowledge; people can't live without them, and they ought to study them. But there are some forms of knowledge that are poisonous to mankind—they're satanic poisons, they come from Satan. Take the social sciences, for instance, whose teachings include such things as atheism, materialism, and evolutionism, as well as Confucianism, communism, and feudal superstitions: These are all negative forms of knowledge that come from Satan, and the main purpose they serve is that of infesting, corroding, and twisting human thought, binding and controlling people's thinking, toward the end of corrupting, harming, and destroying people. Passing on the family name, for example, and filial piety, and glorifying one's family, and the formula that runs, "Cultivate oneself, put one's family in order, govern the nation, and bring peace to all"—all these are the teachings of traditional culture. And beyond these are the various theological theories, current in civil society, of Buddhism, Taoism, and modern religion. These, too, fall within the scope of knowledge. Some people, for instance, have served as pastors or preachers, or they've studied theology. What comes of having acquired such knowledge? Is it a blessing or a curse? (A curse.) How does it come to be a curse? If such people don't talk, then so be it—but when they open their mouths, religious doctrine comes out. They're always trying to preach spiritual doctrine; they instill in people the hypocritical ways of the Pharisees, rather than letting them understand the truth. Theological knowledge is primarily about theological theory. What's the most notable feature of theological theory? It instills things in people that they hold to be spiritual, and once people have taken in such pseudo-spiritual stuff, it's their first and last impression. Even if you've listened to the words that God expresses, you won't be able to understand them

at that moment, and you will be governed by the knowledge and theories of the Pharisees. This is a very dangerous thing. Won't it be hard for a person like that to accept the truth? To sum up, if you live by doctrine and knowledge, and if you perform your duty and act in reliance on your gifts, you may be able to do a few good things, as they seem to others. But when you're living in a state like that, do you know it? Can you recognize that you're living by your knowledge? Can you feel what consequences living by knowledge can bring about? Don't you wind up with a hollow feeling in your heart, a sense that there's no significance to a life like that? And why is that, exactly? These questions should be cleared up. That's where we are on the issue of knowledge.

We've just discussed the issues of knowledge and gifts. There's one more issue: Many people have come from their initial belief in God to the present without ever knowing what the truth is, or how they should practice and pursue it. They've been living this whole time by a conviction, or by human notions and imaginings. To put it simply, they live by things they believe to be right. They go around obsessively upholding these things, and even take them to be the truth. They think that so long as they persist in their practice until the end, they'll be overcomers, and they'll survive onward. They believe in God by virtue of such a notion. They can suffer, and give up their families and careers, and let go of the things they love—and they go on to sum things up in a few rules, which they practice as though they were the truth. For example, when they see someone is having a hard time, or someone's family is going through a rough patch, they take it upon themselves to reach out and help them. They ask after them, care for them, and look after them. Where there's dirty or demanding work to be done, they'll proactively go and do it. Dirt and demands don't bother them. They're not picky. They don't argue with others in their dealings with them, and they try their best to reach amicable accord with any and everyone. They don't bicker with others, and they learn to be benevolent and tolerant of people, such that everyone who spends any time with them will say they're a good person and a true believer. When it comes to God, they do whatever He has them do and go wherever He has them go. They don't resist. What are they living by? (Zeal.) It's not just a simple form of zeal—they're living by a conviction that they hold to be right. Such people won't understand the truth even after years of believing in God, nor know what it is to practice the truth, or what it is to submit to God, or what it is to satisfy God, or what it is to seek the truth, or what the truth principles are. They won't know these things. They won't even know what an honest person is or how to be one. They believe, "All I have to do is live like this and keep on following. Whatever sermons God's house preaches, I'll hold fast to my ways of doing things; however God treats me, I won't give up my belief in Him or leave Him. I can perform whatever duty I'm asked to." They're under the impression that they can be saved by practicing like this. What a pity, though, that despite not having any big problem with their attitude, they understand no truths, even after hearing sermons for so many years. They don't understand the truth of submission or know how to practice it, they don't understand the truth of being an honest

person, or the truth of loyally performing one's duty, or what it means to be careless and perfunctory. They don't know whether they lie or are a deceitful person. Aren't such people to be pitied? (They are.) What do they live by? Might it be said that they're living by their naked, childlike heart? Why might it? Because, as they believe, "My heart is out there for the universe to see. It's not clear to people; they can't see it—but Heaven knows it." That's how "sincere" their heart is: No one can understand it, and it's out of reach to all. Why call this a naked, childlike heart? Because they have a mood of some sort, an emotion, and they use that personal emotion or wishful thinking of theirs to interpret what a believer in God should do and what it is to perform a duty. They also use such emotions to codify God's requirements. They believe, "God doesn't actually require that people do anything, nor that they have much skill or understand much truth. It's enough for someone to have a naked, childlike heart. It's so simple to believe in God—all you have to do is keep on acting on the strength of a naked, childlike heart." Yet their lies don't stop, nor their resistance, nor their rebelliousness, nor their notions, nor their betrayal. Whatever they do, they don't feel that it matters, but think, "I have a God-loving heart. No one can rupture my relationship with God, no one can dampen my love for God, and no one can impinge on my loyalty to God." What kind of mentality is this? An absurd one, no? It's absurd, and it's to be pitied. There's a state in the spirit of such a person parched, impoverished, and pitiful. Why "parched"? Because when they're faced with some simple thing—they've told a lie, say—they don't know it or realize it. They feel no self-reproach; they have no feeling of any sort. They've followed God up till now without rigorous criteria for measurement in anything they do. They don't know what sort of person they are, nor whether they're a deceitful person, or whether they've really been able to be an honest person, or whether they're able to submit to God's requirements. They know none of these things. They're as pitiful as that, and they're parched in their spirit. Why say they're parched in their spirit? Because they don't know what God requires of them, or why they believe in God, or what sort of person they should pursue being. They don't know what acts are senseless, or what acts violate the truth principles. They don't know what attitude to adopt with evil people and what attitude to adopt with good people; they don't know whom they should interact with or whom they should draw close to. When they get negative, they don't even know what states they've fallen into. That's what it is to be parched in spirit. Are you like this? (Yes.) I don't like it, to hear you say that, but that's the sort of state you're in. You're always emotional, and no one knows when that's going to change.

What is being emotional? We'll look at an example. Some people feel themselves to love God very much. In particular, they feel greatly honored and twice blessed for having been born in the last days, for having accepted this stage of God's work, and for being able to hear His words with their own ears and experience His work in person. Consequently, they think they ought to find some way to express their naked, childlike hearts. And how do they do that? Their emotions come to the surface, their ardor is fit to

burst forth, they get a bit irrational, and their emotions grow abnormal. And ugliness emerges from that. Back in mainland China, they were in an abhorrent environment for belief in God, and they lived lives of oppression. They had ardor then, and wished to shout out, "Almighty God, I love You!" But there was nowhere to do so—they couldn't, for fear of being arrested. Now they're abroad and are free to believe; they finally have a place to give vent to their naked, childlike heart. They need to express how much they love God. So, they go out into the streets and find a place without many people around, where they'll shout as they wish. Before they can, though, they feel as though they don't have the confidence to proceed. They look at the scene around them, and their shout doesn't come to them. What's going through their mind? "This won't do. It's not enough just to have a naked, childlike heart. I don't have a God-loving heart yet. No wonder I've got nothing to shout." And so, saddened and in pain, they go home and pray in tears to God, "Oh God, I didn't dare shout 'I love You' back when I was in a setting that didn't allow it. Now, I'm in a setting that allows it, but I still don't have the confidence. My shout won't come. It seems my stature and my confidence are just too paltry. I don't have the life." From then on, they pray about this issue, and make preparations, and apply themselves to it. They often read God's words and are moved to tears by them, and those emotions and enthusiasm of theirs brew and accumulate in their heart. This goes on until one day, they feel full enough of emotion that they could go to a public square with a several-thousand-person capacity and shout "I love You, Almighty God" in front of the crowd—yet when they go to the square and see all the people there, their shout doesn't come. Maybe they still haven't shouted it out, even now. But whether they have or not, what would it mean? Is it practicing the truth to shout like that? Is it testimony to God? (No.) So, why are they set on shouting that out? They hold the belief that that shout of theirs would be stronger and more effective than any other method of spreading God's words and testifying to God. That's what it means to be a person with a naked, childlike heart. Is it a good thing or a bad thing for a person to have such emotions? Is it normal or abnormal? Can it be classified as within the ambit of normal humanity? (No.) Why not? What is God's goal in having people perform duties and in having them understand and practice the truth? Is it to heighten people's emotion of love for Him or their emotion in performing their duty? (No.) Do you have such emotions sometimes, or maybe often? (Yes.) When you do, do you feel that they come on suddenly and abnormally, or that they're hard to suppress? You must restrain them, as hard to suppress as they are. All else aside, these are merely emotions, not the achievements that come after people understand and practice the truth, or after they've followed God's way. They're an abnormal state. Can this abnormal state be classed under radical obstinance, then? That varies by case. There are different degrees; some can be classed under radical obstinance, and some rise to the level of absurdity. It's normal for someone to pour forth a bit of this mood on occasion. So, what manifestations of it are abnormal, then? Doing something out of insuppressible emotion. When one lives their

every day and scrambles around for that thing's sake, reading God's words and spreading the gospel for its sake, too, and performing any and all duties for its sake when everything revolves around that thing, and it becomes the value and significance of their existence and life—that spells trouble. That person's goal and direction get skewed. There's an ugliness to people who live by their naked, childlike hearts. There's something obstinate about them, and they have abnormal emotions. If someone lives by these things and often lives in such a state, can they understand the truth? (No.) If they can't understand the truth, what's their frame of mind when they listen to sermons? What intention do they have in reading God's words? Can one who's always believing in God with a naked, childlike heart and religious ceremony understand and gain the truth? (No.) Why not? All that they do isn't based in the truth, but in religious theory and in notions and imaginings. It isn't about pursuing and practicing the truth, either. They don't care at all about what the truth really is or what God's words say. They don't care about that, as if all one needed to believe in God was a naked, childlike heart, as if all they had to do was handle things and put forth effort in church. It's that simple to them. They don't get what it is to understand and practice the truth, nor what to pursue in order to be saved. They may think about these things sometimes, but they just can't work them out. The whole time, they're thinking, "As long as I have zeal, reach a heightened level of emotion, and can persevere to the end, I may just be saved," and consequently, carried away by their heightened emotions, they do nothing but foolish things, things that go against the truth principles. In the end, they are revealed and cast out. It seems heightened emotions aren't such a great thing, after all.

There's another fairly egregious state in living by a naked, childlike heart, and that's that some people always rely on enthusiasm to believe in God. The fire in their hearts never goes out; they think all they need to believe in God is a naked, childlike heart. "I don't need to understand the truth, I don't need to reflect on myself, and I don't need to come before God to confess my sins and repent—and I certainly don't need to accept any judgment and chastisement, pruning and being dealt with, or censure and criticism from anyone" they think. "I don't need those things. All I need is a naked, childlike heart." This is the principle of their belief in God. They think, "I don't have to accept judgment and chastisement. It's enough for me just to feel good about myself. I believe that God's certain to be happy with my doing that. If I'm happy, God's happy—that's all there is to it. I'll be saved if I believe in God like that." Isn't this a terribly naive way of thinking? You used to be in a state like that, didn't you? (Yes.) If you live to the end in a state like that, incapable of any reformation, then it's fair to say that you don't understand the least bit of the truth. The truth has no bearing on you. You don't know the goal or significance of God's salvation of man, and you don't understand what belief in God is about. What's the difference between faith in God and belief in religion? Everyone conceives of believing in religion being because that person lacks a livelihood, that they might have difficulties at home. Otherwise, it's that they want to find something to lean on, to find

spiritual sustenance. Belief in religion is often nothing more than getting people to be good, benevolent, help others, be kind to others, do more good deeds to accumulate virtue, not commit murder or arson, not break the law or commit crimes, not do bad things, not hit people or curse at them, not steal or rob, and not cheat or swindle. This is the concept of "belief in religion" that exists in everyone's minds. How much of the concept of belief in religion exists within your hearts today? Are those things which are associated with belief in religion in line with the truth? Where, exactly, do they come from? Do you know? If you believe in God with a heart that harbors belief in religion, what will the result be? Is this the right way to believe in God? Is there a difference between the state of believing in religion and the state of having faith in God? What is the difference between belief in religion and faith in God? When you first started believing in God, you may have felt that believing in religion and having faith in God were the same thing. But today, after believing in God for several years, just what do you think having faith really is? Is there any difference from belief in religion? Belief in religion means following some religious rituals in order to bring happiness and comfort to one's spirit. It doesn't relate to questions of what path people walk or how they live their lives. There is no change in your inner world; you are still you, and your nature essence remains the same. You have not accepted the truths that come from God and made them your life, but have merely done some good deeds or followed ceremony and rules. You have merely engaged in some activities related to belief in religion—just this, that's all. So what does faith in God refer to? It means a change in how you live, it means that there has already been a change in the value of your existence and your goals in life. You originally lived for things such as honoring your ancestors, standing out from the crowd, having a good life, and striving for fame and fortune. Today, you have abandoned those things. You no longer follow Satan, but you wish to forsake it, to forsake this evil trend. You are following God, what you accept is the truth, and the path you walk is that of pursuing the truth. Your life's direction has completely changed. After believing in God, you are approaching life differently, having a different way of life, following the Creator, accepting and submitting to the Creator's rule and arrangements, accepting the Creator's salvation, and ultimately becoming a true created being. Isn't this changing your way of life? It is the complete opposite of your previous pursuit, way of life, and the motivations and significance behind all you did—they're entirely at odds, not even in the same ballpark. We'll end there on the difference between faith in God and belief in religion. Can you see in yourselves the state of having a "naked, childlike heart" we'd been talking about? (Yes.) So, are you living by a naked, childlike heart most of the time, or do you just have that state on occasion? If it's occasional, that proves that you've cast off that state already and begun to pursue the truth, that you've begun to emerge from that state of affairs; if you're still living by a naked, childlike heart a majority of the time and don't know how to live by God's words, by the truth, nor how to cast off the restraints of a naked, childlike heart and emerge from that state, that proves that you're not living

before God, that you don't yet know what the truth is or how to seek it. Is that a big distinction? (Yes.) If you go on living that way, without understanding the truth in the least, you're in danger—you'll have to be cast out, sooner or later. As to how that naked, childlike heart comes into being, you'll have to seek the truth, analyze the state, and change that state. Why one would have that naked, childlike heart; what consequences will come of relying on fervor to believe in God; whether you can gain the truth by believing in God like that; whether it will bolster your faith in God—you must be clear at heart on these questions. This requires you to hold yourself up for comparison, to reflect, and to seek the resolution.

One sort of person is enthusiastic at heart in their belief in God. Any duty is fine for them, and so is a bit of hardship, but their temperament is unstable—they're emotional and capricious, inconsistent. They act by their mood alone. When they're happy, they do the job they're tasked with well, and they get along well with whomever they're partnered with and whomever they associate with. They're willing to take on more of the duty, too whatever duty they're performing, they have a sense of responsibility for it. That's how they act when they're in a good state. There may be a reason that they're in a good state: Maybe they were praised for doing a good job with their duty, and won the group's esteem and approval. Or, maybe lots of people appreciate the work they produced, so they're puffed up like a balloon that gets fuller with every puff of praise. And so, they go on performing the same duty each day, yet all the while, they never grasp God's will or seek the truth principles. They're always acting on the strength of their experience. Is experience the truth? Is it reliable to act on experience? Does it accord with the truth principles? Acting on experience doesn't accord with the principles; there will necessarily be times when it fails. So, a day comes when they don't perform their duty well. Many things go wrong, and they're dealt with. The group is unsatisfied with them. They get negative then: "I'm not performing this duty anymore. I do it badly. You're all better than I am. It's me who's no good. Whoever's willing to do it, go ahead!" Someone fellowships with them about the truth, but it doesn't get through to them, and they don't understand, saying: "What's there to fellowship about in this? I don't care if it is the truth or not—I'll do my duty when I'm happy and won't when I'm not. Why make it so complicated? I'm not doing it now; I'll wait for a day when I'm happy." This is how they are, consistently. Whether in performing their duty; reading God's words, or listening to sermons and attending gatherings; or in their interactions with others—in everything that bears on any aspect of their life, what they pour forth is cloudy one moment and sunny the next, elevated one moment and depressed the next, cold one moment and hot the next, negative one moment and positive the next. In brief, their state, good or bad, is always quite pronounced. You can see it at a glance. They're inconsistent in everything they do, just giving themselves over to their temperament. When they're happy, they do a better job, and when they're not, they're shoddy—they may even stop doing the thing and call it quits. Whatever they're doing, they must do it according to their mood, according to the environment, according to their demands. They have no will at all to undergo hardship; they're pampered and spoiled, hysterical, impervious to reason, and they do nothing to curb it. No one's allowed to offend them; whoever does is a target for their temper, which comes on like a storm—and right after it passes, they're negative and emotionally downcast. What's more, they do everything based on their preferences. "If I like this job, I'll do it; if I don't, I won't, and never will. Whichever of you is willing can do it. That has nothing to do with me." What kind of person is this? When they're happy and their state is good, they're worked up at heart and say they want to love God. They're so worked up that they cry, hot tears streaming down their face, loudly sobbing. Is theirs a heart that truly loves God? The state of loving God at heart is a normal one, but to look at their disposition, behaviors, and outpourings, you'd think they were a child of ten or so years. This disposition of theirs, their way of living, is capriciousness. They're inconsistent, undevoted, irresponsible, and feckless in everything they do. They never undergo hardship and are unwilling to take on responsibility. When they're happy, they're fine doing anything; a bit of hardship is fine, and if their interests suffer a blow, that's fine, too. But if they're unhappy, they won't do anything. What sort of person are they? Is a state like that normal? (No.) This issue goes beyond that of an abnormal state—it's a manifestation of extreme capriciousness, extreme foolishness and ignorance, extreme childishness. What's the problem with capriciousness? Some may say, "It's an instability of temperament. They're too young and have been through too little hardship, and their personality isn't set yet, so there's often capriciousness in their behavior." The fact is that capriciousness doesn't care about age: Forty-somethings and septuagenarians are capricious at times, too. How's this to be explained? Capriciousness is in fact a problem in one's disposition, and an extremely serious one, at that! If they're performing an important duty, it may delay that duty and the work's progress, incurring losses to the interests of God's house; and with ordinary duties, too, it affects those duties at times, and hinders things. There's nothing about it that benefits others, themselves, or the work of the church. The little tasks they do and prices they pay come at a net loss. Particularly capricious people are unfit to perform duties in God's house, and there are many such people. Capriciousness is the most common manifestation among corrupt dispositions. Practically every person has such a disposition. And what is that disposition? Naturally, every corrupt disposition is one variety of Satan's dispositions, and capriciousness is a corrupt disposition. In mild terms, it's not loving or accepting the truth; in weightier terms, it's being sick of the truth and hating it. Can capricious people submit to God? Certainly not. They can momentarily, when they're happy and profiting, but when they're unhappy and not profiting, they fly into a rage and dare to resist and betray Him. They'll say to themselves, "I don't care whether it is the truth or not—what matters is that I'm happy, that I'm content. If I'm unhappy, nothing anyone says will help! What does the truth count for? What does God count for? I'm the boss!" What kind of corrupt disposition is this? (Hating the truth.) It's a disposition that hates the truth, one that's sick of it. Is there an

element of arrogance and conceit to it? An element of intransigence? (Yes.) There's another egregious state here. When they're in a good mood, they're nice to everyone and responsible in performing their duty; people think they're a good, obedient person, one who's willing to pay a price, who really loves the truth. But as soon as they get negative, they'll clock out, complain, and even be impervious to reason. Here, their vicious side emerges. No one's allowed to reproach them. They'll even say, "I understand every truth, I just don't practice it. It'll do for me just to be at ease with myself!" What disposition is this? (Viciousness.) These evil people aren't just ready to fight back against anyone who might deal with them, they'd even hurt them and harm them, like an evil demon. No one would dare mess with them. Is this not highly capricious and vicious of them? Is this a youth-related problem? Would they not be capricious if they were older? Would they be more thoughtful and sensible if they were older? No. This isn't a matter of their personality or their age. There's a deep-rooted corrupt disposition hiding in there. They're governed by a corrupt disposition, and it's by a corrupt disposition that they live. Is there obedience in someone who lives in a corrupt disposition? Can they seek the truth? Is there a part of them that loves the truth? (No.) No, there's none of those. Have all of you had a capricious state? (Yes.) Would you feel it was a problem if we didn't fellowship about it? (We wouldn't.) Now, having fellowshiped about it, do you feel it's quite a serious problem? (Yes.) Some occasional capriciousness arises from objective causes. That's not a dispositional problem. All dispositional problems, and all outpourings of a corrupt disposition in one's actions, will yield negative consequences. Here's an example of an objective cause: Say someone has a terrible stomachache today. They're in such pain that they barely have the strength to speak. They just want to lie down for a while. Just then, someone comes along and has a few words with them, and their tone in responding is a bit harsh. Is this a problem with their disposition? No, it's not. They're only being like that because they're sick and in pain. If that were the sort of person they were at normal times, one who spoke in that way, that would be a dispositional problem. In this case, there's a bad tone to their speech because their pain has passed a certain threshold. That's a normal thing to happen. If there's an objective cause, and everyone acknowledges that speaking or acting in such a way is pardonable and reasonable, given the circumstances, and that it's just human nature, then it's a behavior and outpouring of normal humanity. Take the example of someone who lost a relative and begins crying in grief. That's guite normal. Yet there are people who would pass judgment on them and say, "This person is sentimental. They've believed in God for all these years but still can't let go of their affection for their family. They even cry when a relative of theirs dies. How foolish!" Then, it happens that when the speaker's mother dies, they cry harder than anyone. How should one view this? You can't blindly apply rules or make generalizations about it—some things have objective causes, and they're behaviors and outpourings of normal humanity. What the behaviors and outpourings of normal humanity are, and what they aren't—that varies with the circumstances. Whatever mention is made of what one lives by, what's being said touches, in one regard, on problems in people's dispositions, and in the other regard, it's about problems in people's viewpoints, their modes of pursuit, and their paths of pursuit. It's not at all a question of their temper or personality, or of their outward ways of doing things.

There's another sort of state, and that's living by philosophies for dealing with the world. Most people like to pursue fame, fortune, and status in their belief in God, without focusing on pursuing the truth. So long as someone has a bit of caliber and a few ideas, they possess a set of Satan's philosophies and rules for living. They each have their own "tricks up their sleeve" regarding how to live happily, how to live in a way that distinguishes them and brings honor to their family name, and wins everyone's acclaim. What tricks are those? They're philosophies of "supremacy" for dealing with the world. Some people may find that funny to hear: "Supremacy" and "philosophies for dealing with the world" are phrases that don't belong together. They're a strange pairing. So, why is the word "supremacy" used here? In general, someone with a philosophy for dealing with the world believes that in order to live, they need to be equipped with some rules for existence, that is, some secrets for survival. They think that's the only way to achieve their goals in life. They hold these rules for existence, which are philosophies for dealing with the world, as their highest tenets, just like those mottos that people often say. They uphold and stick to their philosophy for dealing with the world as if it were the truth, without excluding even God's chosen people from this treatment. They think, "All humans put their pants on one leg at a time. You believe in God, don't you? You follow the principles, don't you? You understand the truth, don't you? Well then, I have a philosophy for dealing with the world to handle you. You're meticulous, right? You go by the truth principles, right? Well, I don't understand the truth principles, and I can still make you well disposed toward me and keep you running in circles. I'll keep you all in my orbit; you'll say I'm a good person and won't say anything bad about me behind my back. I'll even pass judgment on you when you're not around, and do nasty things to you, and betray you—and you'll be none the wiser." That's a person who lives by philosophies for dealing with the world. What's inside those philosophies for dealing with the world? Subterfuge, deception, and tactics, as well as approaches and methods. For instance, when they see someone with status, someone who could be of use, they're very polite, bowing and scraping and singing their praises. With those who they think have little to offer, and aren't as good as them, they always speak condescendingly and look down on them, which makes those people feel that they're superior and must always be looked up to. In their inner world, they have a system for toying with and manipulating people and a way for how they ought to treat each sort of person. When they encounter someone, they know at a glance what sort of person they are, and how they should deal with them and associate with them. Their mind comes up with the formula right away. They're sophisticated and practiced at it. They don't need to think about implementing these philosophies—they don't need preliminary sketches or anyone's instruction. They

have their own methods. Some of those, they thought up themselves; some, they learned from others, or watched in others, or gained from others' influence. It may be that no one told them about those methods, but they can infer the ins and outs, and so they learn their philosophies for dealing with the world, techniques, approaches and methods, schemes, and calculations. Do people who live by these things have the truth? Can they live by the truth? (No.) They cannot. So, what impact do they have on other people? Others are often deceived and hoodwinked by them, used and toyed with by them, and so on. These philosophies for dealing with the world aren't necessarily the sole purview of intellectuals, or of some group of people—the fact is that they're present in everyone.

In what other ways do satanic philosophies manifest? Some people are great talkers. They coax happiness and satisfaction out of people, who come away soothed for having heard them speak, but they do no practical work at all. What sort of person is this? One who manipulates people with pretty words. Some leaders and workers work for a while, then think to themselves, "Does the Above understand me? Does God know of me? I need to report a few problems so that the Above will know I'm working. If the Above sees that the problems I report are quite real and substantive, that they're key issues, He perhaps holds me in esteem, seeing that I can do practical work." And so, they find a chance to mention problems. They're justified in mentioning problems, that's common sense, and the work requires it. But this shouldn't be tainted with their personal intent. Can you see the intent this person has in reporting these issues? What's really the problem with this intent they have? This question calls for thought and discernment. If they were mentioning the issues in order to perform their duty well and please God, that would be justified; it would mean that they were a responsible person, one who did practical work. Yet there are currently some leaders and workers who don't do practical work, but are opportunistic and cut corners, who lie to their superiors and hide things from those beneath them. Still, they'd like to be smooth and slick, and satisfy everyone. By practicing in this way, are they not living by satanic philosophies? If so, how should the problem be resolved? What truths are to be sought, how is it to be known and discerned—these things must be made clear before the problem of their corrupt intent can be resolved. Here's another example. Two people are paired up to perform a duty. They're going to go to a church in another area to handle a problem there. The living conditions there are relatively poor, public security isn't great, and it's a bit of a risky place. One of them says, "The people in that church don't like me. Even if I went, there's no guarantee that I could resolve the problem there. They all like you, though. It'd be productive for you to go resolve the problem." The other finds this to be true and heads off. All else aside, is there not a problem with the one who found reasons and excuses not to go? Whether their excuses and reasons are valid or not, are they practicing the truth in this? Are they thinking of their brothers and sisters? No; they're lying. They're using pretty words to accomplish their own ends. Is this not a technique? If you think like

this and act like this, you haven't forsaken the flesh. You're still living by satanic philosophies. But what if you could forsake yourself and didn't live by satanic philosophies? You initially wouldn't want to go to that church to handle its problems, but you'd mull it over: "That's not right. The fact that I'd think like that means I'm a bad person, that I'm immoral. I've got to take what I said back, as fast as I can. I have to apologize to him and be open about the corruption I revealed. I must go to that place today, even if it means I'll die there." It's not actually a sure thing that you'll die there. Since when does death come so easily? Life and death are preordained by God. All in all, in such a case, you need to have resolve and the ability to forsake yourself. Only then will you be able to live by the truth. I'll give you another example. Two people are paired up to perform a duty. They're both afraid of taking responsibility for it, so it becomes a battle of wits. One says, "You go take care of this." The other says, "It'd be better for you to handle it. I'm of worse caliber than you." What they're really thinking is: "There'll be no reward for doing this thing well, and if it's done poorly, I'll be dealt with. I'm not going—I'm not that dumb! I know what you're up to. Quit trying to get me to go." What comes in the end of their back-and-forth? Neither of them goes, and the work is delayed as a result. Is that not immoral? (It is.) Isn't delaying the work a serious consequence? It's a bad result. So, what is it that these two are living by? They're both living by satanic philosophies; they're ruled over and bound up by satanic philosophies and their own trickery. They've failed to practice the truth, and as such, their performance of their duty isn't up to standard. It's careless and perfunctory, and there's no testimony at all in it. Say two people are paired up to perform a duty. One of them tries to take a dominant position in everything and always wants to have the last word, and the other may think, "They're the tough one; they like taking the lead. Well, they can take the lead in everything, and when something goes wrong, it'll be them who get pruned and dealt with. 'The bird that sticks its neck out is the one that gets shot'! I won't stick out, then. It just so happens that I'm of poor caliber, and I don't like to be bothered with stuff. They love taking the lead, right? Well, if there's something to do, I'll leave it to them!" A person who'd say such things enjoys being a people-pleaser, a follower. What do you make of their way of performing a duty? What is it they're living by? (Philosophies for dealing with the world.) They're thinking something else, too. "Won't they get mad at me if I steal their thunder? Won't there be discord between the two of us going forward? If this were to affect our relationship, we'd have a tough time getting along. I'll be better off if I let them have their way." Is this not a philosophy for dealing with the world? The way they're living saves them trouble. It enables them to avoid taking responsibility. They'll follow along in whatever they're made to do, without having to take the lead or stick out, and without having to think about any problems. Everything's being covered by someone else, so they won't tire themselves out. Their willingness to be a follower proves that they have no sense of responsibility. They're living by philosophies for dealing with the world. They don't accept the truth or uphold the principles. That's not harmonious cooperation—it's

being a follower, a people-pleaser. Why is that not cooperation? Because they don't live up to their responsibility in anything. They don't act with all their heart or all their mind, and it may be that they don't act with all their strength, either. That's why I say they're living by philosophies for dealing with the world, rather than by the truth. Here's another example: Someone does a bad thing while performing their duty, something that incurs a loss to the interests of God's house. You see it, but you think to yourself, "That's none of my business. It didn't hurt my interests. And besides, I'm not the one responsible. What am I doing, sticking my nose into other people's business? Someone else can go take care of it, whoever's willing to. All I have to do is stay on top of my own work. It's got nothing to do with me if others do bad things. I don't care if I see it; I don't care if they've gone astray; and if there's a loss to the church's work, that has nothing to do with me." Is this not a philosophy for dealing with the world? (It is.) Are this person's intentions good? (No.) They're living by satanic philosophies. Some people do this occasionally in some matter; others do it frequently, without ever seeking the truth or reflecting on themselves, and without resolving their corrupt dispositions. These two sorts of people are in different situations. But regardless of whether it's done in isolated incidents or in all matters, it touches on the problem of a corrupt disposition. It's not a simple issue with one's methods—it's living one's life by satanic philosophies. What other philosophies for dealing with the world do people commonly see and come into contact with? (Bribing others with petty favors, catering to others' preferences, praising people, and pandering to them.) Catering to others' preferences is one technique, one sort of philosophy for dealing with the world. What else? (Not speaking up directly after seeing someone do something that violates the principles, for fear of hurting their feelings.) Being indirect in speech, always circling the issue, always picking pleasant words that don't involve the principles or the essential problem—this is another sort of philosophy for dealing with the world. Any others? (Flattering and ingratiating oneself to anyone with status.) That's currying favor, and it's also a sort of philosophy for dealing with the world. There are people who, by their nature, are always looking to manipulate and take advantage of others. They're particularly treacherous. There are people who are smooth and slick everywhere they go. What they say depends on whom they're saying it to. Their minds are very quick to react: They know how to handle a person from the first time they lock eyes. Such people are extremely cunning; they can't live by the truth. In what other ways do philosophies for dealing with the world manifest? (Not daring to speak up after seeing a problem for fear of taking the blame if it turns out to be a mistake, watching what others are saying and doing, and not expressing a view until the majority has already spoken.) People tend to go along with the flow, thinking that the law cannot be enforced when everyone is an offender. What sort of problem is that? What sort of disposition? Isn't it a deceitful disposition? Not daring to uphold the truth principles because you always want to be a people-pleaser and are afraid of causing offense, yet also fearing that you'll be exposed and cast out for not practicing the truth—that's quite a dilemma! That's the pitiful plight of people-pleasers. When people don't practice the truth, such are the ugly conditions they live out; all of them bear the demonic likeness of Satan. Some of these people are insidious, some are treacherous, some are despicable, some are vile, some are lowly, and others are pitiful. Are you living by satanic philosophies? Flattering anyone who's a leader while ignoring leaders who have been replaced and cast out; ingratiating yourself to anyone chosen as a leader, no matter who they are; saying all kinds of nauseating things, "My goodness, you're pretty, and so regular of build—the very image of beauty. You've got the speaking voice of a newscaster and the singing voice of a lark," looking for ways to curry their favor; flattering them every chance you get; bribing them with petty favors; generally watching to see what they do and say, and thinking up ways to satisfy them when you see they like something. Are these tactics that you have? (Yes. Sometimes I see that a leader or worker has some problems or shortcomings, yet I don't dare say anything, for fear that they'll blame me and be badly disposed toward me.) That's a lack of principles. Do you know, then, whether you've identified those problems correctly and whether it would benefit the work of the church for you to speak up about them? (A bit.) You know a bit—so what must you do in order to be aligned with the truth principles? If you are sure that you have found a problem, and you understand in your heart that this problem ought to be solved, otherwise it will delay the work, yet you are not able to adhere to the principles, and you're afraid of offending other people, what problem is at play? Why would you be afraid to adhere to the principles? This is an issue of a serious nature, and it touches on whether you love the truth and whether you have a sense of righteousness. You should give voice to your opinion, even if you do not know if it is correct. If you have an opinion or idea, you should say it, and let the others assess it. There will be benefits for you in doing so, and it will go some way toward solving the problem. If you think to yourself, "I'm not getting involved. If what I say is right, I won't get the credit, and if it's wrong, I'll be dealt with. It's not worth it," is that not selfish and contemptible of you? People are always considering their own interests, and unable to practice the truth. That is the most difficult thing about people. Do all of you not have a great many such philosophies for dealing with the world and schemes inside you? There are quite a few items of Satan's philosophies in every person, and they have long since been overrun by them. It is no wonder, then, that people listen to sermons for years without understanding the truth, and that their entry into the truth reality is slow, and their stature remains always so small. The reason is that such corrupted things are hindering and disturbing them. By what do people live when they need to practice the truth? They live by these corrupt dispositions, by notions, imaginings, and philosophies for dealing with the world, as well as by gifts. Living by these things, it is very hard for people to come before God. Why is that? Their load is too great and their yoke too heavy. Man's living by these things is so far divided from the truth. These things keep you from understanding the truth and from practicing the truth. If you do not understand the truth, will your faith in God increase? (No.) Your faith in God will certainly not increase, let alone your knowledge of Him. This is a very lamentable and scary thing.

What people live by has to do with their views on things, as well as with their dispositions. Some people are always striving toward their dreams and desires. Those are people with dreams. Some live always by their desires. What do their desires include? There's the desire to do work and to make themselves known, and there's the desire to show themselves off. As an example, there are those who like status. Without status, they won't believe in God; without status, they're not of a mind to do anything, and believing in God is boring to them, too. They live by their desire to pursue status, and they get through their days, one after the next, dominated by this desire. Whatever status they may have is quite precious to them. Nothing they do is for anything other than status: maintaining their status, shoring up their status, expanding their jurisdiction all they do, in every way, is about this desire of theirs. They're living by desire. There are others who lead pitiful lives in the world. They're guileless people who always get bullied, who come from bad homes, from a poor social environment, with no one to depend on. They're alone and uncared for, until they come to believe in God, at which point they feel they've finally found a pillar of support. They have an aspiration, and they're driven by it in their belief in God. Their aspiration has never changed, even up to the present. They think, "Believing in God, I live with dignity and strength of character; believing in God, I can rise head and shoulders above others, and live a life that's superior to others'. When I've gone to heaven, you'll all have to hold me in esteem. No one will look down on me anymore." This wish, this hope of theirs is very hollow and indistinct. They feel they were living such a wretched life in the world, because of their family's circumstances or some other reason. Living in God's house, they have something to rely on. The brothers and sisters don't bully them. They're a wretch no longer; they have a pillar of support. What's more, their greatest hope is that they may gain a wonderful destination for themselves after they die, or in this life, where they'll be able to hold their head up high. That's their goal. They live by this aspiration, and everywhere, in all things, they use this thought, this wish, as their motivation. It's guite hard for them to live by the truth. Such people live pitifully. There are others who have the desire to show themselves off or make themselves known. Because of that, they very much like living within a group, doing this and that to make others in the group think highly of them, which satisfies their vanity. They believe, "I may not be a leader, but so long as I can put my talents on display for the group and seem to shine with glamor, enhaloed, it's worth it for me to believe in God. That's what I live for; it's no worse than being in the world." So, that's what they live for from then on. They live all their days and years like that, without any change to their original intention. Is this living by the truth? Certainly not. They're living by dreams and desires, the same as unbelievers. This is a problem that has to do with one's views on things, as well as with corrupt dispositions. If this problem goes unresolved, there's no way to understand or practice the truth, and it's quite hard to live by the truth then.

There are also some women who live by their looks, who are always thinking themselves pretty, thinking that wherever they go, everyone likes them, regards them

highly, and approves of them. Wherever they go, they hear people's complimentary language toward them and see people's smiling faces directed at them. They're guite pleased with themselves, and quite confident, living like that. So, they believe that living as they do gives them capital, that there's much value in their living—that a lot of people appreciate them, at least. Aren't there also men who are involved in living by their looks? Say you're handsome, and in your talk with your sisters, you're witty, dashing, and romantic. You're guite pleased with yourself, with everyone thinking highly of you and in your orbit. "It's not as if I'm trying to date anyone. I'm just living like this, and it's lovely! Practicing the truth—how dull!" There are others who live off some sort of capital, and to have capital, they must of course have a real thing of some sort. What real things might those be? Some people, for instance, feel they came from the womb believing in God. They've believed in God for fifty years or more, and that's their capital. When they see a brother or sister, they ask, "How many years have you believed in God for?" "Five years," the other says. They've believed in God for ten times longer than this person, and seeing that, they think to themselves, "Have you believed in God for anywhere close to as many years as I have? You're so young. You'd better behave yourself—you've got a long way to go!" This is them living off their capital. What other sorts of capital are there? Some people have served as leaders and workers at all levels. They've been out for a long time, doing work and running around and going among the churches, and they've got lots of experience. They're fairly familiar with the work arrangements of the Above, as well as with the various sorts of people and areas of work in the church. So, they believe, "I'm a veteran leader with a veteran's capital. I've been working for a long time, and I have experience. What do you all know? You're children. How many days have you worked? You're so green. You don't know anything. Yeah, you listen to me, that's right!" And so, they go on preaching all day, without anything practical in it—it's all words and doctrines. They'll make excuses, though: "I'm in a bad mood today. There's an antichrist causing disruption and disturbance, and it's gotten to me. I'll preach properly next time." That shows their true colors, doesn't it? They're living on their veteran's capital, and immensely self-satisfied, no less. Truly, how disgusting, how sickening! That's one sort of capital. There are others who have been imprisoned for believing in God, or have had some other exceptional experience, or have performed exceptional duties. They've suffered, and that, too, serves them as a sort of capital. Why are people always living off their capital? There's a problem in this: They believe that such capital is their life. As long as they're living off their capital, they're able to admire and revel in themselves often, and use that capital to instruct and influence others, which is handy in winning their praise. They believe that with their capital as a foundation, as long as they pursue a bit of truth, or do their duty well and have some good deeds under their belt, then they, like Paul, may have a crown of righteousness in store for them. Certainly, they'll survive; certainly, they'll come to a good destination. Living off their capital, they're often living in a self-pleased, immensely self-satisfied, contentedly complacent state. They feel that

God is pleased with their capital, that He delights in them, that He'll allow them to remain unto the end. Isn't this living off capital? They pour forth this mindset at every turn. In the things they pour forth, in the things they live by, and in the things they preach to others at every chance they get, what's on their mind is clear to see. There are others who have gotten special grace or care from God, something no one else has—just them. So, they think that they're special, that they're different from all the rest. They say, "Your belief in God is different from mine. God begins by giving you a lot of grace and leading you. Then, once you've slowly come to understand a few truths, God deals with you and prunes you, judges and chastises you. That's what it's like for all of you. It's different for me: God gives me special grace. He treats me with special favor, and that special favor is my capital—it's my voucher and my ticket into the kingdom." What feeling do you get when you hear them say these things? Do they have knowledge of God's work? Do they have knowledge of themselves? None at all. It's fair to say that they don't understand the truth, and that they believe they can be saved without having to pursue the truth, or to seek the truth, or to accept judgment and chastisement. Which people are they, who have states like this? They're those few who have seen some visions, who've received some special protection and escaped calamity. Or, they've died and come back to life, and have some special testimony or experience. They take these things as their life, as the basis for their living, and use them as a substitute for practicing the truth. Moreover, they take these things to be signs and standards of salvation. That's capital. Do you have such things? You may not have this sort of special experience, but if you've performed a particular duty for a long time and achieved results, you'll assume you have capital. Say you've performed the duty of a director for a long while, and produced several good works. That takes shape as capital for you. You may not have any yet because you haven't produced any works. Or, you may have filmed two movies that you think aren't bad, yet you don't yet dare regard them as your capital. You lack confidence in them; you feel you don't have enough experience or capital yet, so you're cautious, reserved, and subdued. You don't dare step on any toes, much less be cocky and parade around. Even so, you're immensely pleased with yourself and self-admiring at all times, and those are the things you live by. Is that not the pitiful plight of corrupt mankind?

Some people have very malevolent appearances. They're big, burly, and strong, and they're always looking to bully others. In speech, they're quite domineering and imperious; they're unyielding with everyone, whoever they are. So, people get a bit fearful when they see them, and treat them with deference, trying to ingratiate themselves. This makes them immensely proud. They feel that life's a breeze, and believe all this to be a talent of theirs—they think that no one would dare bully them, living as they do. If you want to stand firm in a crowd, you have to be self-reliant, self-empowered, and strong and tough—this is their tenet in life. In order to stand firm among others, without anyone daring to bully them or toy with them, nor anyone daring to cheat and exploit them, they boil things down to a tenet like this: "I need to be strong and tough

if I want to live well—the fiercer I am, the better. That way, no one anywhere will even think about bullying me." So, they live like this for a few years, and indeed, as it turns out, no one dares bully them. They've finally accomplished their goal. Whatever group they're in, they wear a serious expression, a poker face, playing up their gravitas and scowling in cool contempt. No one dares speak around them; children cry just to see them. Demons, reborn—that's what they are! Living by the fist—what disposition is that? It's a disposition of viciousness. Wherever they go, the first thing they do is learn how to maneuver and exploit people. They want to control people, too, and subdue them. They think of ways to give the what-for to anyone who disrespects them, and they look for chances to punish anyone who speaks impolitely to them with barbed words. Isn't it vicious to live by these things? Handling things with their fists, as they do, has some effect: Many people fear them, which clears a path for them. But can such people accept the truth, given that they live by impetuousness and a malicious disposition? Can they truly repent? That would be impossible, because they endorse satanic philosophies and the use of force. They live only by satanic philosophies and the use of force; they make everyone submit to them and fear them, so they can run wantonly amok, doing whatever they like. What worries them isn't having a bad reputation, but not having an evil one. That's their principle. Once they've accomplished their goal like this, they think, "I've managed to stand firm in God's house and among these groups. Everyone fears me; no one would dare mess with me. They're all deferential toward me." They believe that they've won. Is it really the case that no one would dare mess with them? Not daring to mess with them is external. How does everyone, deep in their hearts, view such people? No doubt about it: They're fed up with them, disgusted, hateful, recoiling, and avoidant. Would you be willing to have dealings with such a person? (No.) Why not? They'd always be thinking of ways to torment you. Would you be able to stand it? Sometimes, instead of threatening you with force, they'll employ some techniques to confuse you and then threaten you. Some people can't withstand the threat, so they beg for mercy and surrender to Satan. Evil people speak and act by any means necessary. The timid and fearful surrender to them, then follow them in speech and action. They're the evil person's accomplices, no? What will you do when you see such an evil person? First, don't be afraid. You must find a way to deal with them and expose them. You can also team up with brothers and sisters who truly believe in God to report them. Fear is useless—the more you fear them, the more they'll bully and harass you. Teaming up to report the evil person is the only way to make them fearful and ashamed. If you're too timid and lacking in wisdom, you're bound to be savaged by that evil person. How small people's faith is—how pitiful! What can an evil person really do to people, if they go all in? Would they dare swing their fists casually and beat someone to death? We're in a society of laws now. They wouldn't dare. Furthermore, the diabolically wicked are a small, isolated minority of people. If one should have the audacity to bully people and run roughshod over the church, all it would take is two or three people teaming up to

report and expose them. That would take care of them. Is that not so? If just a few of God's chosen people are of one mind and heart, they can easily take care of an evil person. You must believe that God is a righteous, almighty God, that He abhors evil people, and that He will bolster His chosen people. So long as someone has faith, they shouldn't fear an evil person—and with a bit of wisdom and strategy, if they can team up with others, the evil person will naturally relent. If you don't truly have faith in God, but fear evil people and believe they can take you in their clutches and command your fate, then you're done for. You'll have no testimony, nothing to offer, and you'll live a craven, squalid life. What's to be done in such a situation? Some people always live by their petty cunning, and think, "I don't know where God is, and I'm not sure whether the Above knows about this matter. If I make a report and the evil person finds out, won't they torment me all the more for it?" The more they think about it, the more scared they get, and they want to duck and cover under the table. Can someone who does that still practice the truth and uphold the principles? (No.) They're craven little people, are they not? This is how most of you are. Some time ago, there was an antichrist who tormented some people. Those people were craven enough to get themselves tormented. Is being tormented a good thing or a bad thing? It's a bad thing, from man's perspective: It means being wronged, being caused pain. But one can take a lesson from it and benefit from it, and that's not a bad thing—it's a good one. There are some people, though, who lack wisdom and are weak-kneed. When someone torments and bullies them, they don't resist, even though they're in the right. They know that person is a false leader, an antichrist, but they don't report him, nor do they dare refute and expose him. Craven trash! If someone can be constrained when it comes to such things, it shows that they're too small of stature and pitiful of faith: They don't know to rely on God, nor do they think to preserve the work of the church. They don't understand God's will. God's chosen people have the right to make a stand against evil people and antichrists. Doing so is approved of and blessed by God. Isn't it pitiful that you don't wage war against Satan and overcome it? That person is clearly an evildoer, a negative force; he's Satan the devil, a filthy, wicked spirit—yet you're being tormented by him. And it's not just you there are so many others being tormented, as well. Is that not cravenness? Why can't you join hands to do battle against him? How lacking in intelligence and wisdom you are. Find a few discerning people who understand the truth to analyze that person's behavior. Do this, and most of God's chosen people will be able to see things as they are and rise up. Won't the problem then be easy to resolve? When you next encounter such a thing, will you be able to rise up and do battle with the antichrists? (Yes.) I'd like to see how many antichrists you're able to handle and take care of. That's the testimony of overcomers. You say you're able to now, but will you be able to uphold the principles when it truly happens? You may again get so scared that you'll take cover under the table. The pitiful, lamentable figure they cut, those people who don't understand the truth when things befall them—it's a painful thing to see! It's so pitiful! They dare not say

anything when they're tormented, and the fear lingers in them afterward. They're scared out of their wits. How small of stature a person is, who can't even tell an evil person when they see one. They understand no truths at all. Aren't they pitiful? Evil people live by the fist; they live by oppressing people, bullying the good, and benefiting at others' expense; they live by their malicious natures and vicious dispositions, making others fear them, curry their favor, and pay tribute to them. They think it's a great thing to live like that. Are they not outlaws-in-chief? Are they not brigands and bandits? You're not evil people, but do you have such states? Don't you also live by such things? When some of you get paired with someone and see they're young, you think, "You don't understand anything. I can bully you, and you can't do a thing about it. I'm stronger than you and on higher ground; I'm bigger than you, and my fists hit harder—so, I can bully you." What's that living by? It's living by the fist; it's living and acting by a vicious disposition. When they see a guileless person, they bully them, and when they see a formidable person, they hide. They prey on the weak and fear the strong. Some evil people fear isolation when they see people are shunning them, so they pick a few guileless, craven people to engage with and make friends with. They thus grow their power, then put those guileless, craven people to use in tormenting good people, attacking people who pursue the truth, and tormenting everyone who's discontented or insubordinate with them. It's evident in this that an evil person has an intent and purpose in befriending a few guileless people. In summary, if you can't accept the truth or reflect on whether you're committing evil or doing good in your behaviors and actions, then no matter if you're a good person or a bad one, and no matter how many years you've believed in God, you won't be capable of true repentance. Maybe you're not someone with a vicious disposition—you're just living by satanic philosophies. You may not have done evil, or perhaps you have a few good deeds under your belt, but still, you're not living by the truth. You're living by things that have nothing to do with the truth. In summary, as long as you have a corrupt satanic disposition, then no matter how many years you've believed in God, you may be living by things that have nothing at all to do with the truth. These things may be tangible, or they may be intangible; you may be aware of them, or you may not be aware of them at all; they may come from the outside, or they may be things that have deep, solid roots in your disposition—in any case, none of these things is the truth. They all arise from corrupt mankind itself—or, to put it precisely, they have their origins in Satan. So, when people live by these satanic things, what kind of road are they on, exactly? Are they following God's way? Certainly not. If someone isn't practicing the truth in their actions and behaviors, then strictly speaking, they're not performing the duty of a created being. They may be performing a duty on the outside, but there's some distance between that and the standard for performing a duty, mainly in that it's adulterated with their intents and with transactionality. They may be performing a duty, but they're not faithful or principled, and their doing so certainly isn't yielding practical results. This goes to prove that in their performance of their duty, they've been doing a lot of things that have nothing

to do with the truth. None of those things touch on the truth principles; they're all things done according to that person's own imaginings and preferences. How could performing a duty in that way meet with God's approval?

We've been fellowshiping on these states in all their aspects. Can you now gauge what it is you live by? Whether in performing your duty or in your daily life, do you live by the truth a lot of the time? (No.) I'm always exposing you to your core in our fellowship, and you're feeling you've been living inglorious lives. You've lost your confidence; you're not so glamorous anymore. And there are a lot of things you're embarrassed to give voice to—you don't feel so justified anymore in being blessed or coming to a good destination in the future. What's to be done about that? Is it a good thing to expose you as you've been? (Yes.) What, then, is the purpose of exposing you to your core? People must have clear knowledge of the sorts of states they're living in, of which states they're living in; they must have clear knowledge of what road it is they're walking, of what their mode of living is, of what abnormal behaviors they have, of what improper things they do, of whether they can gain the truth and come before God, living as they do. These are the most important things. You may say, "I have a clear conscience about how I'm living. I've never felt unsettled or unhappy about it, and I've never felt hollow." But what comes of that? God's displeasure. You're not following His way. The road you're on isn't the true road of human life, the one that God points out for you—instead, you're off along a road that you, in your wishful thinking, have found with your imaginings. Though you've been bustling happily about and have running around a lot, what will be your outcome, in the end? It will be your intents and desires and the road you walk that harm you and send you to ruin—your belief in God is doomed to fail. What does it mean for one's belief in God to fail? (That they'll have no outcome.) To see it now, it'll be a consequence of your not having gained the truth. You'll have believed in God for years, but without a focus on gaining the truth, and so the day will come when, for one reason or another, you'll be exposed and cast out. And then, it will be too late for regrets. You say, "This is a reasonable way for me to live! I feel confident living this way, and I'm quite full and rich at heart." Will that help, then? Whether how you walk the road of belief in God, how you live, and what things they are you live by are right depends on the results. That is, it depends on whether you ultimately gain the truth, and whether you have true testimony, and whether your life disposition is changed, and whether you've lived a life of value. If you've achieved all these results, then you'll meet with God's approval and the commendation of God's chosen people, which proves that you're on the right road. If you haven't achieved these positive results, and have neither any true experiential testimony nor any true change in your life disposition, that proves that you're not on the right road. Is this easy to understand, put like that? In brief, however you may live, however comfortably off you may be in life and whatever approval you may win from others, that isn't the crux of the matter. You say, "There's so much to enjoy in how I live and practice. I have a great sense of wellbeing, of being honored, and there's corroboration."

Aren't you fooling yourself? Say someone asks you, "Have you practiced being an honest person? What's been challenging for you in that practice? What circumstances make it difficult for you to be an honest person? Talk a bit about that, if you have experience of it. Do you have testimony of loving God? Do you have experience of loving God and submitting to Him? Do you have experience of your disposition having changed after you've accepted judgment, chastisement, dealing, and pruning? What special things have you experienced along your path of growth in life that have kept your life constantly turning, and constantly growing nearer to the goal God has set for you, which He requires you to meet?" If you have no clear answers to these things, if you don't know, it proves that you're not on the right road. That is clear as day.

The words of fellowship above are just simple statements. There are some minor points, which don't call for detailed elaboration. People doing things with their perseverance, for instance, or by the goodness of their heart, or by their willingness to suffer, or with their notions and imaginings, and so on—none of these is living by the truth. They're all instances of people living by their wishful thinking, their corrupt dispositions, their human goodness, and the philosophies of Satan. All these things come from man's brain, and to take it further, from Satan. Living by these things can't possibly satisfy God. He doesn't want them, no matter how good they are, because that's not the practice of the truth. To live by these things is to live by Satan's philosophies and corrupt dispositions. That's an insult to God. It's not true testimony. If you were to say, "I know these actions are just kind-heartedness, which doesn't accord with the truth principles; that's not how I should practice," with a true understanding of that at heart, a feeling that it's wrong to act like that, then you'd have knowledge. Your perspective would be altered. That's the result God wants. You must know where you've deviated. Alter your perspective and let go of your notions, and come to understand the truth and God's will. Once you have, practice by increments in that direction, and get on the correct path. That's your only hope of achieving the goal God has given you. If you don't practice and enter along the path required by God, but say, "This is what I'm doing. It's not as if I'm idle: I've been performing my duty. I'm certain that I am a created being, and I've acknowledged my Creator," will that be helpful? No, it won't. You are resisting God, intransigent! Now is the time to choose a road in life. What's crucial is what you have to do to follow the road that God requires you to walk. First, don't operate off human notions and imaginings; second, don't operate off human aspiration; third, don't operate off human preferences; and fourth, don't operate off human emotionality. More importantly, don't operate off of a corrupt disposition. You must lose no time in ridding yourself of these things. Whatever capital you have, to God, it's worthless stuff, cheap junk, all of it, that comes nowhere close to reality. You must toss those things away, one by one, and let go of them all, and you'll understand more and more that only that which is gained by relying on practicing the truth has value and accords with the standards of God's requirements for man. All that comes from man is worthless—useless in the end, no

matter how much of it you learn. It's all cheap junk, trash; only the truth that God bestows on man is treasure and the life. It has eternal value. You're always upholding your own things, thinking, "It took me years of strenuous study to acquire my skills. My parents made such efforts on my behalf, and spent so much money, and paid such a price, in blood, sweat, and tears—how can I dissect and condemn that, just like that? This is a huge deal, a matter of life and death! What will I live by without those things?" How foolish you are. Live by those things, and you're bound for hell. You must live by God's words. Change up your way of living; let God's words in, and clean out those old things of yours. You must dissect and know them, open up and show them for all to see, so that the group can gain discernment. Without realizing it, you'll come to detest those things, to detest the things you once loved, to detest the things you once depended on to survive, to detest the things you once believed to be your life and to be the things you treasured most. That's the way to isolate and cut those things off from yourself completely, the way to true understanding of the truth, and onto the road of practicing the truth. Of course, this is a complicated and difficult process, and a painful one, as well. But it's a process that man must undergo. It won't do not to. Experiencing God's work is like being treated for an illness: If you have a tumor, the only way to handle it is on the operating table. If you don't get on that table and submit to the knife that dissects the tumor and takes it away, your disease will go uncured, and you won't get better.

Lots of people take honest people to be fools, thinking, "They follow whatever God says. He says to be an honest person, and they really do it; they speak the truth, without a single false word. They're fools, aren't they? You can be an honest person, but only insofar as it doesn't incur you any losses or damages. You can't just say everything! To tip your whole hand—that's foolishness, isn't it?" They think that being an honest person is foolishness. Is it? Such a person is the smartest of all, because they believe, "All God's words are the truth, and to be an honest person is the truth, so to gain God's approval, people should be honest. So, whatever God says, I do; as far as He'd have me go, that's how far I'll go. God requires me to submit, so I submit, and I'll keep on submitting forever. I don't care if someone says I'm foolish—God's approval is enough for me." Is such a person not the smartest of all? They've accurately seen what's important and what's not. There are some people with hidden agendas, who think, "To submit in all things would be foolish, wouldn't it? To do that is to lack autonomy, isn't it? Does someone have dignity if they don't even have themselves? Surely, we get a pass to maintain a bit of dignity for ourselves, no? We can't submit completely, can we?" And so, they practice submission in a drastically diminished way. Can that rise to the standards of practicing the truth? No—it falls way short of that! If you don't practice the truth according to the principles, always opting instead for ways of compromise that veer neither toward the truth nor toward Satan, but keep to the middle road, are you then practicing the truth? This is Satan's philosophy, the thing God loathes most. God detests this attitude of man's toward the truth; He detests that people are always doubtful about the truth and His words, that they're always mistrustful with His words, or are always adopting a discriminatory, contemptuous, impertinent attitude. As soon as man takes this attitude toward God, doubting Him, being mistrustful, questioning, analytic, and misunderstanding Him, always studying Him and trying to weigh Him with your mind, God will then be hidden from you. And can you still gain the truth, once God is hidden from you? "I can!" you say. "I read God's words every day, I'm at gatherings all the time, and I listen to sermons every week, and mull them over and take notes every day afterward. I sing hymns and pray, too. I think the Holy Spirit is at work in me." Will that work? Those ways of believing in God are fine, but they're not what's critical; what's critical is that you are the right kind of person, and that your heart is right—only then will God not hide His face from you. With God not hiding His face from you, but enlightening and guiding you at all times, and having you understand His will and the truth in all things, such that you ultimately gain the truth, you will be greatly blessed. But if your heart's not right, and you're always doubting God, being defensive against Him, putting Him to the test, and misunderstanding Him with your petty cleverness and opinions, or with your learning and satanic philosophies, then you're in trouble. Some people go beyond defensiveness, testing, doubting, and misunderstanding of God, to resistance against Him and rivalry with Him. They've become Satan; they're in worse trouble. You won't understand the truth just by understanding the literal meaning of its words and simple doctrine. Understanding the truth is no simple matter. Most people labor under this misapprehension, and they don't come around even after it's been emphasized to them again and again. They think, "Every day, I read God's words and listen to sermons and fellowship, and I perform my duty year after year. I'm like a seed in a field—even if you don't water or fertilize it, it'll slowly grow on its own with the rain, and bear fruit in the autumn." That's not how it works. It's the cooperative component of a person, their manner of cooperating, their heart, and their attitude toward the truth and God that are critical. These are what's vitally important. Do these things not also pertain to what a person lives by? (They do.) If you're always living by human preferences and satanic philosophies, always guarding yourself against God, and not taking His words as the truth, then God won't bother with you anymore. And what will you be able to gain then, when God doesn't bother with you? If the Lord of Creation ignores you, then you're no longer a being of His creation. If He regards you as the devil Satan, will you still be able to come before God then? Will you still be an object of His salvation? Will you still have a hope of being saved? That would be impossible. Therefore, it doesn't matter what your home life is like, or what sort of caliber you have, or how great your gifts are, nor does it matter what work you do in the church, what duty you perform, or what your role is. It doesn't matter what sort of transgressions you've made in the past, or what sort of state you're in currently, or the degree to which you've grown in life, or how great you are of stature. None of this is most important. What's most important is how your relationship with God is, whether you're constantly doubting and misunderstanding Him or always

making studies of Him, whether your heart is set right. These things are critical. How can people know of these critical things? To do that, they must always examine themselves, not going around in confusion as unbelievers do, watching videos, playing, and fooling around when there's nothing to do. How will someone perform a duty if their heart can't come before God? If you don't make the effort to come before God, He won't make you, because God doesn't force people to do things. God expresses the truth so that people may understand and accept it. If people don't come back before God, how will they accept the truth? If people are always passive, if they don't look for God or need Him in their hearts, then how will the Holy Spirit work in them? So, given that you believe in God, isn't it critical that you should proactively seek Him and cooperate with Him? That's your job! If believing in God is just a sideline to you, an extracurricular hobby, you're in trouble! There are people who remain believers now and have listened to plenty of sermons, yet still think that to believe in God is to believe in religion, that it's a hobby for their spare time. How frivolously they regard faith in God! Even now, at this stage, they still hold this viewpoint. In their belief in God, they haven't just failed to establish a normal relationship with Him—they have no relationship with Him at all. If God doesn't acknowledge you as His follower, do you still have a hope of being saved? No, you don't. That's why it's important to establish a normal relationship with God! On what foundation, then, is that normal relationship established? That of people's cooperation. So, what sort of stance or point of view must people adopt? What should their state be? What sort of will must they have? How do you treat the truth at heart? With doubt? With study? With distrust? With rejection? Are you right at heart if you have these things? (No.) If you mean to be right at heart, what sort of attitude must you have? You must have a heart of submission. Whatever God says, whatever He requires, you must be intent on submitting to it, without doubts and without justifications. That's the right attitude. You must believe, accept, and submit, without any concessions. Is not making concessions immediately achievable? No—but you must try to enter it. Imagine if God were to say to you, "You're sick," and you said, "No, I'm not." That wouldn't be a problem; maybe you don't believe it. But then, God says, "You're quite ill. Take some medicine," and you say, "I'm not sick, but I might as well take some medicine, as You say. It won't hurt, either way, and if I am sick, it might be for the best. I'll take some." You take it, and you feel physically different from how you did; you keep taking it, in its assigned dosage, and after a while, you feel yourself getting better and better, physically. Then, you believe that the sickness God spoke of was indeed real. What result does this sort of practice yield? You're cured of your sickness, because you believed and submitted to God's words. Though the first time, you didn't take as much medicine as God told you to, but instead made a bit of a concession for yourself, and had a bit of distrust, and were a bit grudging and reluctant, you wound up taking medicine as God told you to in the end, and felt its benefits afterward. So, you went on taking it, and the more you took, the greater your faith grew, and you came increasingly to feel that God's words were right

and you were wrong, and that you shouldn't doubt His words. And in the end, when you'd taken all the medicine that God required you to take, your health was restored. At that point, would your faith in God not grow ever more genuine? You'd know that God's words are right, that you should submit to Him without concession and practice His words without concession. What's the point of this example? Your sickness in it is meant to be man's corrupt disposition, and taking medicine represents accepting God's judgment and chastisement. Its main message is that if people can accept God's judgment and chastisement, their corruption may be cleansed, and they can attain salvation. This is what's achieved by experiencing God's work. Are you afraid of failing? You may say, "I have to aim for perfection. God said that I have to submit absolutely, without concession. So, I have to achieve absolute submission to His words the first time I practice them. If I can't achieve it this time, I'll wait for the next opportunity, and I simply won't practice submission this time." Is that a good way to be? (No.) From God's vantage, there's a process to people's practice of the truth. He gives people chances. When someone has a corrupt state, God will expose it and say, "You've made concessions, you're unsubmissive, you're rebellious." So, what is God's goal in exposing it? It's meant to have you make ever-fewer concessions, and practice submission more and more, and to make your apprehension ever purer and closer to the truth, so that you can truly submit to God. Did God punish you while He was exposing you? When He deals with and prunes you and puts you through trials, He's just disciplining and chastening you. You're a bit exposed, a bit reproached, and made to feel a bit of pain—but did God take your life from you? (No.) He didn't take your life, and He didn't hand you over to Satan. In that, His will may be seen. And what is His will? He would save you. Sometimes, after a bit of hardship, people grow reluctant and think, "God doesn't like me. There's no hope for me." You're in trouble if you're always misunderstanding God like that. It's such a delay of your growth in life. So, whatever the time may be, whether you're weak or strong, whether your state is good or poor, whatever the extent of your growth in life may be there's no need to concern yourself with those things now. Concern yourself only with practicing the words that God has said, even if you're only attempting to practice them. That's fine, too. Try hard to cooperate, and do what you're capable of; enter the state spoken of in God's words; see what it feels like for you to practice the truths God has expressed, and whether you have benefited from it, and whether you have life entry. You must learn to strive toward the truth. People don't understand the process of growing in life. They're always hoping to build Rome in a day, thinking, "If I can't achieve complete submission, I just won't submit. I'll only submit when I can do it completely. I won't be shameless about it. That shows how much grit I have, how much character and dignity!" What sort of "grit" is that? It's rebelliousness and intransigence!

Think well on what we've just fellowshiped. We've finished our fellowship on four sub-headers of the question, "What have people lived by in all their years of belief in God?" They rely on their gifts to live; on their knowledge; on their naked, childlike hearts;

and on Satan's philosophies. Do you understand what you've heard about these four states? Can you see what's there of them in you? Are you capable of comprehending this? Have we fellowshiped about these things before? It may be that you have a handle on some states and know a bit about them, but not in a way that pertains to practicing the truth or to the topic of our fellowship today. Today, we have fellowshiped about these states from the topic and angle of "What have people lived by in all their years of belief in God?" This comes a bit nearer to practicing the truth and living by it. I have another question. Make note of it. It is: What are the things you love most? What is God's attitude toward those things you love most? We'll take our time fellowshiping about this question in the future. Today, we've mainly been exposing several negative states that come of what things people live by; we didn't fellowship about how to practice the truth in specific reference to those negative states. Despite not having fellowshiped about that, do you know where the errors are in these states? Where do the problems stem from? What dispositions they're part of? How the truth should be practiced? When such things crop up, when you have such states and such methods, do you know how you should use the truth to supplant them? Which truths you should practice? The important, preliminary thing you should do now is to begin by getting a grasp on these states and analyzing yourself. When you live in these states, you should at least know in your heart that they're wrong. Reversing them is the step after knowing they're wrong. If you don't know whether they're right or wrong, nor where their errors are, how can you turn them around? So, the very first step is for you to be able to discern whether these states are right or wrong. Only after that can you know how the next step should be practiced. We've only been fellowshiping about the issue of a few of the various corrupt states in man today, and there's been so much to say. So, as for the specifics of how, exactly, you may come to live by the truth, give the issue some more consideration on your own. You should be able to produce results.

September 5, 2017

Only by Practicing the Truth and Obeying God Can One Achieve a Change in Disposition

The great majority of you have believed in God for at least ten years, more or less, so what stage in your life experience have you now arrived at? At what stage is your stature presently situated? (When I see myself constantly revealing a corrupt disposition, I make up my mind that I must not be one of God's people but only a service-doer; I then lose heart and become worried that I am unfit to receive salvation.) To grow fearful upon determining that one is a service-doer: this is a sign that your stature is childish and immature. To be childish of stature means to lack judgment, to lack the normal ability to

weigh and consider problems, to lack an adult's thought processes, and always to be at the mercy of one's future prospects and fate. Would anyone else like to say a few words? (When, in fulfilling my duty, I deviate from my course, I always get worried, wondering whether God will lay me bare and cast me out.) Why are you afraid of being cast out? This thing that you take to be "casting out": what, in the final analysis, does it mean? (To come to no good end.) When you take "casting out" to mean not being allowed to fulfill your duty, or losing any chance you may have of salvation, is this—the thing that you have determined it to be—the same thing as the way in which God sees you and how He treats you? Those who are childish of stature will as a matter of course approach everything on the basis of human notions and imaginings, rather than according to the word of God or the truth. But those who have grown up and matured in life will approach everything in accordance with the word of God and the truth; examining an issue in this way is much more accurate. It is common, when fulfilling one's duty, to fall into deviations and difficulties; if one were to be cast out at the first error, no one would be able to fulfill their duty properly. You should understand that the whole thrust of fulfilling one's duty is so that one's corrupt disposition may be purified through the experience of God's judgment, so that one may in the act of fulfilling one's duty come to understand the truth and enter into the reality, and so that one may in the act of fulfilling one's duty escape the toils of Satan's influence and receive salvation. This is why God demands of people that, in the act of fulfilling their duty, they learn how to seek the truth in all things, and solve problems in accordance with God's word: This is a necessary progression in the experience of life. Under ordinary circumstances, no one individual is proficient at everything, nor does any one individual have all-encompassing skills, so it is well-nigh impossible to avoid error in fulfilling one's duty. But as long as this is not an intentional act of disturbance, it falls within the bounds of normal expectations. If, however, this comes about through human contrivance, if it is an evil consequence brought about by a deliberate misdeed, then there is something wrong with the humanity of the person concerned, and it would be a case of intentional disturbance and destruction. The wicked person would then be completely laid bare. God takes, in His own eyes, an accurate measure and assessment of people; that is, in using a person, in making them do something, God is certain to have standards that He requires this person to meet. God does not want you to be superhuman, to be omnipotent; rather, He makes demands of you, and renders you treatment, based on what lies within the capacity of ordinary people. According to the knowledge with which you are equipped, your caliber, the conditions in which you live, and all the insights you have gained, including what lies within your capacity given your present age and experience, God will set the most accurate and the most appropriate standard for your evaluation. What is God's standard of evaluation? It is to examine the intent, principles, and goals in your way of doing things, to see if they conform to the truth. Maybe what you do conforms to the standards set for you by other people, and you should get a perfect score for this; but how does

God evaluate you? The standard by which God measures you is whether you are capable of giving your whole heart, mind, and strength, whether you can arrive at the point where you can offer up your all, offer up your devotion. This is God's standard of evaluation. If you have already offered up your all, then God will see you as already having met the standard. The demands that God makes of people are all within their capacity to meet, and do not lie beyond their reach.

At times, God uses a certain matter to lay you bare or discipline you. Does this then mean that you have been cast out? Does it mean your end has come? No. It is like when a child has been disobedient and made a mistake; his parents might chide and punish him, but if he cannot fathom his parents' intention or understand why they are doing this, he will misunderstand their intent. For example, the parents may tell the child, "Don't leave the house alone, and don't go outside by yourself," but this goes in one ear and out the other, and the child sneaks out alone anyway. Once the parents find out, they give the child a scolding and, as punishment, make him stand in the corner to reflect on his behavior. Not understanding his parents' intentions, the child starts to have doubts: "Do my parents not want me anymore? Am I really theirs? If I'm not really theirs, would that mean I was adopted?" These are the things he ponders. What are the parents' actual intentions? The parents said it was too dangerous to do that and told their child not to. But the child did not listen, and it went in one ear and out the other. Therefore, the parents needed to use some form of punishment to properly educate their child and make him learn from his mistakes. What is it that the parents want to achieve by doing this? Is it only to make the child learn from his mistakes? This kind of learning is not what they ultimately want to achieve. The parents' aim in doing this is to make the child do as he is told, behave in accordance with their advice, and not do anything disobedient to make them worry—this would be the desired effect. If the child listens to his parents, it shows that he has matured in understanding, and then his parents will have less on their minds. Will they not then be satisfied with him? Will they still need to punish him like that? They will not need to anymore. Believing in God is just like this. People must learn to heed God's words and understand His heart. They must not misunderstand God. In fact, in many cases, people's concern stems from their own self-interest. Speaking generally, it is the fear that they will have no outcome. They're always thinking, "What if God lays me bare, casts me out, and rejects me?" This is your misinterpretation of God; these are only your one-sided conjectures. You have to figure out what God's intention is. When He lays people bare, it is not for the sake of casting them out. People are laid bare in order to expose their shortcomings, mistakes, and their nature essences, to make them know themselves and become capable of true repentance; for this reason, laying people bare is in order to help their lives to grow. Without a pure understanding, people are apt to misinterpret God and become negative and weak. They may even give in to despair. In fact, being laid bare by God doesn't necessarily mean that you will be cast out. It is to help you get to know your own corruption, and to make you repent. Oftentimes, because

people are rebellious, and do not seek to find resolution in the truth when their corruption is exposed, God must exercise discipline. And so, sometimes, He lays people bare, exposing their ugliness and pitifulness, getting them to know themselves, which helps their life to grow. Laying people bare has two different implications: For the wicked, being laid bare means they are cast out. For those who are able to accept the truth, it is a reminder and a warning; they are made to reflect on themselves, to see their true state, and to stop being wayward and reckless, because to carry on like this would be dangerous. Laying people bare in this way is to remind them lest, in performing their duty, they grow muddleheaded and careless, fail to take things seriously, become satisfied with only a few results, and think they have performed their duty to an acceptable standard when, in fact, measured by God's demands, they have fallen far short, and yet they are still complacent and believe themselves to be doing fine. In such circumstances, God will discipline, caution, and remind people. Sometimes, God lays bare their ugliness—which is patently to serve as a reminder. At such times you should reflect on yourself: Performing your duty like this is inadequate, there is rebelliousness within you, there are too many negative elements, everything you do is perfunctory, and if you still do not repent, by rights you should be punished. Now and then, when God disciplines you, or lays you bare, this does not necessarily mean you will be cast out. This matter should be approached correctly. Even if you are cast out, you should accept it and submit to it, and make haste to reflect and repent. To sum up, whatever meaning lies behind laying you bare, you must learn to submit. If you show passive resistance, and instead of mending your flaws keep on going from bad to worse, you will surely be punished. Therefore, in dealing with matters of being laid bare, one must show obedience, one's heart must become imbued with fear, and one must become capable of repentance: Only then does one conform to God's will, and only by practicing in this way can one save oneself and be spared God's punishment. Rational people should then be able to recognize their own faults and correct them, at the very least attaining to the point where they rely on their conscience to fulfill their duty. In addition, they must also reach up toward the truth, attaining not only to the point where their behavior is principled, but also to the point of giving their whole heart, their whole soul, their whole mind, their whole strength: Only doing it thus is an acceptable way of fulfilling their duty, only doing it thus makes them people who truly submit to God. What should one take as the standard for satisfying God's will? One must base one's actions on the truth principles, the major aspect of which is to place emphasis on the interests of God's house and on the work of God's house, to keep the whole picture in mind, and not focus on any one aspect at the risk of losing sight of another, and the minor aspect of which is to get one's own work done properly, and to achieve the desired effect according to what is demanded of one, without going through the motions in a perfunctory manner, without bringing shame on God. If people master these principles, will they not let go of their worries and misconceptions? Once you put aside your worries and misconceptions, and no longer

have any unreasonable ideas about God, negative elements will slowly cease to hold a dominant position within you, and you will approach these sorts of matters in the correct manner. Thus, it is important to seek the truth and strive to understand God's will.

When performing their duty, some are often in a state of negativity and passivity, or resistance and misunderstanding. They are perpetually afraid of being exposed and cast out, and perpetually constrained by their future and destiny. Is this not the expression of a small stature? (Yes.) Some people always say they are afraid they will not perform their duty well, and without analyzing the details one might even take them to be quite loyal. What are they really worried about in their hearts? They worry that if they do not do their duty well, they will be cast out and have no good destination. Some people say they are afraid to become service-doers. When others hear this, they take it to mean that, in not wanting to become service-doers, these people just want to perform their duty well as one of God's people, and mistake them for people with resolve. Actually, in their hearts, those people who are afraid to become service-doers are thinking, "If I become a service-doer, in the end I will still perish and have no good destination, and will not have a share in the kingdom of heaven." This is the implication of their words; they are worried about their outcome and final destination. If God says they are servicedoers, they put somewhat less effort into performing their duty. If God says they are one of His people and they have been praised by God, they devote somewhat more effort to doing their duty. What is the problem here? The problem is that when performing their duty in the house of God, they do not act according to the truth principle. They always consider their own prospects and fate, and are always constrained by the designation "service-doer." As a result, they cannot do their duty well, and even though they want to practice the truth, they lack the strength to do so. They always live in a state of negativity, and look for the meaning behind God's words, trying to ascertain whether they are people of God or service-doers. If they are people of God, then they will bend themselves to perform their duty well. If they are service-doers, then in performing their duty they will be careless and perfunctory, giving rise to many negative elements, and be constrained by the title of "service-doer," unable to free themselves. Sometimes, after being harshly dealt with, they say to themselves, "There's no hope for me, this is just how I am. I'll just do what I can." And with passive, negative, and degenerate thoughts, they resist it and go about performing their duty with reluctance. Can they possibly perform their duty well? At gatherings, such a person is constantly fellowshiping about the truth and talking about loving God, submitting to God, relying on God's word to live life, and devoting himself to God, and yet he is nevertheless unable to put any of these things into practice, but instead is mindful only of his own future prospects and fate, perpetually under the sway of his greed for blessings, incapable of accepting any aspect of the truth. In this way, he is resistant and oppositional, negative and full of grievance, in his heart always harboring notions about God, putting up barriers against God, and keeping God at a distance. He is always on his guard against God, fearful lest God see through him, take control of him,

and act against his interests. And, in following, he is always reluctant and begrudging, with people dragging him along from the front, and people pushing him forward from behind, as though he has fallen into a mire and every single step is so much hardship, and being alive is so much suffering! How did things get this way? It became like this because the human heart is too guileful, it always misunderstands the work that God does to save humanity. Whatever treatment God renders unto them, people will always be doubtful, thinking, "Does this mean that God doesn't want me anymore? Is God going to save me in the end or not? For someone like me, is there any point in carrying on with my pursuit? Can I get into the kingdom?" When people are constantly harboring negative and contrary thoughts like these, will this not affect their ability to fulfill their duty? Will this not also affect their pursuit of the truth? Unless all these negative elements are disposed of, when will they ever be able to enter upon the right track of believing in God? That is hard to say. And so, people who refuse to accept the truth are the most difficult to handle, and in the end the only thing that can be done with them is to cast them out.

Amongst corrupt humanity, certain contrary elements have become deeply entrenched in their hearts, for example, such things as face, vanity, status, fame and fortune, and so forth. When you believe in God, if you wish to accept the truth, it means doing ceaseless battle with these contrary elements, and grappling with all manner of arduous experience and struggle. Not until the truth, triumphant within people, becomes life, will this battle come to an end. During this period, when people have come to understand the truth through eating and drinking God's word and gained a grasp on God's will, they will begin to practice truth and forsake the flesh. By the time that truth becomes their life, it will become possible for them to use truth to dispose of these negative and contrary elements. Vanity and personal prestige, fame, fortune, and status, human appetites, impure human intents, people's misunderstanding of God, their choices and preferences, their self-righteousness, arrogance, deceitfulness, and what have you—all these problems will gradually find a solution after people come to understand the truth. The process of coming to believe in God is, in fact, none other than the process of accepting the truth, the process of using the truth to overcome the flesh, and the process of ceaselessly eating and drinking God's word, seeking the truth, and using the truth that you have come to understand, the word of God that you have come to know, and the truth principles that you have come to grasp in order to solve these problems. To have life entry is to have undergone these experiences, and in doing so people will gradually become transformed. These corrupt elements are present in everyone, and there is not a single individual who does not live for the sake of profit and fame. Human beings all live for these things; only the way in which each person handles them and expresses a desire for them may be different. But what they reveal is, in essence, the same. Some people talk out loud, others will not; some reveal themselves in an obvious way, while others attempt to hide, using all sorts of methods to cover things up and keep them from getting out into the open, so that others will not see through

them. Not letting other people see through you, and covering things up—do you think that, by doing this, you will keep God from finding out? Do you think that if you do this your corrupt disposition will be no more? Every single individual's corrupt essence is the same—what is different between one individual and another? The attitude with which one approaches the truth may differ from one individual to the next. Some people, as soon as they have finished hearing the truth, are able to accept it. They take it as they would swallow medicine that is bitter in the mouth but good for healing, using it to treat the illnesses and solve the problems that afflict them from within. In managing affairs, conducting themselves, fulfilling their duty, interacting with others, and setting their aim and orientation in life, they seek answers in the word of God and use the word of God to solve the problems they encounter in life, practicing what they come to understand, bit by bit. For example, when God says, "You must all strive to become honest people," such an individual will ponder, "How do I become an honest person?" God demands that people become honest; they must speak honest words, open up their hearts to fellowship with their brothers and sisters, and accept God's scrutiny. These are the principles involved, and such a person will put them into practice as soon as he has heard them. Naturally, there will be times during the period of his practice when he might veer to the left or to the right, failing to find the right principles no matter how hard he looks, and there will be times when, in practicing, he will make silly mistakes. But in ceaselessly striving to meet this standard of becoming an honest person, he will in a few years come closer and closer to the desired effect. The more he lives, the more human he becomes and the more he feels himself to be in the presence of God, and the better his progress in life. Such are the people who are blessed by God. Such are the people of the first type.

Now that we have finished discussing people of the first type, let us go on to talk about the second. Although both types listen to sermons and read the word of God, a person of the first type is able to grasp the truth, and when their corrupt disposition is laid bare, they are able to reflect on themselves and open themselves up, saying, "I am arrogant and self-righteous. I like to show off in doing things, always harboring my own intents and appetites, taking pleasure in status and deriving enjoyment from jockeying for fame and profit." So saying, they become capable of self-knowledge and of reaching up toward the truth. It is different, however, for the second type. Such a person may admit that he is corrupt within himself and, when faced with being pruned and dealt with, may even be able to admit that he has done wrong, but he simply will not reform. However much he listens to sermons, and however many words and doctrines he grasps, he just refuses to put the truth into practice, and keeps on doing as he feels he ought. Such a person is likewise able to open up to fellowship, and to accept being dealt with and pruned, as well as God's discipline. But having accepted it, he takes it as doctrine, he's all done as soon as he's grasped it, and afterward returns to his old ways, remaining unchanged. To take the truth and treat it as if it were doctrine—what will the consequences be for such a person? Most certainly he will mistake observing the rules for practicing the truth. Such a person does not fulfill his duty according to God's word or God's demands, but rather attempts to solve problems according to Satan's philosophy of dealing with the world and such ways and means as he has summarized for himself. For all that he may pay lip service to acknowledging God's word to be truth and Satan's philosophy to be fallacy, he still practices satanic fallacy in real life, and even feels peace of mind in doing so. One who acknowledges God's word to be truth and yet fails to put it into practice—is this not someone who deceives God? For all that he may acknowledge God's word to be truth and Satan's philosophy to be fallacy, he senses that Satan's philosophy could also come in handy, and so he adopts a method of compromise, choosing to walk the middle line between the two, and regards this to be practicing the truth. To stand neither on God's side nor on Satan's, thereby offending neither, he even finds himself mighty clever, thinking, "I am one who fulfills his duty, and also one who pursues the truth, so I will most definitely be able to receive God's approval." You tell Me, is this kind of person someone who practices the truth? (No.) He earnestly listens to the word of God, earnestly noting it down and memorizing it, and even spends time mulling it over, but what does he actually do with the word of God? What is his purpose in listening to God's word? (He takes it to explicate for others, for the sake of showing himself off.) That's one aspect. Anything more? (He takes it as rules to be observed.) Sometimes he takes it as rules to be observed, but what else? There are many situations here. Some people make the word of God into rules to be observed, following the literal meaning of God's words and that's all. For instance, when everyone fellowships about how to be an honest person, he fellowships along with them. And when someone else says, "Where is your actual experience of being an honest person?" he will say, "Ah, let me take a look at my notebook." If he had any experience at all, wouldn't he simply come out with it? If it is indeed his own experience, why would he need to read from a script? This completely exposes him as having no reality whatsoever. And then there are some people who, when they finish listening to the sermons, believe that they have understood them, and who, if they can quote a few lines of doctrine, believe that they have understood the truth: Isn't this a mistaken way of thinking? Such a person says, "I am able to receive the truth, I have spiritual understanding, I can understand every aspect of God's word and every aspect of what I have heard about the sermons, and this means that I possess the truth reality." He is blind to the fact that God's word is the truth, that it is what makes the life of a person, that not only does the truth need to be put into practice, but it should also be applied to solving every problem and difficulty that arises within a person. Because such a person is incapable of accepting the truth, whenever he rebels against God he always tries to make a plausible case for his behavior. Unaware that this is rebelling against God, it becomes impossible for him to seek the truth in order to solve this problem of his own rebelliousness. In that case, how do people of this type find a solution to their difficulties, do you know? For a person who does not take the word of God as the truth principle, once he has finished listening to God's word, he will ponder

as follows: "Am I indeed being rebellious? This is quite excusable under the circumstances. Anyone would think the same way, this is just a way of thinking, and doesn't count as rebellion. It will be fine if I don't think this way next time, I'll be nice and obedient!" Then, he continues mulling it over, "If I can be obedient, this means I am still someone who loves God, someone God delights in." And so, in this way, he lets himself off. He does not analyze why he is capable of rebelling against God or the source of his rebellion, he seeks no more to know himself in regard to this matter, and however much rebellion he harbors, he does not reflect on himself—this is someone who does not pursue the truth. Because such a person does not regard truth as life, no matter what he does, and no matter what rebellion or corruption he reveals, he makes no attempt to match up to or find a correlation with the truth and learn a lesson. This is enough to confirm that he does not love the truth and that he is not one who pursues the truth. Confronted with an issue, he never examines himself, never reaches up toward the truth, never tries to find a correlation with the truth—is he not the same as an unbeliever? However many years he has been a believer, he has not had the slightest life entry, and all he does is keep observing the rules and try to do fewer evil deeds: How can this be called practicing the truth? How can this manner of believing in God win His approval? A good many people profess belief in God for upward of ten or twenty years and can cite a whole bunch of words and doctrines. Hearing them, someone who has just started believing would be mighty impressed, and yet they do not have a single jot of the truth reality, nor are they able to share any genuine experiential testimony. How has this come about? Not having a jot of genuine experiential testimony becomes a problem. It means not having a jot of life entry! When others fellowship with him about the truth, such a person will say, "Save it; I understand everything, and I have grasped all doctrines." What is his basis for saying this? And what is wrong with his saying this? Why is it that, when he listens to sermons and reads the word of God, he can only grasp doctrine and not the truth? He knows how to talk about doctrine but not how to experience God's word, with the result that, however many years he has been a believer, he is unable to solve a single problem. How has this come about? (He does not accept the truth.) That's it. It's because he does not accept the truth. As in the case of a doctor who regularly treats his patients' illnesses, writing them prescriptions and performing surgeries on them; he may understand every single aspect of the doctrine behind medical practice, and yet when he himself is diagnosed with cancer, he will say, "No one will be able to cure my illness." When someone says to him, "You must get chemotherapy, you must have an operation!" he will reply, "You don't need to tell me this, I know all about it." But if, knowing all about it, he takes no steps to cure his own illness, would he be able to recover from it? Being a doctor won't do him any good. One who understands every aspect of doctrine, and yet simply will not put it into practice—this is the second type of person. To all outward appearances, a person of this type seems to accept being pruned and dealt with, to listen to sermons and participate in gatherings on a regular basis, and to be enthusiastic

about doing work, fulfilling duty, enduring hardships, and expending himself. But there is one point on which such a person falls short, and it is a failing of the deadliest nature: He never takes what he hears of the sermons or the word of God as the truth to be put into practice. This means he does not accept the truth. What is the essential problem with a person who does not accept the truth? (He does not love the truth.) For someone who does not love the truth, what is his perspective, what is his attitude, toward God? Why does such a person not love the truth? The main reason is that he does not regard the truth as truth. Seen from his perspective, the truth is just good doctrine. Does this type of person know how to discern Satan's heresies and fallacies in all their multifarious shapes? Decidedly not, because Satan's heresies and fallacies all appear to humans to be good doctrine. Even an evil person, in committing evil deeds, looks for fine-sounding reasons to pull the wool over other people's eyes, so that they will back him up, approve of him, and see him as being in the right. If one who believes in God sees the truth as good doctrine, that would be simply too absurd. Not only does this type of person lack the comprehension ability, it is also easy for him to be misled by others and to serve as a tool of Satan. This is why I say: Whosoever lacks the ability to comprehend the truth, he is a person without spiritual understanding. He thinks that to understand the truth means to understand doctrine, and as long as one knows how to spout doctrines, it means that one has understood the truth. This type of person will most decidedly not know how to put the truth into practice, nor will he be able to grasp what is meant by principle. All he can do is take a shot at observing the rules according to his own understanding of doctrine. Having believed in God for a good many years, and having come to understand a good bit of doctrine, he will observe a few more rules and do a few more good deeds, or he may make a bit of sacrifice, enduring many hardships without complaint. These things he considers to be practicing God's word, to be practicing the truth. In fact, no matter how much one appears to obey the rules on the outside, and no matter how much one suffers and how much of a price one pays without complaining, none of this means that one is practicing the truth, let alone submitting to God.

When all is said and done, what is the standard for practicing the truth? How does one measure whether you are practicing the truth or not? When all is said and done, are you one who listens to and accepts the word of God—how does God look at this? God looks at the following: While professing belief in God and listening to sermons, have you taken your incorrect inner state, your rebellion against God, and all the different forms of your corrupt disposition, and replaced them with the truth? Have you changed? Have you only changed in your outward behavior and actions, or has your life disposition undergone a change? God measures you on the basis of these considerations. Having listened to sermons for so many years, and eaten and drunk of God's word for so many years, are the changes within you superficial or are they of a fundamental nature? Have you changed in your disposition? Has your rebelliousness against God lessened? When

confronted with an issue and your rebelliousness is exposed, are you capable of selfreflection? Are you capable of showing submission to God? Has your attitude toward your duty and the commission God has entrusted to you undergone any change? Has your loyalty grown? Do you still have impurities within you? The intents, ambitions, appetites, and plans that you harbor as an individual—have these things been cleansed away during the period you have been listening to sermons? All these are standards of evaluation. In addition to the above, how many of your notions and misconceptions about God have been eliminated? Are you still holding onto those vague notions, imaginings, and conclusions from before? Do you still harbor grievance, resistance, or negative emotions toward trials and refinements? If these negative elements have still not been truly addressed, and if you have still not undergone any real change, this goes to corroborate one fact—that you are not a person who practices the truth. In the same way, when a seed, after being sown in the ground, is watered and fertilized and yet fails to germinate after many days, this proves that the seed has no life. For instance, there are some people who believe in God because, previously, they were always being bullied, ostracized, and disdained, and they now believe in God so that in future they can hold their heads high. Having professed belief for a time, such a person continues to harbor this intent while fulfilling his duty and expending himself, and he keeps putting more and more energy into expending himself, until eventually he becomes a leader in the church, and then he feels that he can hold his head high. Inwardly, his intent still unresolved, he ponders: "If I were to become an even bigger leader, wouldn't that allow me to hold my head even higher? Believing in God is the way to go!" His coming to the house of God was all for the sake of gaining status so he could hold his head high, and this intent remains unresolved throughout. He has done work for so many years, listened to sermons for so many years, and eaten and drunk of God's word for so many years, and yet failed to address this one problem. Isn't his believing in God this way neglecting his proper tasks? One listens to sermons and reads the word of God for the sake of gaining the truth, of gaining life, but he has professed belief for so many years without gaining any aspect of the truth or life. This is a problem worthy of contemplation. Some people, though they may not know how to fellowship about the truth or bear witness to God, nevertheless do have some real experience. When faced with being pruned and dealt with, they are capable of self-reflection, and they can moreover accept the truth, afterward genuinely making changes to reform themselves. This proves that these people have real faith. No matter how much suffering and misfortune are visited on them, they do not shrink back, but their God-loving heart grows ever more real. In managing affairs, they are now guided by principle, the corruption they reveal has lessened a good deal, and they have a stronger sense of responsibility when fulfilling their duty. Can you say, of this kind of person, that he does not understand the truth? Seen from the perspective of the changes in him, this person is assuredly living out the reality of the truth. Only in doing so has he imbibed God's word down into his heart's core. Though he may not have the gift of gab, he does know how to practice the truth, and is moreover guided by principles in his handling of affairs, doing his best to accomplish concrete goals and enduring all manner of hardship without a word of complaint. This is proof that God's word is working within him, achieving its effect, and starting to become his life.

Just now we were talking about two types of people. The first type of person's behavior is simple: Upon hearing God's word, he is able to put it into practice. The second type, after listening to God's word a great deal, does not entirely fail to put it into practice. In his own mind, he imagines himself to be practicing it, because he has forsaken his family and occupation and offered up his all. There are even some who give their whole lives to God, choosing the path of celibacy, rejecting the pursuit of wealth, and offering up everything, but their inner state never changes. Their grievances, misunderstandings, notions, and assumptions toward God, as well as their arrogant disposition, despotic and arbitrary conduct—all of these remain forever unchanged, and they go on living by Satan's philosophy, with little difference from an unbeliever. This type of person only pays lip service to believing in God, and is only slightly better than unbelievers in that they don't commit acts of great evil. On the outside, such a person appears to be good. Yet he does not pursue the truth, and however much he listens to sermons, he makes no change in his life disposition. What does this type of person make of God's word? He takes it as good doctrine. He regards God's word as the truth, but what he regards to be the truth is in fact doctrine—something of a doctrinal nature, something that's not too bad. He can observe a few rules, but his life disposition doesn't change a bit. These are the people of the second type.

Next I will go on to talk about the third type of people—nonbelievers. Nonbelievers are always skeptical about God. This kind of person, having listened to God's words, acknowledges inwardly: "This sermon is right, these are the words spoken by the incarnate God. This church is predominantly filled with good people. It's a good place, where people are neither oppressed nor abused, where they shed no tears and suffer no pain; it's a veritable comfortable nest, a refuge. These people come from all over, from different countries and places, are kind and caring, able to open up their hearts in fellowship, and get along one with another in great harmony—they're all good people. The sermons being given by the Above are good and filled with positive energy, and the words of God are all truth and positive things. Listening to these sermons nourishes and benefits the spirit. People live in the presence of God, experiencing comfort, joy, and happiness; there's a sense of living in an earthly paradise. It would be even better if one could become a talented individual and make contributions in the house of God." They take the words of God and the content of sermons as the positive theories, teachings, and good doctrines of famous figures and great people—but do they put them into practice? (No.) Why don't they? It is because practicing these truths involves a certain level of difficulty; they would have to suffer hardship and pay a price! They think it's fine to simply know how to speak these words, and that there's no need to put them into

practice, that one doesn't have to take believing in God so seriously—just as, in religion, belief in God is merely a hobby, where it's okay if you just exert a little effort and attend gatherings. They cannot completely and genuinely accept God's words, and they even entertain notions about them. For example, when God says that to be an honest person means calling a spade a spade and never lying, they just don't get it, thinking: "Doesn't everyone lie? Being open with everyone, being unguarded, submitting wholly to God isn't that foolish?" They think acting that way is foolish, that one cannot conduct oneself like this. They acknowledge that the word of God is the truth, but asking them to practice according to God's words is futile with them. Thus, such people treat the word of God with a halfhearted attitude, only acknowledging that all God's words are correct and the truth, but refusing to accept and practice them. When the house of God needs people to exert some effort, they are willing to do this, but what is their aim in doing so? It is for the sake of gaining blessings and enjoying more of God's grace; and if they did get a chance to enter the kingdom of heaven, that would be an even greater stroke of luck. These are the kinds of expectations they have; such is their conviction. But what about their attitude toward the truth and the word of God? To them, God's word and the truth are optional and dispensable, something to be scrutinized in their spare time as a way of amusing themselves and whiling away their leisure hours; they simply don't regard God's word as the truth or life. What kind of person is this? They are a nonbeliever. Nonbelievers refuse to acknowledge that the truth can purify and save people, and don't understand what the truth and life are all about. As far as matters of believing in God and receiving salvation, as well as how to resolve people's sinful nature, they have only a vague understanding and are not interested. They say: "People don't live in a vacuum, as long as we're alive we have to eat; we're not much different from animals, really. We humans are simply higher animals, existing solely for the sake of our survival." As for the truth, they are disinterested, and so regardless of how many years they have believed in God or how many sermons they have heard, they still cannot clearly say whether God's word is the truth, whether believing in God can grant salvation, or what mankind's future end and destination will be. If they're unclear on these matters, how severe must their confusion be! They show no interest in how God works to save people, nor in how people receive salvation by accepting God's judgment and chastisement, nor in how people can achieve submission to God by entering the truth reality. In more detailed terms, they show no interest in how to be an honest person, how to fulfill their duty, and other such matters. Especially when others mention that people must have absolute submission to God, they feel even more repelled, thinking: "If people always submit to God, then what is the point of having a brain? People become slaves if they're always submitting to God." This is where the views of nonbelievers start to reveal themselves. They believe that submitting to God is a superfluous act, an act of self-abasement, a loss of dignity, that God should not make such demands of people and that people should not accept them. Certain sermons, such as those that discuss enabling people to obtain grace, do good deeds,

and have good conduct, they can reluctantly accept, but with respect to Peter's being perfected by accepting hundreds of trials, they just can't wrap their heads around it. They think, "Isn't that toying with and tormenting people? It's true that God is sovereign over all things, but even so He can't treat people like that!" They do not accept God's work as the truth; they view this method by which God saves people as the way a slave master treats his slaves, doing as he pleases with them—this is the correlation they draw. Can this kind of person understand the truth? (No.) Are there such people in the church? (Yes.) Will a person like this leave the church on their own? (No.) Why won't they leave? Because they're hoping for a lucky break, thinking, "It's a dark and wicked world out there; it's not easy getting by. What's the difference where I kill my time? I might as well do it in the church. Here I can even enjoy God's grace, and I won't lose much on this deal. There's plenty to eat and drink, and the people here are pretty decent—no one's going to bully me. What's more, when you fulfill your duty and expend yourself and pay a price, you'll even get blessings from God. This is a deal I can't lose out on!" And so, after thinking it over, they conclude that it would be worth it to stay in the church. If one day it no longer seems worthwhile and they don't feel there's any more to get out of it, they will lose interest in believing in God and want to leave the church. "At any rate," they think, "I didn't suffer much of a loss, nor did I commit all my heart and mind. I possess skills, I know my profession, and I have a diploma, so I can still get by in the world just as I had been doing; I could scrape together a fortune or finagle a government job for myself. That would be great!" This is how they view things. In the eyes of this type of person, the words spoken by God and the truths expressed by God have even less value than a presidential speech; such is the contempt with which they regard God's words. When people of this kind bring such views to believing in God and to rendering service "with ready willingness," taking up residence and even killing time in God's house, unwilling to leave—what is their aim in doing this? It is with this faint hope in mind: "If God shows tolerance and takes mercy on me, allowing me into the kingdom, my ideals will have been realized. But if I can't enter the kingdom, I'll still have enjoyed a goodly amount of God's grace, so I won't have lost out." When they bring this kind of wait-andsee viewpoint to believing in God, can they accept the truth? Can they put the truth into practice? Can they worship God as the Creator? (No, they cannot.) With such a view, which states arise within them? They will often complain about God and misunderstand Him. They will subject each of God's acts to a round of assessment, investigation, and scrutiny, and then arrive at the following conclusion: "This doesn't seem like something God has done. If only this weren't something God has done." They harbor resistance, scrutiny, judgment, and a wait-and-see attitude in their hearts—can this be called rebelliousness? (Yes.) Theirs is no longer the corruption and rebelliousness of a normal person. What kind of people are these? (Nonbelievers.) How do nonbelievers behave? They are hostile toward God. When people who believe in God reveal a corrupt disposition, and sometimes fail to obey, God says that this is rebellious disposition, that they have a rebellious essence. But what does He say about those who don't believe? And what about Satan—would God say Satan is rebellious? (No.) What would God say then? God would say that it is the enemy, His antithesis, and completely inimical to Him. Nonbelievers' attitude toward God is one of scrutiny and observant hesitation, as well as resistance, grievance, opposition, and enmity. The more you fellowship about the truth and submitting to God, the more fed up such a person will become. The more you fellowship about how to attain salvation and become perfected by accepting God's chastisement and judgment and being dealt with and pruned, the more fed up they become, refusing to take any of it in. As soon as they hear fellowship on these matters, they start fidgeting in their seats, becoming as jittery and restless as if they'd sat on a pincushion, or like an ant on a hotplate. But if you let them go to a dance club or a bar, they wouldn't be at all irritated; they'd be delighted. They'd feel that staying in such places is carefree and joyful—if they could live like that, it would be totally worth it. It's constantly hearing the truth that irritates them, so they refuse to listen. Can they accept the truth if they're not even willing to listen to it? Absolutely not. They carry around negative, resistant, and hateful states inside them, and they are always scrutinizing and watching hesitantly. What is it they scrutinize? It is always God's words that they scrutinize. This is no longer a matter of being small of stature; they are a nonbeliever and an evildoer. This type of person will, from start to finish, always stand in opposition to God, engaging in scrutiny, observant hesitation, and resistance, not accepting the truth at all, thinking: "Whoever sincerely expends themselves for God is a fool. Whoever pursues the truth and practices the truth is a fool. You cast aside your family, do not look after your own kin, and focus solely on believing in God; after all that believing, you just end up destitute and looked down upon. Look at how fashionable the unbelievers are, and what are you wearing? I'm not as foolish as the rest of you—I have to keep a card or two up my sleeve. I'll pursue fleshly pleasure first—that's being realistic." This is the nonbeliever's true colors. When God first appeared and started doing His work, His followers were very few—around ten thousand people at most—and there were only around a thousand who performed their duty. Later, as the work of the gospel began expanding, and this work began to show results, the number of people performing duty gradually increased. Some people, seeing the opportunity to stand out and put their talent on display, also joined in and started performing duty. "How odd!" I said, "The work of God's house has already begun to unfold; how is it that there are now so many more people performing their duty? Where have these people been hiding all these years?" In fact, these folks had things figured out long ago: "If the work of God's house becomes widespread, then I'll come. If it doesn't get off the ground, I won't come. I certainly won't contribute any effort for it!" What kind of people are these? They are opportunists. All opportunists are nonbelievers—they're just getting in on the excitement. Outwardly, it appears as if people are the ones doing the work of God's house, but in actuality God is leading and guiding everything; it is the Holy Spirit that is at work. This is certain beyond

all doubt. God Himself is doing His own work; His will goes forward unimpeded. No human could accomplish such monumental work, it exceeds human capability. All of this is the result of the authority of God's word and God's own authority. People cannot grasp this point; they think: "When God's house grows in power, I'll have my share. So don't forget to record my name in the book of merit!" What kind of person is this? In the words of unbelievers, they have "malicious intent"—can we say this of them? (Yes.) What sinister motives these people harbor! Of course, if one can accept the truth, at the outset, they may have such motives and views, or their faith may be too small—God will not remember them. In revealing these views and attitudes, God wishes only to make people walk the right path in life, to set them on the right track of believing in God without hesitantly observing and without scrutinizing. God is not something that you can figure out through scrutiny or detect with a telescope. God's existence and His work of salvation are not results that you can derive using any form of research. These are the facts. Regardless of whether anyone acknowledges Him, believes in Him, or follows Him, the fact that God performs such great work is right there for them to see and touch. What God wishes to accomplish, no one can hinder and no one can change, nor can any power whatsoever obstruct. This is a fact that God has made true.

We were just talking about the third type of people—nonbelievers. This type of person believes in God with observant hesitation, by being opportunistic and scrutinizing. If there isn't any hope of receiving blessings, they'll think it best to scram and prepare an exit strategy for themselves. If such a person were to start self-reflecting right now and feel some remorse, it wouldn't be too late for them. There would always be a glimmer of hope for them up until their death; but if they obstinately refuse to repent and continue being hesitantly watchful, always opposing God, then God will surely treat them like an unbeliever and leave them to their own devices in the midst of calamity. In terms of people's essence, a human being is originally no more than a handful of dust into which God breathes, thus turning you into a living flesh-and-blood person, giving you life. Your life comes from God. When God wasn't using you, He provided you with food and clothing and everything else. But when He does intend to use you, you make a run for it and constantly go against God, always in opposition to Him—can God still make use of you? By rights, God should put you aside. Whether it was during the creation of the world at the beginning, or in the Age of Law or the Age of Grace, or all the way down to the last days in the present age, God has spoken many words to people. Be it through inspiration or direct face-to-face communication, one could say God has spoken too many words to count. And what is God's purpose in speaking so many words? It is to get people to understand and comprehend God's meaning, to know God's will, and to know that after gaining these words people will be able to achieve a change in their disposition, receive salvation, and gain life. Then, people can accept these words. God's purpose in speaking so many words is none other than this. And, having accepted these words and accepted the various methods of God's work, what is the result that people

will ultimately achieve? They will become able to follow God all the way to the end and avoid being cast out and rejected halfway, and thus there is hope of remaining until the end. Regardless of whether God disciplines you, prunes you, or exposes you, or whether there are times when He forsakes you or tests you—no matter what God does, people cannot deny the fact of God's intentions and earnest efforts in saying these words, right? (Right.) Thus, people shouldn't quibble with God over trifling matters, always judging God's noble intentions with their petty yardsticks and misunderstanding God. Regardless of what wrong views you used to espouse, regardless of what the state within you may be, as long as you are able to accept God's words as your life, and take them as the principles that you practice and as the direction and goal of the path you walk, you will gradually be able to satisfy God's demands step by step. What's worrisome? What's worrisome is when people listen to and treat God's words as if they were doctrines, rules, mere phrases, and slogans, or even treat the word of God as an object of scrutiny, and treat God as a target of their scrutiny and resistance—this is problematic. Such people are not the recipients of God's salvation, God has no means to save them. It is not that God doesn't save them, but that they do not accept His salvation—that is all that can be said, and it is a fact.

What is the most important thing that will enable a person to follow God to the very end and achieve a change of disposition? Accepting and practicing the truth—this is what is most important, and it is the most crucial aspect of practice in the pursuit of truth. To practice and to experience God's words is the most important aspect of practice; it is directly related to a person's life entry. A person that sincerely believes in God, no matter what issues they are faced with, must learn to seek and practice the truth in any situation. Only this is to experience God's work, and a few years of this kind of experience will enable a person to understand the truth and enter into reality. Therefore, no matter when, one cannot forget this matter of practicing and experiencing God's words. Faced with an issue, you must always ponder internally: "What must I do to practice and experience God's words in this matter? Which aspects of the truth are involved in this matter? What should I do to practice the truth?" This would be putting effort into pursuing the truth, and after several years of practicing and experiencing in this way, you will slowly enter upon the right track of believing in God, you will be walking the right path of life, and you will have direction. Always using your intellect to analyze and scrutinize whatever issue you are faced with and always relying on your own methods to resolve things is not a feasible approach. If you practice according to this method, it will be impossible to achieve compatibility with God and a change in disposition—you will never achieve them, this is the wrong path. It is futile for you to seek salvation through the pursuit of fame, fortune and status. Countless people have already failed and stumbled in this way. Some were identified as false leaders and some as antichrists—all were cast out. It is useless to pursue standing out in the church. It is better to follow Peter's path—pursuing the truth is the safest and most secure way. Do you now see what is most important? The most important thing is to accept and practice the truth. Reading the word of God is for the sake of pondering it and gaining the truth. Do not scrutinize it, absolutely do not scrutinize it, and do not have resistant or antagonistic moods. As soon as you have this sort of state, immediately examine yourself and resolve it. These issues with corruption which exist within you are continuously resolved, your state gets better and better, and you have fewer and fewer outpourings of corruption, which ultimately yields a result: Your relationship with God will become more and more normal, your heart will fear God more and more and become closer and closer to God, you will perform your duty to increasingly greater effect, and your love for and faith in God will grow larger and larger. This confirms that you have absorbed the words of God into your heart, where they have taken root. Ultimately, you will see a result, and you will say: "Constantly reflecting on myself and addressing my corrupt manifestations, I prevented any irreparable consequences. I feel regret in my heart and hate myself for having served as Satan's servant. Thankfully, God saved me, allowing me to find my way back, accept the truth, and submit to Him. I am no longer worried about whether I will be saved or not, nor am I worried about the possibility of being cleared out and cast out later. I am now certain that I will be a recipient of God's salvation, that I am on the right path, and that I believe in the true God, the Lord of all creation. I do not have any doubts about this." Only at this point will you take faith in God into your heart, and you can rely on Him in every situation. Then, you will have really entered into a sanctuary, and you will no longer have to worry about whether you are just a service-doer or whether you will die in a disaster. Only at this point will your heart be filled with peace and joy. What causes people to have these worries? It is because they know too little of God's work, have too little understanding of the truth, and even have notions and misunderstandings about God. Because you have not understood God's intentions in His words, and haven't grasped God's will, you always misunderstand God. Since you always misunderstand Him, you are constantly worried and never feel secure. Sometimes you are in a resistant mood; gradually, while you may not make big mistakes, you keep making plenty of small ones, until one day you suddenly do make a big mistake and really do get cast out. Making a big mistake is no insignificant matter. Some people are cast out, or cleared out or expelled, or do not receive any of the work of the Holy Spirit—isn't there a root cause behind all of this? There is definitely a root cause; the issue here is about which path they walk. Some choose to follow the path of Peter, which is the path of pursuing the truth. Others choose to follow the path of Paul, which is the path of pursuing a crown and rewards. The essence of these two paths is different, as are the consequences and the outcomes they lead to. Those who are cast out never walk the path of pursuing and practicing the truth. They always stray from this path and just do what they will, acting according to their own desires and ambitions, safeguarding their own status, reputation, and pride, and satisfying their own desires everything they do revolves around these things. Even though they have also paid a price, spent time and energy, and worked from dawn to dusk, what is their ultimate

result? Because the things they did are condemned as wicked in the eyes of God, the result is that they are cast out. Do they still have a chance of being saved? (No.) This is an incredibly serious consequence! It's just like when people get sick: A minor illness that is not promptly treated can develop into a major illness, or even become terminal. For example, if a person has a cold and a cough, they will quickly get better if they receive normal medical treatment. However, some people think they have a robust constitution and so do not take their cold seriously or seek treatment. As a result, it drags out for a long time and they contract pneumonia. After getting pneumonia, they still feel that they are young with a strong immune system, so they don't treat it for several months. They pay no mind to their coughing every day until it reaches a point where the coughing becomes uncontrollable and unbearable, and they cough up blood. So they go to the hospital to get examined, where they find out they have developed tuberculosis. Others advise them to get immediate treatment, but they still think they are young and strong, with no need to worry, so they don't seek proper treatment. Until one day, in the end, their body is too weak to walk, and when they go to the hospital for a checkup, they already have late-stage cancer. When people have corrupt dispositions which they do not treat, it can also bring about incurable repercussions. Having a corrupt disposition is not something to be frightened of, but someone with a corrupt disposition must seek the truth to promptly resolve it; only in this way can the corrupt disposition be gradually cleansed. If they do not focus on resolving it, it will become more and more severe, and they may offend and resist God, and be detested and rejected by Him and cast out.

Some people have the nature essence of an antichrist, such as people like Paul. They constantly focus on gaining blessings, obtaining a crown, and receiving rewards, and they try to make deals with God. They always want to be leaders and apostles who can control God's chosen people, but they only end up making God detest and reject them. They walk the path of resisting God, which is the wrong path. Some people do not love the truth; they know that it is wrong to pursue fame, fortune, status, and benefits, but they still choose the wrong path anyway. God has patiently and earnestly urged His chosen people, offering them all kinds of comfort, exhortations, reminders, warnings, revelations, dealings, and reprimands. God has spoken so many words, and yet people do not take it seriously, treating it as if it's just wind passing by their ears. They do not practice it, but still, according to their own motives and desires, safeguard their own status, pride, and vanity. They conspire everywhere for their own benefit, and plan and act everywhere for their own face and prospects, racking their brains and sparing no expense. In their hearts, they even think, "I have expended myself for God, there is a glorious crown reserved for me," and even speak the words that Paul said. In fact, they don't know what the path they are on is, nor do they know that they have been condemned by God. When one day this leads to a great disaster, will they know to repent? When that time comes they will resist, saying, "I work hard and have made significant contributions; if not contributions, then at least I've suffered; if not suffering,

then at least I've exhausted myself!" The things they've done are not worth a penny can they be good deeds? Was it performing their duty? Was it practicing the truth? They were engaging in personal management. During this period, they equipped themselves with plenty of profound-sounding words and doctrines; they could speak and lecture, and could run around expending themselves, but they did not do any practical work whatsoever. They did a good job of drawing in the people around them, pulling everyone into their orbit. They became king of the mountain, with no place for God in their heart. Isn't this doing evil? Since they didn't practice the truth at all, the final result for them should be self-evident. But even in this situation they still want a crown; how brazen can they be? This is called shameless audacity! Why can such people argue even in the end when they are cast out? They disrupt and disturb the work of the church, committing all kinds of evils; how can they still argue with God and defend themselves with conviction? What problem is it that they can resist God like this? Do you think there is any rationality behind their doing this? Do they have a conscience and reason? Normal people, having heard so many of God's words—regardless of how God treats them, or whether this treatment conforms to their notions—at least have to acknowledge that God's words are the truth and are all right. Even if there is some sentence that does not conform to their notions, they should not judge God; they should have a submissive heart. If one can acknowledge that the word of God is the truth and submit before God, isn't this treating God as God? (Yes.) In such a case, if sometimes some notions and misunderstandings about God arise, is it not easy to seek the truth to resolve them? The key is that people must acknowledge the words and work of God—this is a prerequisite. Why is it that nonbelievers and antichrists, those similar to Paul, are still able to oppose God? (They do not treat God as God.) This is where the root lies. No matter how eloquent they are, no matter how diligently they work and run about, no matter how much they suffer and how great a price they pay, they never take the word of God as the truth—can they understand the truth then? (No.) So, no matter how God handles them, they either have objections or refuse to capitulate. They completely lack the least reason that a created being should have, which confirms the fact that they never accepted the truth. If, over the years, they had been able to accept God's words as the truth, and practice and heed God's words, they would not be so presumptuous and oppositional. They would not oppose God's arrangements and God's treatment of them. They would not have these moods; at the most, they would just feel a little upset or not very cheerful. Corrupt humans all have normal weaknesses, but there are several boundaries they must at least observe. Firstly, they cannot give up performing their duty. "No matter when, whatever task God entrusts to me, whether I do it well or not, I must give it my all, exerting as much effort as possible. Even if God no longer likes me or looks down on me, at the very least I must take on the task entrusted to me and do it well." This is reasonable; one's duty cannot be abandoned. Moreover, one cannot deny God. "No matter how God treats me or handles me, or how my brothers and sisters exclude or expose me, or even if everyone abandons me, God's position in my heart remains the same, and the position I should hold as person remains unchanged. God is always my God, His essence and identity do not change, and I will forever acknowledge Him as my God." There must also be this reason. What else is there? (No matter how God treats and punishes us, we must submit to Him.) This is the bare minimum, this is the most basic baseline one must have. You say, "I don't understand God's intentions, and I don't understand why God acts this way. I feel a little wronged, and I have some justification for this, but I don't say anything because I am a created being and should submit to God. This is the duty of a created being. Even though I currently don't understand or know exactly how to practice or seek the truth, I should still submit." Is this reasonable? (Yes.) When those who do not accept the truth and who lack reason are subjected to being pruned and dealt with, what manifestations do they display? They say, "Am I going to be exposed and cast out? If I don't have any prospects or fate, and I'm not able to attain blessings, I won't believe!" Does this kind of person have true faith in God? Their relationship with God is not normal, it is resistant and antagonistic. This kind of disposition is Satan's disposition that resists God. Can they acknowledge God as their God? In their heart, they may say, "If He's really God, why doesn't He love me? If He's really God, why doesn't He use me for something important? All I see is a person—how could there be a God anywhere in this world? You are all fools. Where is God? In my heart, He only exists if I believe in Him; if I don't believe in Him, He doesn't exist, and He is not God." Their viewpoint is thus revealed. They listened to so many of God's words over the years; if they had accepted these words, would they develop viewpoints like this? (No.) More seriously, what will they do now? They'll incite others and make a move: "You still believe? How could vou be so foolish? Didn't they say long ago that a disaster was coming? When is it coming? Didn't God say the world would be destroyed? Where is the destruction? You fool, you've suffered a huge loss! Stop believing! What are you believing for? Look at how smart I am, I earn several thousand yuan a month, how much do you earn a month? Look at what's popular in the world now. What do you see me wearing? It's all name brand!" They will entice and mislead people, leaving some in a state of utter confusion. Is this not an evil person infiltrating the house of God to disturb the church? What attitude do such people have in performing their duty? "I do my duty if I'm in the mood. If I want to do it, I'll do it. If not, I won't. I don't have to commit my heart and strength. Performing duty is not doing things for myself, it's doing things for the church. And I can't even see God anywhere. I don't even know if God remembers me, and they still want me to devote my heart, my strength, my mind—what's the point? It's good enough if I just get through it by mumbling a few words." This is the view they hold. They think it's foolish and not worthwhile to devote one's strength, heart, and mind to performing duty. If you were to encounter such a person now, would you be misled and influenced by them? If you lack a foundation and do not understand the truth, you will definitely be misled and influenced, and as time goes on, you will end up at a loss.

In believing in God, the purpose of eating and drinking the words of God, as well as which key problems doing so should resolve, must be clear. If one believes in God for several years without ever focusing on eating and drinking the words of God, not only will the problem of one's corruption remain unresolved, but they will also not even understand the minimum amount of the truth that should be understood. So, what are the consequences of this? It is very easy to be misled and take a wrong turn. If one doesn't understand the truth, they will be most likely to stumble. When faced with an issue, when faced with even the slightest sign of trouble, it will be difficult for them to keep their footing. Therefore, it is most beneficial for people to do more reading of God's words and to fellowship the truth more often. There is something God said in the Bible which is very important: "Heaven and earth shall pass away, but My words shall not pass away" (Matthew 24:35). What do these words suggest to people? What does it mean that God's words will not pass away? No matter when, the truth and the word of God will always be the truth—this will not change. No matter whether it's the value or significance of these words to people, or the inner meaning and actuality of these words, they will never change. They will remain the original words and will not become anything else the essence of God's words cannot change. For example, God tells people to be honest; these words are the truth and shall never pass away. Why shall they never pass away? From God's requirement for people to be honest, one can see the aspect of God's essence that is faithful, which has existed from time immemorial and will continue to exist forever. It will not change due to changes in the times, geography, or space; God's essence will exist forever. What is the reason for this eternal existence of God's essence? Because it is a positive thing and the essence possessed by the Lord of creation; it shall never pass away and shall forever be the truth. If you experience all these truths expressed by the Creator and actualize them into your being, put all of them into practice, and live them out, won't you then be able to live like a person? Won't living have value? Would you be abandoned? Experiencing and living out all the truths that God has granted you—isn't this your way out? Only this path can allow humankind to survive. If people cannot accept the truth and do not follow the path of pursuing the truth, they will ultimately pass away and be destroyed. You might say, "Aren't I living just fine now?" But if you haven't gained the truth, you will be cast out sooner or later. "Heaven and earth shall pass away, but My words shall not pass away"; this sentence has such profound significance; it is also the greatest warning for people. Only God's words are the truth, and only if you accept the truth can you stand firm. That is, if you eat and drink the word of God, put it into practice, and live out some semblance of humanity, you will not be cast out. This is where the value of God's words lies! So, can God's words be a person's life? What does life refer to here? It means that you can live, you are saved. If you accept these words, and understand and practice them, you become a living person in the eyes of God. If you are not an honest person, but a deceitful one, you are but a walking corpse in God's eyes, a dead person, and like all things you shall pass away.

Anything that has nothing to do with God's words or the truth, be it material or immaterial, must pass away when God changes the age and renews the world. Only God's words will not pass away, and only all things related to God's words will not pass away. Practicing God's words is that important!

People know that practicing and experiencing God's words is important, but they must also have a path of practice. This is the path of life entry, and they must attach importance to it in their hearts and experience it every day. If you are always worried that you lack experiential testimony and fear that one day you will be cast out, then that is a problem. Those who don't love the truth never practice or experience God's words. This is not only because they don't have faith; mainly it is because they are instigated by Satan's nature. You only want to receive blessings but do not love the truth; if you are dominated by this motive, there can be no good outcome for you. So, what should you do? You definitely cannot let it spread unchecked within you; you must seek the truth and reflect on yourself: "Why am I not practicing the truth? Why am I always worried about being cast out? This state is not right, I must resolve it." Isn't it progress to know to seek the truth and resolve your problems? This is a good thing. People who don't know to solve their problems are numb, imbecilic, rebellious, and intransigent. Some people know that this is a problem and yet they don't try to fix it. They think, "Isn't it quite normal for me to think this way? Why do I need to resolve my intention to receive blessings? If I resolve it, I'll lose out." Isn't this intransigent? Some people are numb; they do not realize that wanting to receive blessings is a problem of intentions and disposition. They think, "Isn't it normal for people who believe in God to want to be blessed? Having this intention doesn't count as a problem." Are such thoughts and views correct? If one's intention to receive blessings is not resolved and their corrupt disposition is not cleansed, can they truly submit to God? What are the consequences of living by a corrupt disposition? It is like when someone doesn't feel well; they know they are going to catch a cold, so they guickly find some medicine to take. Others, however, are numb; they don't even know that they have inflammation. They just go around telling people that they haven't been feeling well lately, unaware that they are experiencing the early signs of a cold, and not taking it seriously. Some people even think, "It's just a cold; what's the worst it can do?" They should drink water but they don't, they should take medicine but they don't do that either; they just tough it out. As a result, they get a cold and are sick for several days, which sets them back on quite a few matters. People treat their different states with the same attitude they treat their illnesses. Some people can resolve minor problems quickly but they don't resolve major problems at all. By procrastinating in this manner, their corrupt disposition remains unresolved, leading to a lack of life entry and a loss to their life. Is this not foolish and ignorant? People who are too foolish cannot gain the truth and end up forfeiting their life. Believing in God in this manner, they will never be able to receive God's salvation.

The pursuit of the truth must start with self-reflection and self-knowledge. No matter what situation one is faced with, they must always reflect on their inner state, identifying and resolving whichever wrong thoughts and views or rebellious states they have. After a period of time, when they are faced with a different circumstance or event, they will develop some incorrect views and states, and they must seek the truth to resolve those. By continually reflecting on and coming to know oneself, and continually resolving one's own incorrect views and rebellious states, a person's corrupt disposition will manifest less and less, and it will be easy for them to practice the truth. This is the process of life growth. No matter what situation one encounters, they must seek the truth, and no matter what one intends or plans, that which is in accordance with the truth must be adhered to, and that which is not in accordance with the truth must be suppressed. In addition, they must aspire to righteousness, and must strive for the truth, for knowledge of God, and to meet God's requirements. In this way, they can more often discover their own shortcomings and corrupt manifestations, and develop a heart that yearns for the truth. After experiencing in this way for a period of time, they will be able to understand some of the truths, and their faith in God will become greater and greater. Without having such a path of practice, it cannot be said that one is practicing the truth. If one who lives within a corrupt disposition does not examine whether their words and actions align with the truth or go against principles, instead only checking if they've broken the law or committed crimes and that's all, paying no mind to their corrupt disposition and not caring about their rebellious state whatsoever—and even though outwardly they may not have broken the law or committed crimes, the fact is they are still living by a corrupt disposition under the power of Satan—then such a person has not lived out the truth reality, and they are not someone who will receive salvation. When people live for several decades in the world and can understand worldly things, they think they are clever, infallible, and amazing, but in the presence of the truth, corrupted human beings are all foolish and mentally deficient, just as insignificant humans will forever be infants before God. The pursuit of receiving salvation is no simple matter; it requires understanding many truths, growing to a certain stature, having willpower, having a suitable environment, practicing the truth gradually. In this way, one's faith will be cultivated bit by bit, and their doubts and misunderstandings about God will become fewer and fewer. As their doubts and misunderstandings about God diminish, their faith increases, and when faced with situations they will be able to seek the truth. When they understand the truth, they will be able to practice the truth, they will have fewer and fewer negative and passive things, have more positive and good things, and the times when they are able to practice the truth and obey God will increase. This is having the truth reality. Doesn't this indicate they've grown up? That their heart has become increasingly resilient? What does resilience refer to? It is when a person has true faith, understands the truth, has the ability to discern, can rely on God to overcome the flesh, has the capacity to overcome sin, can stand firm in their witness, has true obedience to God, can suffer and pay a

price for the sake of practicing the truth, can loyally fulfill their duty, and has the resolve to pursue the truth and seek being made perfect. Doesn't this indicate continuous improvement? In this way, one can embark on the path of pursuing the truth and being made perfect. No circumstance or difficulty will be able to overwhelm such a person or stop them from following God. This is a person who is most blessed by God, a person whom God hopes to gain.

What state are you in currently? (Sometimes when we encounter difficulties we become somewhat negative, but we are able to strive upward and try to overcome them.) Having stature is being able to take the initiative to overcome your difficulties when you become aware of them. Knowing you have difficulties and yet not acting to overcome them or respond to them, carrying around a negative state, performing your duty in a passive and perfunctory manner—this is the common and typically-seen state. There is something even worse, which is not knowing what kind of person you are and not knowing what kind of state you are in—not knowing whether your state is good or bad, right or wrong, or negative or positive. This is the most troublesome. A person like this doesn't know the detailed problems of their life entry, let alone from where to start practicing the truth. They only have enthusiasm but do not understand any truths or have any discernment, and they cannot talk about any experiential testimony. When will such a person be able to bear a resounding testimony for God? Some people can speak a lot of words and doctrines, but if you ask them, "Are you bearing witness to God?" they themselves don't even know. They think they are doing their duty loyally, without any carelessness or perfunctoriness. They think everything about them is good, and that they are better than other people in everything. When others are weak, they even admonish them: "Why are you weak? Love God, come on! It's already this point in time and you're still weak?" Such a person clearly has no reality; they don't understand the normal states and process of changing one's life disposition. They just repeat commonly heard sayings like "This is no time to be weak!" and "You're still concerned about your family now?" using such doctrines to urge others and lecture them, not resolving any practical problems at all. Not being able to perceive one's own state and not being able to truly know oneself is the most obvious manifestation of an immature stature. Not being able to practice the truth and instead only following some rules is indicative of an immature stature. Desiring to fulfill one's duty and do things well, but not knowing what principles to follow and only doing things according to one's own preferences is indicative of an immature stature. Listening to others' experiential testimony and not being able to discern it, nor being able to say clearly what benefits one should gain from this or what lessons one should draw, is indicative of an immature stature. Not being able to experience and practice the word of God, and not knowing what it means to exalt and testify to God—these are all signs of an immature stature. What stage are you in now? (We tend to be negative more often.) This situation is even more indicative of an immature stature. People who are too foolish and ignorant have no stature whatsoever.

Only when they can understand many truths, discern matters, resolve their own problems, have fewer negative states and more normal states, take on heavy burdens, and lead and provide for others will they really have stature. You must strive for the truth; the more you strive, the more you will grow. If you don't strive, you will not grow, and you might even regress. To believe in God, you must live by the truth; by understanding the truth more, you gain stature. If you don't understand the truth, you will have no stature. When you begin to seek the truth and are able to resolve your own problems, your stature will have grown.

October 15, 2017

Only by Understanding the Truth Can One Know God's Deeds

God has sovereignty over the fate of all mankind and over the universe and all things. What fact do people see about God's sovereignty? That no matter how big the world or how vast the universe, from the macroscopic to the microscopic, God reigns sovereign over all and orchestrates all things. No matter man's wishes, ambitions, demands, or the direction in which he is inclined to develop, from where God stands, His sovereignty and orchestrations are not affected by these things in the slightest. What is the principle by which God reigns sovereign over, and orchestrates, all things? On what is it based? What is God's goal in doing all of this? What does it revolve around? (It revolves around God's management plan.) This response is correct; everything God does revolves around His management plan. These words sound somewhat inconceivable, but they have a deeper connotation. By which, I mean that all the work God does is not swayed by man's wishes. God's sovereignty and orchestrations; the way He orchestrates countries, peoples, or ethnic groups; or the things He arranges to happen in any given era are not swayed by man's wishes. God is not limited by time, space, geography, or people. Everything He does is carried out exactly according to His plan, and no man can thwart or disturb it. No matter whether you are willing or not, and no matter what the subjective wishes are of mankind or a particular ethnic group, no man or thing is capable of disturbing, destroying, or swaying what God has decided to do. What have you learned from this? (We have learned about God's authority.) This is God's authority. From when God first created human beings to when they progressed step by step, humankind has encompassed God's chosen people, Gentiles, and those who are antagonistic toward God. God views all these types of people as human, but, is there a difference in how God treats these different types of people? Does God lead His chosen people in a particular way? (Yes, He does.) God treats His chosen people differently than He treats other people. But within God's chosen people, some are able to follow and obey Him,

and some are disobedient and resist Him. So, how does God treat them? How does God view their attitude toward Him? (God is merciful and loving toward those who obey Him, but when people are disobedient or resist Him, He brings His righteous disposition down upon them.) That is right. Regardless of whether you think you are one of God's chosen people, or one of His followers, or have contributed in some way to the work of God's house, from where God stands, He does not look at these outward things. God has a righteous disposition and is principled in His treatment of people: Those who should be judged, are judged; those who should be punished, are punished; and those who should be destroyed, are destroyed. For example, what strikes you about the fact that the Jews were driven out of Judea, and the Lord Jesus' gospel of the kingdom of heaven was spread to the Gentiles? According to people's notions and imaginings, and according to Judaism, only the Jews are God's chosen people. They are God's precious children, and the humans to which God is most attached; they are the apple of His eye. According to what people say, the Jews are His most beloved children, and one should baby and protect their favorite child, and not let them be hurt or wronged in any way. People think that no matter what the Jews pray for, God will grant it to them, and will bestow upon them more than they asked for or imagined. But is this what God did? (No, it is not.) Then, what did God do? Because the Jews nailed the Lord Jesus to a cross, God became very angry and made the Romans send armies to conquer Judea and drive the Jews out of their homeland. It was a scene of much slaughter and carnage; countless people died and blood flowed like rivers. The only way many Jews survived was by escaping to various countries around the world. From these facts, what essence do you see in God's disposition? (That God's righteous disposition does not tolerate offense.) Let us not start off by talking about God's disposition, let us first use people as an example. In real life, if someone has a child they love dearly, and wants the child to inherit their property and everything they have, what will they do? On one hand, they will be strict with him, so that he will grow up to be accomplished and can take up his parents' mantle. But most importantly, they will protect him and not let him come in the path of any harm or danger. The purpose of this is so that the child can live and inherit everything his parents have. What motivates people to do all of this? Do people treat children they do not love, or strangers, in the same way? Do they act the same way? (No, they do not.) It is obvious that everything people do for the child they love best is motivated by selfishness, emotion, and personal desire; these things are part of man's nature essence. Is there truth in people's emotions and selfishness? Is there fairness? (No, there is not.) That is how mankind manifests itself. But look at the things God did—God wanted His chosen people, the Jews, to spread the gospel from Judea to all the Gentile peoples around the world—in Asia, Europe, Africa, and the Americas. How were they to spread it? God used a method by which foreign invaders raided and occupied Jewish lands, drove out the Jews who were living there, the people who spread news about Jesus the Savior, and caused them to lose their homeland, never to return. Then, the

Jews settled in various corners of the earth, where they survived and began spreading the gospel of Jesus the Savior, until it gradually reached every country in the world, and all the ends of the earth. This proves a fact: that God's work is very practical. Where is this primarily manifested? In the fact that God employed a very special and unusual method to push the Israelites out into all these different countries and spread the gospel of the Lord Jesus. If He had let the Israelites make the decision to move to every country and spread the gospel and testify to God, they would not have been able to bring themselves to abandon their families and their ancestral homeland. It is as though God struck them so they could go out and spread the gospel of the Lord Jesus. This is the price God paid for the gospel of the kingdom of heaven; He made His chosen people meet with war, slaughter, and exile. The Jews were forced to wander the earth without a home, spreading the gospel in every country. In the eyes of people, these methods are too inconsiderate toward man, but can God's essence be described as "inconsiderate toward man"? Obviously not, as it is not inconsiderate toward man. This is because there is no selfishness or emotion in God's disposition and essence; He did all of this for the progress of all mankind, so that mankind's next step of progress would succeed, and be materialized in complete accordance with the steps of God's management plan. So, God must do this; there was no other way. The steps of God's work had already progressed to this point, and His actions had brought swift and good results, so they were entirely appropriate. Looking at God's essence, only God could do this, no other country or race would. God's disposition is righteous. Looking at God's attitude toward the Jews should offer some enlightenment for God's chosen people today. Man was created by God, and God has love, attachment, mercy, and lovingkindness for man, but when God gives people a mission, what are people in God's eyes? Can you grasp this level of meaning? Some people say, "From this perspective, people don't have any value in God's eyes. They're just pawns. You just go where He says, and do what He says." Are these words correct? They are not. It seems like this is the case on the surface, but in fact it is not. To use the words of man, when God acts He does not concern Himself with that much. He does not have man's traditional thinking or notions, and He is not limited by anything. Everything God does is liberating, freeing, public, transparent, and upright. One aspect is that He follows the steps of His management plan so that everything progresses normally; another aspect is that He does this so that people in the future can progress and move forward normally in God's hands, in accordance with His management plan. Man's progress is intimately tied to God's management plan. If God did not act this way, bearing the pain of giving up something He loved to take this step, it would be difficult for man to progress even a little bit. That is why I say that God has considered every choice He makes, every step He takes, and every thing in His management work; it contains His might, authority, and wisdom. There are always some things God does which people do not understand. Why can they not understand? Because people have notions. Some of these notions are imaginings, some

are influenced by man's traditional culture and thinking, and some are man's selfish desires and judgments. These things influence man's understanding of God, as well as his view of God.

What conclusion can you come to about the Jews being driven out of Judea? (That God does not have a selfish heart like humans. Everything God does is upright, and for the progress of all mankind.) If this situation happened to you, and there was slaughter, streams of blood, ruin and death was visited upon your household, and your family was torn apart, what would be your understanding? (Depending on our humanity and the extent of our corruption by Satan, we may have a lot of misunderstandings, resentment, and misinterpretations, but now, through God's fellowship, we realize that everything God does possesses meaning and His will. No matter how much suffering we experience, we should willingly submit to all of God's orchestrations, and do our utmost to cooperate with Him, sharing and testifying to God's work of the last days.) In the face of these facts, does man have a choice? Man has no right to choose what God decides to do. After hearing these words, do people still feel that God is love? They become disheartened, and say, "If people have no choice about these facts, then exactly what role do people play in the work of God's management plan?" Do you know? (We are created beings.) You are not just created beings; you act as foils. You are the object of God's judgment and chastisement, but even more so, you are objects of His salvation. That is the role you play. What is your function as created beings? This relates to a person's practice and duty. You are a created being, and if God gave you the gift of song, and the house of God arranges for you to sing, then you are to sing well. If you have the gift of evangelism, and the house of God arranges for you to spread the gospel, then you should spread the gospel well. When God's chosen people elect you as a leader, you should take up the commission of leadership, and lead God's chosen people to eat and drink the words of God, fellowship on the truth, and enter into reality. In doing so, you will have performed your duty well. The commission God gives to man is extremely important and meaningful! So, how should you take up this commission and fulfill your function? This is one of the biggest issues you face, and you must make a choice. It can be said that this is a crucial moment which decides whether you can gain the truth and be perfected by God. If you act by relying on your own will and commit all kinds of outrages, not only will you not fulfill God's commission, but you also will disturb the work of God's house. Consequently, it will be necessary for you to be punished, just as Paul was. When God tells you to go do something, what is your function then? It is to do the task well and not mess it up. In doing so, you are performing a service well. No matter what service God tells you to perform, you must do it well and obediently. In so doing, you are a person who listens and obeys. If you do not perform a service honestly, always have personal intentions, and always want to rule like a king, then you are a Satan and an antichrist, and you must be punished. Some people do not understand the truth or pursue it; they only put effort into their work. What then is their function as a

created being? Just to work and serve. Sum up, then, what are the precise duties created beings in God's eyes should perform and what human likeness they should live out. This pertains to your practice. According to the notions and imaginings of man, God is attached to, cares for, protects, looks after, and bestows grace upon the created beings in His eyes. He then disciplines, prunes and deals with them, loves them in His heart, and holds them in His hands. Ultimately, God has the single-minded intent to perfect them, ensure their safety and make sure nothing happens to them until they are perfected. To them, this is what created beings are in God's eyes. When people experience this, they think, "God is singularly lovely! How great is our God! He is so worthy of our love! God is merciful and loving! God is wonderful!" But if you compare this with the facts, are these the only ways in which God treats created beings? (No, it is not.) Then how does God treat people? What other notions and imaginings do people have about the attitude God takes toward His treatment of man? Are there any which people cannot accept? Without question, it is God's judgment, chastisement, trials, refinement, pruning, discipline, deprivation, and His dealing with people. What kind of people are those who cannot accept God's judgment and chastisement? You could say that they are people who do not accept the truth, and you could definitely say that people who do not accept the truth are nonbelievers. If a person cannot accept God's judgment and chastisement, then that is tantamount to them being unable to accept God's work. What is the nature of this problem? It is that they do not accept the truth, and they reject God's work. People like this will only meet with disaster and punishment. No matter what kind of person you are, if you believe in God but do not accept the truth, you cannot be saved. After a person starts believing in God, no matter what environment God surrounds them with to expose them, during the process of being exposed, can they see God's blessings, grace, care, or protection? (No, they cannot.) On the surface they cannot see it, but after going through trials and refinement will they be able to see it? They most certainly will. So there are many people who can see God's protection and blessings after experiencing His judgment and chastisement. But people who do not love the truth cannot see these things at all. They still cling to their notions and imaginings, and they are full of antagonism and rebelliousness toward God. These are the sort of people who are nonbelievers, evil ones, and antichrists. Everything they do is an example of what not to do. Paul is an example. What do people see when they look at Paul? (That Paul was on the path of an antichrist, and that his story serves as a warning to us.) Paul did not pursue the truth. He only believed in God because he sought a future and destination for his flesh. He only sought to gain rewards and a crown. God spoke so many words, disciplined, enlightened and illuminated him so much, and yet he did not obey God or accept the truth. He always disobeyed and resisted God, and in the end, he became an antichrist and was condemned and punished. Paul serves as an example of what not to do. By examining the example of Paul as an archetypal antichrist, people can see that Paul was on a path of resistance to God, and a path of destruction. Many

have learned from this and benefited from it. They have stepped onto the path of pursuing the truth, and onto the correct path of a believer. What is God's will for people who can accept the truth, and who have benefited from Paul's lesson? (Salvation and love.) Then what aspect of God's disposition can people see from God's exposure, judgment, and condemnation of Paul? (His righteous disposition.) Then in God's eyes, what had Paul, as a created being, become? He had become a serving object. People are all created beings, both those who benefit and those who are exposed. However, God treats these two types of people completely differently. In reality, in God's eyes, these two types of people are both as worthless as ants and maggots, but God treats one differently from the other. This is God's righteous disposition. On what is God's different attitude toward these two types of people based? (It is based on the path they follow.) It is based on how a person manifests themselves, their essence, their attitude toward the truth, and on the path a person is walking. On the outside, it seems as though God is inconsiderate toward man, that He is emotionless, and that His actions are heartless. According to man's notions and imaginings, people think, "God shouldn't have treated Paul that way. Paul had done so much and suffered so much. Plus, he was extremely loyal to God. Why would God treat him like that?" Is it right for people to say this? Is it in line with the truth? In what way was Paul so loyal or devoted to God? Are they not twisting the truth? Paul was loyal and devoted to obtaining blessings for himself. Is that loyalty to God? When people do not understand the truth, cannot see the essence of a problem clearly, and speak blindly based on their emotions, are they not rebelling against God and resisting Him? No wonder everyone adores Paul! Those who are of Satan always adore Satan, and even speak for Satan based on their emotions. This means that although people may seem to have separated from Satan, they remain connected. In fact, when people speak for Satan, they are also speaking for themselves. People sympathize with Paul because they are like him, and on the same path as him. According to man's common sense, God should not have treated Paul that way, but what He did was the exact opposite of human reason. This is God's righteous disposition, and it is the truth. If a person speaks in accordance with man's common sense, they may say, "Even if Paul did not achieve much, he put in a lot of work and effort. He should have been spared just on account of the number of years he suffered. Even if he was just a service-doer it would be okay. He shouldn't have been punished or sent to hell." These are the reasonings and emotions of man—it is not the truth. What is the most lovely aspect of God? That He does not have man's common sense. Everything He does is in accordance with the truth and His essence. He reveals a righteous disposition. God has no regard for your subjective wishes, nor for the objective facts of what you have done. God determines and defines what kind of person you are based on what you do, what you reveal, and the path you walk, and then assumes the most appropriate attitude toward you. This is how Paul's end came about. Looking at the matter of Paul, it seems as if God was devoid of love. Peter and Paul were both created beings, but while God

commended and blessed Peter, He exposed, dissected, judged, and condemned Paul. You cannot see God's love in the way He decided Paul's end. So, based on what happened to Paul, could you say that God does not love? No, you cannot, because God disciplined him many times, illuminated him, giving him many chances to repent, but Paul stubbornly refused and walked the path of resistance to God. So in the end, God condemned and punished him. Looking at this matter on the surface, it seems as though people have no choice in God's work and salvation. Although God does not interfere in people's choices, if a person chooses the path of seeking blessings, God will condemn and punish them. It seems like God does not let people choose their own path, that He only allows them to choose the path of pursuing the truth, and that whether a person is judged, purified, or perfected is all up to God. Is seeing God's work this way and labeling God this way not an absurd mistake and absolutely ridiculous? Man is not at all aware that God's disposition is righteous and holy; he always chooses to follow his own path the path of resistance to God, but does not want to accept God's judgment or condemnation. This is totally unreasonable! There are many people who think, "People cannot choose for themselves how God treats them, what mission God gives them, the job He makes them do, or the duty He makes them perform. Ultimately, anyone who chooses to walk their own path is condemned. God only blesses and commends you if you choose the path He leads you down, and if you choose the path of pursuing the truth." Some people see this as God being unfair and interfering with people's free choice. But is this the fact of the matter? (No.) God does all of this according to principle. When you do not understand the facts and the truth, it is easy for you to misunderstand and judge God, but when you understand the facts and the truth, you will think that these misunderstandings are utterly worthless and totally despicable, and that they should never see the light of day. At which point, you will know that everything God does is right. People cannot see this because they are too selfish and foolish. They do not understand the truth and cannot see matters clearly, so they label God according to their own notions and imaginings. Once you understand this, you will not defend Paul anymore or misunderstand God. You will say, "What God does is totally right. Humans are the ones who are corrupt. They are narrow-minded and foolish. They cannot see situations clearly. Regardless of whether a person sees God's righteous disposition or if they see His love from this matter, everything God does is right, and is a manifestation of His righteous disposition and His essence. It is all in line with the truth, and isn't wrong!" Today, when God works in you and saves you, which path should you choose? Is God interfering with you? What choice should you make? Should you learn from Paul's mistakes? Should you be like Peter and follow the path of pursuing the truth? How do you approach this matter? That depends on whether you understand the truth. What problems will understanding the truth solve? The purpose of understanding the truth is to resolve man's corrupt disposition and man's various difficulties. When you come across problems that cannot be solved; or people, events, and things which do not match

up with your notions, the truth will start performing its function within you. So how does Paul's case help you with your personal life entry and choosing your path? (It can impel us to come before God and reflect on ourselves.) (It can knock down walls and eliminate misunderstandings between God and man.) That's one part of it, and you have gained something from this discussion. The most crucial thing to understand is the significance of choosing the path of pursuing the truth, and why God commends and blesses those who do. Understanding the answer to this question is the most crucial thing.

Just now I mentioned how the Jews were sent into exile, and drifted into every country around the world. What do people see about this fact? What truth do they understand? This event should make people reflect a bit. Firstly, on how people should practice, and secondly, so that they understand God's disposition through this event. Let us first talk about how people should practice in these circumstances. Nothing God does is swayed by man's desires; God has His own plan, and His own principles for doing things. So, what attitude should people have? No matter what situation they encounter, or whether it matches up with their notions, people should never ever put themselves at odds with God. Some people say, "Even though I'm disobedient and resist God, isn't it enough that I perform my duty?" What sort of attitude is this? It is obviously unacceptable. That is not true obedience. Then, how exactly should people practice "not putting themselves at odds with God," and put it into action? There are two principles of practice: The first, is to proactively seek out God's will, what truths people should understand, and how to cooperate and complete God's commission—this is the active side of what people should do. The second, is to examine and recognize where you have misunderstandings about God, are not obedient to Him, have notions and imaginings, and things which are not compatible with Him. This will ensure that you are able to accurately practice the truth during the course of your duty, do things according to the principles, complete God's commission, and be commemorated by God. Are these principles of practice simple? (Yes, they are.) What do I mean by "simple"? That the logic and words are relatively clear; "one" means one, and "two" means two; as soon as you hear it, you know how to practice it. However, actually putting it into practice is not so simple, because people have corrupt dispositions. They always debate things, and have a lot of imaginings and notions, as well as misunderstandings about God. People must dissect these things and accept God's judgment and chastisement, but this makes people who lack spiritual understanding come up with new notions: "People all say God is love, so why does God always expose and judge people's thoughts and notions? I can't see love in God; I only see that God's disposition does not tolerate offense." Is this not one of man's notions? If, as in the notions and imaginings of corrupted humans, God only ever displayed mercy and lovingkindness during the development of all humankind, and never righteousness or wrath, could man have survived to the present day? (No, he couldn't.) Man would have been devoured by Satan long ago. When handling the issues of demons and Satan, and corrupt humans who resist God, what God displays and how

He manifests Himself is not the love people speak of, but rather a righteous disposition; it is hate, loathing, judgment, chastisement, punishment, and destruction. Only by doing this can God reveal that His disposition is righteous, holy, and does not tolerate offense; thoroughly shame Satan, and effectively protect true humanity. This is how God has always led humanity, and saved them at the same time.

People must frequently examine anything in their heart that is incompatible with God, or is a misunderstanding of Him. How do misunderstandings come about? Why do people misunderstand God? (Because their self-interest is affected.) After people see the facts about the Jewish exile from Judea, they feel hurt, and say, "At first, God loved the Israelites so much. He led them out of Egypt and through the Red Sea, gave them manna from the heavens and spring water to drink, then personally gave them laws to lead them, and taught them how to live. God's love for man was overflowing—people who lived back then were so blessed! How could God's attitude do a one-eighty in the blink of an eye? Where did all His love go?" People's feelings cannot get past this, and they begin to doubt, saying, "Is God love or isn't He? Why isn't His original attitude toward the Israelites visible anymore? His love has disappeared without a trace. Does He have any love at all?" This is where people's misunderstanding starts. What is the context in which people form misunderstandings? Could it be because God's actions are not compatible with people's notions and imaginings? Is this fact what causes people to misunderstand God? Is the reason people misunderstand God not because they limit their definition of His love? They think, "God is love. Therefore, He should look out for and protect people, and shower them with grace and blessings. This is what God's love is! I like it when God loves people this way. I could especially see how much God loved people when He led them through the Red Sea. People back then were so blessed! I wish I could be one of them." When you are enamored with this story, you treat the love God displayed in that instant as the highest truth, and the single marker of His essence. You limit your definition of Him in your heart, and treat everything God did at that moment as the highest truth. You think that this is God's most lovely side, and the one that most compels people to respect and fear Him, and that this is God's love. In actuality, God's actions themselves were positive, but because of your limited definitions, they became notions in your mind, and a basis on which you define God. They make you misunderstand God's love, as though there is nothing else to it than mercy, caring, protection, guidance, grace, and blessings—as though that is all God's love is. Why do you cherish these aspects of love so much? Is it because it is tied to your own selfinterest? (Yes, it is.) Which self-interests is it tied to? (The pleasures of the flesh and a comfortable life.) When people believe in God they want to obtain these things from Him, but not other things. People do not want to think about judgment, chastisement, trials, refinement, suffering for God, giving things up and expending themselves, or even sacrificing their own lives. People just want to enjoy God's love, care, protection, and guidance, so they define God's love as the only characteristic of His essence, and His

only essence. Did the things God did when leading the Israelites across the Red Sea not become the source of people's notions? (Yes, they did.) This formed a context in which people formed notions about God. If they formed notions about God, then can they achieve a true understanding of God's work and disposition? It is obvious that not only will they not understand, but they will misinterpret it and form notions about it. This proves that man's understanding is too narrow, and is not true understanding. For it is not the truth, but rather a type of love and understanding which people analyze and interpret from God based on their own notions, imaginings, and selfish desires; it is not compatible with God's true essence. In what other ways does God love people other than through mercy, salvation, care, protection, and by listening to their prayers? (With chastening, discipline, pruning, dealing, judgment, chastisement, trials, and refinement.) That is correct. God shows His love in an abundance of ways: by striking, disciplining, reproaching, and with judgment, chastisement, trials, refinement, and so on. These are all aspects of God's love. Only this perspective is comprehensive and in line with the truth. If you understand this, when you examine yourself and realize you have misunderstandings about God, are you not then able to recognize that you were mistaken, and to do a good job reflecting on where you went wrong? Can this not help you resolve your misunderstandings about God? (Yes, it can.) In order to accomplish this, you must seek the truth. So long as people seek the truth, they can eliminate their misunderstandings about God, and once they have eliminated their misunderstandings about God, they can submit to all of God's arrangements. If you are able to eliminate your misunderstandings about God, then when you look at the Jewish exile from Judea, you will say, "God's attitude toward man, His created beings, is not just that of love, He also leads by striking and exiling. People should not give themselves a choice in their attitude toward God; it should be one of submission, not resistance." From the perspective of man's notions and imaginings, God's attitude toward the Jews seemed inconsiderate, but looking at it now, God did an incredible job; everything He displayed was a righteous disposition. God can bestow grace and blessings on people, and give them their daily bread, but He can also take all that away. That is God's authority, essence, and disposition.

Many people have notions about the Jewish exile from Judea, but people who seek the truth can gain enlightenment from this event. If a person has the comprehension ability, then this event will make them see that God's righteous disposition does not tolerate offense. But some people do not have the comprehension ability. If they feel that what God did does not match their notions, they should first agree that God is righteous, and that His disposition does not tolerate offense; this is for certain. Then, they should pray and seek the truth, and look at what the Jews did to offend God's disposition and incur His wrath. Only in this way can people thoroughly resolve their notions, come to understand God's disposition through this event, and submit to God's orchestrations and arrangements. It is no easy task for people to understand the truth. No matter whether

you have previously enjoyed God's grace and blessings, or have done work through accepting His guidance and commission, or whether you have offered things up, or given something up—even if people view you as having made some sort of contribution, under no circumstances should you view these things as capital. That is the first thing. The second thing, is that you should never view these things as chips that you can hold over God and use to dictate how He treats you. The most important thing, is that when God's words and attitude toward you do not match up with your notions, or seem insensitive toward you, you must not resist or oppose Him. This is the third thing. Can you accomplish these three things? These three things pertain to reality. Is it easy for these states to occur in people? (Yes, it is.) Why do these states occur in people? Why do they manifest themselves in this way? God manages the entire human race, and reigns sovereign over all things, but does God view these things as capital? Does God take credit for it? Does God manifest Himself by saying, "I've done all these great things for you. Why don't you thank Me?" (No, He does not.) God does not have these things in His mind. So why does man expect credit from God for every little thing he gives up or expends, or every little contribution he makes? Why does man manifest and display himself this way? The answer is simple. It is because man's disposition is corrupt. Why does God not manifest or display Himself in this way? It is because God's essence is truth, and truth is holy. This is the answer. People manifest and display themselves this way because they have corrupt dispositions. Can this problem be resolved? Can the three things I just mentioned resolve this problem? (Yes, they can.) None of the three things I mentioned are easy to put into practice, but there is a solution. After hearing these three things, people might think, "We're not allowed to do this, and we're not allowed to do that. We're just supposed to be an empty-headed puppet." Is this how it is? (No, it is not.) Then what is it? Let Me tell you, God does not let you do these things because it is for your own protection. This is the first thing. Your method of pursuit is not in line with the truth, and is not the correct path. Do not repeat the mistakes of people who came before you. If you treat the things you give up and expend as capital and chips that you can cash in, and then when God's attitude toward you seems inconsiderate you oppose Him, then your attitude is not in line with the truth, there is no humanity in it, and it is not right. Even if you have a thousand reasons, your attitude is still wrong; it is not compatible with the truth in any way, and amounts to resisting God. It is not the attitude a person should have. This is the second thing. The third thing is that if you cling to this attitude, you will never understand or gain the truth. Not only will you not gain the truth, but you cause yourself to lose out; you will lose the dignity and duty that a created being should have. If you think, "I'm sticking to my attitude, and no one can do anything about it! I believe that I'm right, so I will stand by my thinking. My ideas are reasonable, so I will stand by them to the end!" sticking to something so unswervingly will not benefit you in any way. God will not change His attitude on account of your resolve or because you hold fast to something. In other words, God will never change His attitude just because

you stick to yours. On the contrary, God will assume an attitude toward you that is commensurate with your rebelliousness and unswerving resistance. This is the fourth, and most important, thing. Is there anything you do not understand about these four things? Are any of the things I mentioned just empty words which do not fit with man's real state, and which are of no help to the practical side of man's life? (No, all of them are helpful.) Are any of the things just empty theories, rather than paths to practice? (No.) Are these four things helpful with regard to how people should enter into truth realities in their everyday lives? (Yes, they are.) If you are clear in your understanding of these four things, put them into practice, and experience them, your relationship with God will remain normal. These four things will protect you during various temptations, or when faced with all sorts of people, events, and things. When you are in a rebellious state, think of these aspects of the truth, compare yourself to them, and practice accordingly. If, at first, you are unable to put them into practice, you should pray, and at the same time recognize why God acted as He did. You should also reflect on and recognize what corrupt states and displays you have which are making you unable to practice or submit. If you are able to seek the truth in this way, your state will remain normal, and you will naturally enter into these truth realities.

Regardless of the issue, if you do not understand the truth, you will either be acting on notions and imaginings, or else acting disobediently and resisting. This is onehundred percent certain. Sometimes, from the outside, it may not look like you are resisting God, doing bad things, or causing a disruption or disturbance, but that does not necessarily mean that your actions are in line with the truth. Sometimes, you may act based on notions and imaginings, and while it may not constitute a disturbance or cause damage, so long as it is not in line with the truth, your actions are at odds with God's will. There are other times where you may have notions about God in your mind. Even if you never put them into words, you are holding on to these notions and imaginings inside, thinking that God should do this or that, and dictating how He should be. You have done nothing wrong on the outside, but inside, you are in a state of continual rebelliousness and resistance to God. For example, I just talked about having notions and limiting definitions about God's love. Even if your notions and imaginings have not caused you to create any disturbances or disruptions to God's work, your state proves that your heart is constantly limiting and misunderstanding God. What can we conclude from this? That you are continually resisting God. Do I not speak the truth? (Yes, You do.) If there comes a day when something similar to the Jewish exile from Judea happens, your notions will make you unable to say "Amen" to God's actions, or have praise, fear, or obedience as a response to God's actions. Instead, you will misunderstand, complain, and even be slightly antagonistic toward God in your heart. Deep down inside, you will say to Him, "God, You shouldn't have done that. It was so inconsiderate! How can You treat Your creations this way? How can You treat Your chosen people this way? I can't sing Your praises or applaud Your actions after seeing what You've done. I am suffering inside

and feel forlorn, like I can't rely on the God I worship without bounds. The God I believe in is not like this. The God I believe in should not treat His created beings this way. The God I believe in is not this cold-blooded or cruel. The God I believe in treats humans gently and attentively, like babies, making them feel abundantly blessed and full of warmth, not icy cold or indifferent like now." When these laments come up deep inside, you do not view the facts taking place in front of you as being the work of God. You do not admit it or say "Amen," let alone praise it. As such, are your emotions and state that of obedience to God, or opposition? (Opposition.) It is obvious that it is not true obedience. There is no obedience here, only resentment, opposition, disobedience, and even anger. Is this the attitude a created being should have toward its Creator? No, it is not. Your heart is a contradiction; you think, "If God did this, why does my heart not approve? Why do the majority of people not accept it? Why are His actions so inconsiderate toward man, and why are they full of blood and slaughter?" At that moment, the God in your heart and the Creator that actually exists in real life are in contradiction, and at odds with each other, are they not? (Yes, they are.) So in which God should you believe? At this moment, should you choose to believe in the God of the notions deep in your heart, or the God who is performing real actions right in front of you? (The God who is performing real actions right in front of us.) In terms of their subjective wishes, people are very willing to believe in the God who is performing real actions right in front of them, but because of man's notions, selfish desires, and emotions, they choose to cover up the God in their hearts, and force themselves to accept the God who is performing real actions right in front of them. However, deep down inside, they still are unable to accept all the facts of what the Creator is doing; they still keep themselves hidden and live in their own little world, talking to and interacting with the God of their imagination tirelessly, while the real God always seems vague. There are even people who think, "I wish the real God didn't exist. My God is the God I imagine in my heart, who is full of love and makes people feel His warmth. He is the real God. The practical God is not the one I imagined, because the things He does let me down and I can't feel any warmth from Him. In particular, I can't look past how so many people are condemned and cast out by His judgment and chastisement." What kind of person says this? It is what nonbelievers say, and those who do not accept the truth. These are all the various states that occur in people when they do not understand God's works, and when there is a contradiction between what they imagine and what God actually does. So, how do these states occur? For one thing, people have corrupt dispositions; and for another, when something happens and the facts do not match people's notions and imaginings, bursting their bubble, shattering their dream, and making them feel that their intent and desire for blessings cannot be satisfied, what do they finally decide to do? Run away, compromise, or dig in their heels. Some people even sit on the fence, saying, "I will accept both sides. The God that was in my heart originally is God and is love. And the One who is doing great deeds and wielding authority in front of my eyes is

also God. I will accept both, and give up neither." People often live in this sort of state, keeping a foot in both camps. People often get caught up in the idea of God in their minds. They run around, expend themselves, make offerings, and work for this vague God. They will pay any price to perform their duties, even giving up their own life and sacrificing everything they have. No matter how people act, or what states arise in them, are people's actions good or evil in the eyes of the real Creator when a God like this exists in their minds? Is it obedience or resistance? Clearly, they are not good deeds and not worth commemorating. It also reveals that people have not truly obeyed or offered themselves up; rather, they are full of resistance, rebelliousness, and opposition. It is precisely because people have these states, and often live within these states, that when people awake from their dream and live in the real world, they realize that the actions of the God in real life are unable to satisfy their psychological and spiritual needs. Rather, His actions cause people to be hurt in various ways, make them feel He is indifferent in various ways, and inconsiderate toward man in various ways. There are even some people who doubt, saying, "Is God love? Does He still love people? It says God is concerned for man and loves him as Himself. Where do you see that? Why have I never seen it?" This is a problem! People often live in these states, causing the contradiction between man and God to become ever more extreme, and the distance between them increasingly wide. When people see God do something that fits with their notions, they think, "My God has done something earth-shattering. He is the God I truly want to believe in. Only He is my God. I am willing to be His created being. Only He is my Creator." However, when difficulties, passivity, or weaknesses arise in their everyday lives, and the God they imagine is not able to help them or fulfill their needs all the time, their faith in God weakens or even disappears. What causes all of these states that people have, and all of the ways in which they act and display themselves? It is because people do not understand the Creator at all. You do not understand Him; that is the only reason. This is the root of all of the contradictions, distance, and misunderstandings between man and God. So, how do people solve this problem? First, they must resolve their notions. Second, people must experience, undergo, seek, and ponder every item of work that God does in them, and get to the point where they are able to completely submit to every arrangement God lays out for them, and to all of the people, events, and things that God orchestrates for them. What is the purpose of submitting? To recognize and understand all of these truths.

Do you find the subject matter that we have just fellowshiped on deep? Can you understand it? Are you able to grasp it? (Yes, we can.) You should be able to understand it in theory, but does understanding it in theory amount to understanding and accepting the truth? (No, it does not.) So what does amount to understanding and accepting the truth? You must frequently examine yourself in your daily lives, but what should you examine? (Examine whether we have the states, or display ourselves in the ways, that God speaks of, and what notions and misunderstandings people have about God.)

Exactly. You must examine these things; examine what corruption you display, and what notions and imaginings you have. Some people say that they are unable to examine themselves. That is easily remedied by looking at others first. Other people are a mirror for yourself. When you see people displaying certain dispositions or states, flip it around, examine yourself, and compare yourself; see if you have these same notions and imaginings, and if you are in the same state. If you are, then what should you do about it? Should you lay yourself bare and dissect these things, or cling to them and wait for them to "blossom and bear fruit"? (We should lay ourselves bare and dissect them.) You must lay these things out and dissect them so that everyone can benefit, so that through it, everyone can accurately recognize corrupt states, understand the truth, find a way out, and resolve these sorts of problems together. What is the point of dissecting notions and passive, negative states? (So that people can find a way out of their notions and passive states.) And what is the point of finding a way out? To gain the truth. The point of fixing your notions is to make you recognize that they are wrong, and that they are not something you should possess. You should let them go, not cling to them. Then, actively seek what is right, what positive things actually are, and what the truth actually is. When you accept positive things and the truth, and treat them as the principles of practice, thinking, and perspectives that you should possess, then there is change, and you will have gained the truth. So, how should people view the Jewish exile from Judea in light of these truths? What common notion do people have about this event? (That God should not have kicked the Jews out of Judea, and that He should have protected the Jews. That no matter how they resisted Him, and despite the fact that they nailed Him to a cross, He should have pardoned them of their sins forever, and that only this is God's love.) These are the notions of man. Are they not absurd? If God acted according to man's notions, would He still have a righteous disposition? Although people were upset about being exiled, their resistance and condemnation of God crossed the line for God; their actions were no different than Satan's, so how could God not be angry about it? Some people cannot accept the truth, and think, "How can God treat people this way? People can't accept this sort of love, it is so inconsiderate toward them! It does not look like love. God has no love if this is how He treats the Jews." This denies God's love, and it is man's notion. What is man's notion? (Man limits his definition of God's love.) Yes, when people limit their definition of something, it is a notion, and it is not in accordance with the truth, nor is it a truth. What have people limited their definition of? They have limited their definition of how God works; they think that God must work in certain ways in order for it to be the work of God, and that these are the ways in which He should work. People have a limited definition of how God works, and this limited definition is their notion. So, what sort of definition do people have of the way God does things? What about their definition makes them feel distaste for how God acted in this situation, and makes them misunderstand and oppose Him? (People think that God should have bestowed an abundance of grace and blessings upon the Jews, but instead, He acted outside of these notions and imaginings, and outside of their expectations; He drove the Jews out and made them wander the earth. People do not understand this, and it gave rise to substantial notions.) Many people have notions and misunderstandings about the actions God took toward the Jews. In other words, people are uncomfortable with God's actions and think He should not have acted that way. Is this a notion? (Yes, it is.) Then, when people think God "should not" have done what He did, is that not limiting their definition of God's actions? How do you know that God should not have acted this way? What is your basis for saying God should not have acted this way? If you think He should not have, but He did, then does that mean God is not God? Does that mean what God did was wrong, and not in line with the truth? Is man not foolish in this respect? Man is exceedingly foolish and ignorant, arrogant and self-righteous; it is the easiest thing for him to form notions about God, and limit his definition of God. If people like this cannot accept the truth it is very dangerous, and they will most likely be cast out.

Many people have notions and opinions about the Jewish exile from Judea, and they do not understand God's intentions, but this is a very easy problem to fix. I will tell you a simple way to do it. Listen, and see if it can address these difficulties of yours. The simplest way, first off, is for people to know that they are created beings, and that it is perfectly natural and justified for created beings to obey their Creator. If created beings constantly have notions about their Creator and cannot submit to Him, then that would be a great disobedience. People must understand that there is a fundamental principle of the Creator's treatment of created beings, which is also the highest principle. How the Creator treats created beings is completely based on His management plan and on His work requirements; He does not need to consult any single person, nor does He need to get any single person to agree with Him. Whatever He ought to do and however He ought to treat people, He does, and, no matter what He does or how He treats people, it all accords with the truth principles, and the principles by which the Creator works. As a created being, the only thing to do is to submit to the Creator; one should not make any choice of one's own. This is reason that created beings ought to have, and if a person does not have it, then they are not fit to be called a person. People must understand that the Creator will always be the Lord of creation; He has the power and the qualifications to orchestrate and rule over any created being as He pleases, and does not need a reason to do so. This is His authority. There is not one among the beings of creation who has the right or is qualified to pass judgment on whether what the Creator does is right or wrong, or how He should act. No creature is entitled to choose whether to accept the rule and arrangements of the Creator; and no creature is entitled to make demands of how the Creator rules over and arranges their fate. This is the highest truth. No matter what the Creator has done to His created beings, and no matter how He has done it, the humans He created should do only one thing: seek, submit, know, and accept everything put in place by the Creator. The final result will be that the Creator will have accomplished His management plan and completed His work, having caused His management plan to

progress without any obstructions; meanwhile, because the created beings have accepted the Creator's rule and arrangements, and submitted to His rule and arrangements, they will have gained the truth, understood the Creator's will, and come to know His disposition. There is yet another principle I must tell you: No matter what the Creator does, no matter how He manifests, and no matter whether what He does is a great deed or a small one, He is still the Creator; whereas all mankind, which He created, regardless of what they have done, and regardless of how talented or gifted they might be, remain created beings. As for created humanity, no matter how much grace and how many blessings they have received from the Creator, or how much mercy, lovingkindness, or benevolence, they should not believe themselves to stand apart from the masses, or think they can be on equal footing with God and that they have become highly ranked among created beings. Regardless of how many gifts God has bestowed on you, or how much grace He has given you, or how kindly He has treated you, or whether He has given you a few special talents, none of these are your assets. You are a created being, and you will thus forever be a created being. You must never think, "I am a little darling in the hands of God. God will not ever cast me aside, God's attitude toward me will always be one of love, care and gentle caresses, with warm whispers of comfort and encouragement." To the contrary, in the eyes of the Creator, you are the same as all other created beings; God can use you as He wishes, and can also orchestrate you as He wishes, and He can arrange as He wishes for you to play any role among all sorts of people, events, and things. This is the knowledge people should have, and the good sense that they should possess. If one can understand and accept these words, their relationship with God will grow more normal, and they will establish a most legitimate relationship with Him; if one can understand and accept these words, they will orient their station properly, assume their place there, and uphold their duty.

What do you think after listening to these words? Will you still misunderstand God? Some people say, "Given that God treats people this way, when God said that men are like ants, and less than maggots in His eyes, it looks like this was not just theoretical, but reality! Man is not as dear to God, and God is not as close to man as people imagined." People's hearts turn cold, as though water has been thrown on a flame, and their fervor lessens. Would you say it is better for their hearts to turn cold, or for them to constantly have misunderstandings about God? (It is better for their hearts to turn cold.) Only by cooling off for a while can they understand God's disposition. The sense that created beings should possess, is to use the truth as their principle for everything; they should use the truth as their basis for how they view everything, and they should use the truth as their principle and foundation for everything they do. This is the correct way to be. But on the contrary, people always feel in their hearts that their relationship with God is like their relationship with another person, and that their interactions should be on equal footing. Is this a good situation? (No, it is not.) How is it not? People have put themselves in the wrong position; they do not treat God like God. This is because people have too

many misunderstandings about God, but God will not change His attitude as a result of people's misunderstandings or hang-ups. On the contrary, not only will He not change His attitude, but He will continue to work in people according to the principles, just as before, and arrange and reign sovereign over the lives of all humankind. However, man is prone to forming notions about God, and resisting and rebelling against Him, so man must suffer greatly. People want to sidle up to God and pad their connection with Him, and they talk about their feelings, capital, talents, capabilities, how much they have given, their past accomplishments, and every other sort of reason. Can people gain the truth when they always live in these states? No, they cannot. If you do not have a heart of obedience to God, always have incorrect views, are unable to assume the position of a created being, have unbridled ambitions, and always crave a higher position, it will ultimately make you unable to approach your duty properly, or correctly understand God's demands and attitudes toward you. Even though you are constantly being refined and constantly suffering, you are unable to let go of your notions and imaginings, and even think that you are the one God loves the most and is most attached to. As a result, when something real happens to you, and you see that God does not act that way, and that it is just wishful thinking on your part, you experience a setback and feel attacked; you feel resentful and like you have been wronged. Your feelings take a hit, too. Is this suffering worth it? (No, it is not.) People have brought suffering upon themselves because of their wishful thinking, notions, and imaginings. This is the most problematic thing for them, and they need to turn themselves around! How should they go about doing this? By recognizing that God is righteous toward everyone, and that all the works God performs are to save the human race—He has no other agenda. What people should do, is assume the position of a created being, submit to the Creator's sovereignty, orchestrations and arrangements, accept and submit to everything the Creator does, seek the truth and God's will in these things, and recognize God's conduct. If people always use their own notions to appraise and define God's actions, always make unreasonable demands of God, and insist that God do things their way, then they are rebelling against God, and not only are they unable to understand the truth, but ultimately, there will be nothing left but for them to be detested and cast out by God. If people want to be blessed by God, the only thing they need do is seek, submit to, recognize, and accept everything the Creator does. This is the only way for people to understand the truth, know God, achieve true obedience to God, and be saved.

May 18, 2018

How to Identify the Nature Essence of Paul

You have fellowshiped for quite a long time on the section of God's words titled "Success or Failure Depends on the Path That Man Walks." What issues does it discuss, and what truths does it concern? (It concerns the path man walks as a believer.) The topic mainly revolves around the paths Peter and Paul took, am I right? After fellowshiping for such a long time, I am sure you have gained something from it—probably many things. You must summarize the gist of the sermons you have listened to during this period of time, then sort out the main threads of this, and go experience in line with this way of thinking, and the important things and threads you have summarized. This will help you with how to experience God's work, how to perform your duty properly, and how to testify well in real life. I hope that after you finish summarizing, your life entry and spiritual stature will take a big step forward. So, when you summarize the truth realities that you were supposed to understand from that chapter, will you begin with Paul's experience, or Peter's? (Paul's.) Why? (By reflecting on ourselves based on the reasons that Paul failed, we will know whether we are on Paul's path. Then, we will look at what sort of path Peter was on, so that we have a goal and a direction in which to pursue.) Actually, that is how it should be. Draw lessons and summarize the experiences from everything Paul went through and the road he followed. Understand what road he was on, why God demands believers to follow the right path, and what the right path is. If you can follow the path of pursuing the truth, you will be able to avoid walking astray in reallife situations, as well as while you are experiencing God's work during the performance of your duty. You will also be able to avoid disrupting God's work, mistakenly falling onto the wrong path, or ultimately ending up bringing punishment upon yourself, like Paul did.

Now, in light of Paul's experiences, let's sum up the characteristics of the road he took, the way he believed in God, and the goals and direction he pursued. We will first look at the quality of Paul's humanity and his disposition from these angles. Judging from Paul's life and the stories about what happened to him, there are a few aspects to his disposition: arrogance, self-righteousness, deceitfulness, hatred of the truth, evilness, and ferocity. No matter how many main aspects of Paul's disposition people are able to see or summarize, if you only talk about these aspects of his disposition, you will probably feel it is quite hollow, am I right? When you mention these aspects of his disposition, are they tied to his pursuits, the direction of his life, and the path he followed as a believer? When you talk about his arrogance, do you have any facts to back it up? What makes you see him as arrogant? What makes you see him as deceitful? What makes you see him as having hatred of the truth? If you only summarize the essence of these aspects of his disposition and do not talk about his pursuits, the direction of his life, and the path he followed as a believer, then they are hollow words, and will not have any positive or beneficial use for people now. It is better to speak from the perspective of Paul's pursuits and his path. It is no simple matter to understand a person's essence.

A person's nature essence cannot be deduced when they do nothing, or just do a few unimportant things. You must look at how they regularly display themselves and the intention and motivation behind their actions, that is, look at their pursuits, desires, and the path they follow. An even more important aspect, is to look at how a person handles it when they are faced with a situation that God has designed for them, or when God does something to them personally, like trying them, refining them, pruning and dealing with them, or when God personally illuminates and guides them. God mainly looks at these aspects. What do these aspects pertain to? They pertain to the principles by which a person acts, lives, conducts themselves and interacts with the world, as well as the goals and direction they pursue, the path they follow, how they live, what they live by, and the foundation of their existence. This is what they pertain to. That is why I say that if we avoid all these things and just talk about Paul's nature essence, no matter how much we say or how comprehensive we are, they are just hollow words. If we want to look at Paul's essence from every aspect of who he is, and help people today, or give them a mirror in which to view themselves, then we must first summarize the path that Paul followed, the goals he pursued, the foundation of their existence, and his attitude toward God. If we dissect every aspect of his disposition by approaching it from these angles, then do we not have a basis? Fellowshiping and summarizing in this way, is partially so that you will be able to see Paul more clearly, but mainly so that when people today face God's salvation and sovereignty, they will know how to approach it, and how they should pursue the truth, so that they can avoid following in Paul's footsteps and avoid ending up being punished like him. This is the most effective method.

When you look at all the ways Paul presented himself, you should be able to see his nature essence, and be fully capable of concluding that the direction, goals, source, and motivation for his pursuits were wrong, and that these things were disobedient and resistant toward God, displeased Him, and were despised by God. What is the first main way Paul presented himself? (He labored and worked in exchange for a crown.) Where did you see him present himself in this way, or see that he was in this state? (Through his words.) Through his famous sayings. Usually, famous sayings are positive, and are helpful and beneficial to those with ambition, hope, and aspiration; they can encourage and motivate such people, but what was the function of Paul's famous sayings? He had many. Can you recite one of his more famous ones? ("I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness" (2 Timothy 4:7-8).) What aspect of his nature essence do these words represent? How should we define it according to the truth? (Arrogant, self-righteous, and making a deal with God.) It was his arrogant nature that prompted him to say these words—he would not run the race, work, or even believe in God if there was not a crown at the end of it. After listening to so many sermons, people now should be able to recognize this manifestation and this state that Paul displayed, but can you define it? When we say "summarize," we mean to define something; the words you use to define

something are true understanding. When you can accurately define something, it proves that you see the matter clearly; when you cannot define something and only copy other people's definitions, it proves you do not truly understand it. What mindset or state prompted Paul to speak those words at that moment? What intention made him do it? What is the essence of his pursuits that these words show you? (To gain blessings.) He ran hard, expended himself and gave so much of himself because his intention was to gain blessings. That was his nature essence, and what resided in the innermost place of his heart. Just now, while you were dissecting the issue, you said that Paul was making a deal with God. What attitude in Paul does this represent? Right now we are trying to summarize Paul's truest attitude toward a crown, getting blessings, and believing in God; we are not trying to summarize whether Paul was making a deal with God and whether he was a true believer. Tell Me again. (He did not love the truth and was disdainful.) This is not an attitude; it is part of his disposition. Right now we are talking about his attitude. (He was greedy.) This is an aspect of his nature essence, just like his intention to gain blessings, and his desire. What is an attitude? For example, I say that eating spicy things all the time is bad for the stomach, and someone replies, "I know that eating spicy food is bad, but I like to eat spicy food! What can I eat if I don't eat spicy food?" I respond, "For the sake of your health, so long as you don't eat anything spicy, I will give you five dollars every meal to buy something else to eat." Then, they are really happy, and say, "Okay then, I won't eat spicy food!" A deal has been struck and they keep to it. But why are they able to keep themselves from eating spicy food? It is actually because of the money. If I did not give them money, they would not be able to control themselves; they would keep eating spicy food just like before. They have stopped eating spicy food only because there is something to gain from it—money. This is their attitude. This is what is concealed deep within their heart. Have they stopped eating spicy food because they are practicing the truth, doing as they were told, or doing it in order to please God? (No.) No, it is for none of those reasons. They have not restrained themselves from eating spicy food because they are practicing the truth, or with an eye to their health; their attitude is deceptive and superficial; they view it as a transaction, and are doing it to curry favor. If they do not achieve their objective and do not receive the money, they will go back to eating what they want, and may even eat more than before. This may not be the most fitting example, but what similarities are there when we compare it to Paul? (It is similar to how Paul was motivated by obtaining blessings and struck a deal with God.) Paul saw fighting the good fight, running the race, working, expending himself, and even watering the church as chips he could use in exchange for the crown of righteousness, and as paths toward it. So, no matter whether he suffered, expended himself, or ran the race, no matter how much he suffered, the only goal in his mind was to obtain the crown of righteousness. He treated pursuing the crown of righteousness and pursuing blessings as the appropriate objective of believing in God, and suffering, expending himself, working, and running the race as paths toward it. All of his outwardly good behavior was done for show; he did it in exchange for getting blessings in the very end. This is the first of Paul's major sins.

Everything Paul said and did, what he displayed, the intention and goal of both his work and the race he ran, as well as his attitude toward both—is there anything about these things that is in keeping with the truth? (No, there is not.) There is nothing in him that is in keeping with the truth, and nothing he did was in line with what the Lord Jesus instructed people to do, but did he reflect on this? (No, he did not.) He never reflected on it at all, nor did he seek, so what basis did he have for assuming his thinking was correct? (His notions and imaginings.) There is an issue with this; how could he make something he imagined the goal that he would pursue for his entire life? Did he ever give it any consideration or ask himself, "Is what I think correct? Other people do not think this way, just me. Is this a problem?" Not only did he not have these doubts, but he wrote his thoughts in letters and sent them to all the churches, so that everyone could read them. What is the nature of this behavior? There is a problem with this; why did he never question whether his thinking was in line with the truth, seek the truth, or compare it to what the Lord Jesus said? Instead, he treated what he imagined, and what he thought was right in his notions as the goals he should pursue. What is the problem here? He treated what he imagined and what he thought was right as the truth, and as a goal to be pursued. Is this not exceedingly arrogant and self-righteous? Did God still have a place in his heart? Was he still able to treat God's words as the truth? If he was unable to treat God's words as the truth, then what would be his attitude toward God? Did he want to be God as well? If not, he would not treat what he imagined in his own thoughts and notions as goals which he should pursue, nor would he pursue his notions or what he imagined as if they were the truth. He believed that what he thought was the truth, and that it was in line with the truth and God's will. He also shared what he thought was correct with the brothers and sisters in the churches, and instilled it in them, making everyone abide by the ridiculous things he said; he replaced the Lord Jesus' words with his own, and used these ridiculous words of his to testify that for him to live is Christ. Is this not the second major sin that Paul had? This problem is extremely severe!

There have been many people throughout the ages that resemble Paul, so why do we use Paul as a classic example? Because he is recorded in the Bible, and the ridiculous, evil things he said, as well as he himself, have a huge impact on all Christians. You could say that the harm he has caused is too great. There are so many people who have been deceived and poisoned by him. Not only has he poisoned many generations of people, but the poison goes deep. How deep? (All Christians see him as a role model and imitate him; they practice his words as if they were God's.) If you fellowship on Christ's words and God's words, no one makes much of a deal about it. But when you fellowship on Paul's words, they immediately sit up and listen. What does this mean? (That they treat Paul like Christ.) When people treat Paul like Christ, he has taken the Lord Jesus Christ's place in their hearts. Is this not a sin of extreme proportions? (It is.)

Paul is the biggest antichrist in history! The intention of his words is exceedingly obvious; his goals and insidiousness are clearly on display; his essence is exceedingly insidious and poisonous. The nature of this is severely problematic! That is why I had to bring it up and dissect it. If I did not, people would continue to be deceived by him. However, if I was going to dissect Paul's issues, I had to make him serve a better purpose for people today, as an example of what not to do. Just now we summarized two of Paul's sins. What was the first? (Paul treated work and running the race as chips that he could trade in for a crown. He viewed obtaining blessings and a crown as an appropriate goal that he should be pursuing.) That is correct. Paul's biggest problem was that he treated these things as goals he should pursue. From the start, it was a transaction that carried with it disobedience and an evil nature, but Paul treated it as an appropriate goal to pursue. This is the most severe problem. What was the second? (Paul treated the things he imagined, and that he thought were right in his notions, as the truth. He never reflected on this or sought concerning it; instead, he deceived people, and made the brothers and sisters adhere to his words and absurd theories, making people treat him like Christ.) This is a particularly serious issue. Make accurate note of these issues; after we are finished summarizing them, you should compare yourselves to them. When we discuss a topic, we must first talk about that particular aspect of the truth, then make comparisons. Dissecting how Paul displayed himself serves as a warning to everyone, as well as tells people that they should choose the correct path, then find an accurate path of practice and avoid following in Paul's footsteps. Then, you will be completely effective.

Paul has another serious sin, and that is that he did his work completely on the basis of his mental caliber, academic knowledge, theological knowledge and theory. This is something which pertains to his nature essence. You should summarize this, and then examine what his attitude is toward these things. This is a very crucial and important sin, and one that people must understand. Ponder for a moment on which of Paul's manifestations this sin involves; look at what his nature essence is through these manifestations, and get a clear picture of what he placed importance on deep down inside, what his goals are. His intention and goals are at the root of why he started down the wrong path. These are the most important things for you to understand clearly. What gifts did Paul have? (Paul had a good grasp of a lot of biblical knowledge from the Age of Law.) Only the Old Testament existed at that time. Paul was familiar with these scriptures, and was very knowledgeable about them, like the theological teachers, pastors, preachers, and fathers of today. His theological knowledge may even have been broader than theirs, but he learned it after he was born into the world. What did Paul possess from birth? (His innate abilities.) Paul was naturally smart, good at speaking, expressed himself well, and did not get stage fright. Let us focus now on talking about his innate abilities, gifts, intelligence, capabilities, as well as the knowledge he learned throughout his life. What does the fact that he was good at speaking mean? In what way did he display and present himself? He liked to ramble on about lofty theories; he

constantly talked about profound spiritual doctrine, theories and knowledge, and his famous texts and sayings that people often mention. What is one word that sums up Paul's words? (Empty.) Are empty words constructive for people? When they hear those words, they feel emboldened, but after a while their gusto fades away. The things Paul talked about were vague and illusory, things you cannot really lay out in concrete terms. In the theories he talked about, you cannot find any path to practice, or direction in which to practice; you cannot find anything you can accurately apply to real life—whether theories or foundations, none are applicable to real life. That is why I say that the religious theories and spiritual doctrine he talked about were empty, impractical words. What was Paul's goal in talking about these things? Some people say, "He always talked about these things because he wanted to suck more people in, and make them revere and look up to him. He wanted to take the place of the Lord Jesus and win over more people, so that he would be blessed." Is this the topic that we want to talk about today? (No, it is not.) It is exceedingly normal for a person who has not been pruned or dealt with, has not been judged or chastised, has not gone through trials or refinement, who has gifts like his, and has the nature essence of an antichrist to show off like this and exhibit the behavior he did, so we will not delve into this matter. What are we going to delve into? The essence of this problem of his, the root cause and motivation behind him doing these things, and what prompted him to act this way. No matter whether people today would view all the things he talked about as doctrine, theories, theological knowledge, innate gifts, or his own interpretation of things, generally speaking, Paul's biggest problem was that he treated things that came from human will as the truth. That is why he had the guts to use these theological theories decisively, boldly, and openly to suck people in and teach them. This is the essence of the problem. Is this a serious problem? (Yes, it is.) What things did he treat as the truth? The gifts he was born with, as well as the knowledge and theological theories he learned throughout life. His theological theories were learned from teachers, from reading the scriptures, and also generated from what he understood and imagined. He treated the notions and imaginings of his human understanding as the truth, but this was not the most serious problem, there was one even greater. He treated those things as the truth, but did he think at the time that those things were the truth? Did he have a concept of what the truth was? (No, he did not.) Then what did he treat those things as? (As life.) He treated all of those things as life. He thought that the more sermons he could preach, or the more lofty, the greater his life would be. He treated those things as life. Is this a serious matter? (Yes, it is serious.) What impact did this have? (It had an impact on the path he followed.) This is one side of it. What else? (He thought that obtaining these things would bring him salvation and allow him to enter the kingdom of heaven.) It still has to do with obtaining blessings; he thought that the greater his life was, the greater his chances of entering the kingdom of heaven and ascending to heaven. What is another way of saying "ascending to heaven"? (To reign and wield power alongside God.) His purpose in

entering the kingdom of heaven was to reign and wield power alongside God, but this was not his ultimate goal, he had one more. He talked about it. How did he put it? ("For to me to live is Christ, and to die is gain" (Philippians 1:21).) He said for him to live is Christ, and to die is gain. What does this mean? That he will turn into God after he dies? His ambition knows no limits! His problem is so severe! So, is it wrong for us to dissect Paul's case? Not at all. He should never have treated his gifts and the knowledge he learned as life. This is his third major sin. You can see Paul's nature essence in any one of these three sins. The characteristics of his nature essence are exposed in each of the sins; nothing is hidden or left out. His nature essence is represented in all of them.

Next, we will look at Paul's most crucial and severe problems, which are most representative of him. In the letters Paul wrote, what words did he often use? Go and look at what the original text of the Bible says, and we will analyze and dissect it, see what was actually in his mind, and why God despised and hated him. Why did someone as famous and instrumental to the work of the early churches as Paul end up being punished? How did God evaluate Paul in His mind? How did God see him? Why did God evaluate him in this way, and pass the verdict that He did? On what basis did God ultimately define Paul and determine his end? List all of these things out so that people can see the facts of how he resisted God, so they will not think he was wrongfully condemned. When people do not understand the truth, they are the most prone to defining people based on outward appearances. What is people's basis for defining others according to their outward appearance? Part of it is traditional culture and societal teachings. Another part is education in the home, black-and-white ideas and concepts, and ideas and concepts of right and wrong. Yet another part is the education in schools. Together, these things constitute an entirely satanic system of education. The consequence of Satan instilling these things in people is that people define this as good, that as bad, this as right, and that as wrong according to their own notions and preferences. What is the basis for all these definitions people have? In actuality, they are based on satanic theories and philosophies; these bases that people have absolutely do not come from God or from the truth. That is why corrupted humans are wrong no matter how they define a person or event—it has no connection with the truth, and is not in line with God's will; it has nothing to do with God or His words. God passes verdicts on people and events according to His disposition and essence. What is God's disposition and essence? It is the truth. The truth is the expression of all positive things, and the reality of all positive things. God passes verdicts on everything in existence, and all the people, matters, and things that people come into contact with, in accordance with the truth. God bases His verdicts about people on their nature essence, what motivates their actions, the path they are walking, and their attitude toward positive things and the truth. This is the basis for God's conclusions. God's verdicts on all things accord with the truth. What is Satan's basis for defining all things? (Its own logic.) Satanic philosophy and logic, which is exactly opposite to the truth. All of humanity is corrupted by Satan.

Humans do not have the truth; they represent Satan and embody it. They define all things in accordance with satanic philosophies and logic. Therefore, what conclusions do they reach when they define things? Conclusions that are exactly opposite, and in opposition, to the truth. Have you found the words that Paul often used in his letters? Read them out. ("Paul called to be an apostle of Jesus Christ through the will of God" (1 Corinthians 1:1).) See? This is how Paul ranks God and Christ: "Paul called to be an apostle of Jesus Christ through the will of God." Where is Paul in this ranking? (Third.) In Paul's mind, who is number one? (God.) And number two? (The Lord Jesus.) Jesus Christ. Who is third? (Paul himself.) It is himself. "Paul called to be an apostle of Jesus Christ through the will of God." Paul used this phrase often, and it is a loaded phrase. For starters, we know that Paul is an apostle of the Lord Jesus Christ. So, from Paul's perspective, who is the Lord Jesus Christ? He is the Son of man, and second to the God in heaven. No matter whether he called the Lord Jesus Christ Master or called Him the Lord, from Paul's perspective, the Christ on earth was not God, but rather a man who could teach people and get them to follow Him. What was Paul's function as an apostle of a man such as this? To share the gospel, visit churches, preach sermons, and write letters. He believed he was doing these things on behalf of the Lord Jesus Christ. In his heart, he thought, "I will help You by going where You are not able to go, and I will take a look on Your behalf at the places You do not want to go." This was Paul's concept of an apostle. The ranking in his mind, was that both he and the Lord Jesus were regular people. He saw himself and the Lord Jesus Christ as equals, as human beings. In his mind, there was essentially no difference between their positions, nor was there a difference in their identities, let alone their ministries. Only their names, ages, family circumstances and backgrounds were different, and they had different external gifts and knowledge. In Paul's mind, he was the same as the Lord Jesus Christ in every other way, and could be called the Son of man, too. The only reason he was second to the Lord Jesus Christ was because he was the apostle of the Lord Jesus; he exercised the Lord Jesus Christ's power, and was sent to visit churches and do church work by the Lord Jesus Christ. This is what Paul believed his position and identity was as an apostle—this is how he interpreted it. Also, the second word at the beginning of the phrase, "Paul called to be an apostle of Jesus Christ" is "called." From this word we can see Paul's mindset. Why did he use the six words "called ... through the will of God"? He did not think that he was called by the Lord Jesus Christ to be His apostle; he thought, "The Lord Jesus Christ does not have the power to order me to do anything. I am not doing as He commanded; I am not doing anything for Him. Rather, I am doing these things through the will of God in heaven. I am the same as the Lord Jesus Christ." This indicates another thing—Paul thought he was a Son of man, just like the Lord Jesus Christ. The six words "called ... through the will of God" reveal how Paul denied and doubted the identity of the Lord Jesus Christ in the depths of his heart. Paul said he was an apostle of the Lord Jesus Christ through the will of God, that God told him to, he was ordained and established by

God, and that he became an apostle of the Lord Jesus Christ because God called him and willed it. In Paul's mind, that was the relationship between himself and the Lord Jesus Christ. However, this is not even the worst part of it. What is the worst part? That Paul thought he was the Lord Jesus Christ's apostle through God's will, not the Lord Jesus Christ's, that it was not the Lord Jesus who called him, but God in heaven who made him do it. He thought no one had the power or qualifications to make him an apostle of the Lord Jesus Christ, that only God in heaven had that power, and that he was being guided directly by God in heaven. So, what does this indicate? That deep in Paul's heart, he believed that God in heaven was number one, and he himself was number two. So where did he put the Lord Jesus? (In the same position as himself.) This is the problem. With his lips, he proclaimed that the Lord Jesus was the Christ, but he did not recognize that Christ's essence was that of God; he did not understand the relationship between Christ and God. It was this lack of understanding that caused such a severe problem. In what way was it severe? (He did not admit that the Lord Jesus was God incarnate. He denied the Lord Jesus.) Yes, that is really severe. He denied that the Lord Jesus Christ was God become flesh, that the Lord Jesus Christ was the flesh of God when He had come down from heaven to earth, and that the Lord Jesus was God's incarnated flesh. Does this not imply that Paul denied the existence of the God on earth? (Yes, it does.) If he denied the existence of the God on earth, then could he acknowledge the Lord Jesus' words? (No, he could not.) If he did not acknowledge His words, then could he accept it? (No, he could not.) He did not accept the Lord Jesus Christ's words, teachings, or identity, so could he accept the Lord Jesus Christ's work? (No, he could not.) He did not accept the work the Lord Jesus Christ did, or the fact that the Lord Jesus Christ was God, yet this was not the worst part. What was the worst part? Two thousand years ago, the Lord Jesus came to earth to do the biggest work of all—the work of redemption in the Age of Grace, where He was incarnated and became the likeness of sinful flesh, and was nailed to the cross as a sin offering for all mankind. Was this a big work? (Yes, it was.) It was the work of redeeming all mankind, and it was done by God Himself, yet Paul stubbornly denied it. He denied that the work of redemption the Lord Jesus did was done by God Himself, which was denying the fact that God had already accomplished the work of redemption. Is this a serious problem? It is extremely serious! Not only did Paul not seek to understand the fact of the Lord Jesus Christ's crucifixion, but he did not admit it, and to not admit it is to deny it. He did not admit that it was God who was crucified and redeemed all mankind, nor did he admit that God served as a sin offering for all mankind. This implies that he did not admit that all of mankind was redeemed after God did His work, or that their sins were pardoned. At the same time, he thought that his sins had not been pardoned. He did not admit the fact that the Lord Jesus redeemed mankind. From his standpoint, that had all been erased. This is the most serious issue. Just now, I mentioned that Paul was the biggest antichrist in the past two thousand years; this fact has already been revealed. If these facts had not been

recorded in the Bible, and God said that Paul defied God and was an antichrist, would people believe it? They absolutely would not. Thankfully, the Bible kept a record of Paul's letters, and there is factual proof here in those letters; otherwise, there would be nothing to back up what I am saying, and you may not accept it. Now, when we bring Paul's words out and read them, how did Paul view all the things the Lord Jesus said? He thought the things the Lord Jesus said were not equal to even one of Paul's own religious doctrines. So, after the Lord Jesus had left this world, although Paul spread the gospel, worked, preached, and shepherded churches, he never preached the Lord Jesus' words, let alone practiced or experienced them. Instead, he preached his own understanding of the Old Testament, which was out-of-date and empty words. For the last two thousand years, those who believe in the Lord do so in accordance with the Bible, and everything they accept is Paul's empty theories. As a result, people have been in the dark for two thousand years. If you say to a group of religious people today that Paul was wrong, they will protest and will not accept it, because they all look up to Paul. Paul is their idol and their founding father, and they are Paul's filial sons and descendants. To what extent have they been deceived? They are already standing on the same side as Paul in opposition to God; they have the same views as Paul, the same nature essence, and the same method of pursuit. They have been thoroughly assimilated by Paul. This is Paul's fourth major sin. Paul denied the Lord Jesus Christ's identity, and he denied the work God did in the Age of Grace after the Age of Law. This is the most serious thing. Another serious thing is that he put himself in the same league as the Lord Jesus Christ. In the age Paul lived in, he met the Lord Jesus Christ but did not see Him as God; instead, he treated the Lord Jesus Christ as a regular person, as though He was just another member of the human race; a man who had the same nature essence as corrupted humans. In no way did Paul treat the Lord Jesus as the Christ, let alone treat Him as God. This is a very serious matter. So why would Paul do this? (He did not recognize that God incarnate possessed the essence of God, so he did not treat the Lord Jesus Christ as God.) (He did not see the Lord Jesus' words as the truth, nor see that the Lord Jesus Christ was the embodiment of the truth.) (On the surface, Paul professed to believe in the Lord Jesus, but what he actually believed in was a vague God in heaven.) (He did not seek the truth, so he was incapable of realizing that Christ was the truth and the life.) Keep going. (Paul said that for him to live was Christ. He wanted to become God and replace the Lord Jesus.) Everything you have said lines up with the facts. Each of the ways in which Paul manifested himself, and each of his sins, were more severe than that which came before.

Let us analyze this phrase Paul said: "There is laid up for me a crown of righteousness." These are impressive words. Look at the words he chose: "a crown of righteousness." Usually, it is quite bold to use the word "crown" itself, but who would dare use "righteousness" as an attributive expression to define a crown? Only Paul would dare to use this word. Why did he use it? This word has an origin, and it was

carefully chosen; there are deep connotations behind his words! What connotations? (He was trying to force God's hand with this word.) Wanting to force God's hand is one aspect of it. His intention was definitely to make a transaction, and there's an element of trying to set conditions with God to it too. Besides this, was there a purpose behind why he always preached about this crown of righteousness? (He wanted to deceive people, and make them think that if he did not get a crown, God was not righteous.) There's an element of incitation and deception to him preaching about this, and this is connected to Paul's desires and ambitions. In order to ultimately materialize and fulfill his desire of obtaining a crown of righteousness, he used the tactic of preaching about it everywhere. In part, his goal in preaching these words was to incite and deceive people; it was to instill a particular thought in those listening, namely, "Someone like me who expends so much of himself, who travels around so much, and pursues the way I do will be able to get a crown of righteousness." After listening to this, people naturally felt that God was only righteous if a person like Paul received a crown. They felt that they must pursue, travel around, and expend themselves like Paul did, that they could not listen to the Lord Jesus, and that Paul was the benchmark, he was the Lord, and he was the direction and the goal toward which people should walk. They also thought that if people did things the way Paul did, they would get the same crown, end, and destination as him. In one respect, Paul was inciting and deceiving people. In another respect, he had a most sinister goal. Deep in his heart, he thought, "In the unlikely circumstances that I do not get a crown, where it turns out to just have been my own imagining and my own wishful thinking, this will mean that everyone who believes in Christ, including myself, was misguided in their faith. It will mean that no God exists on earth, and I will also deny Your existence in heaven too, God, and You won't be able to do anything about it!" What he was implying was: "If I do not get this crown, not only will the brothers and sisters deny You, but I will prevent You from gaining all the people I have incited and who know these words. I will also prevent them from gaining You, and at the same time, I will deny Your existence as God in heaven. You are not righteous. If I, Paul, cannot get a crown, no one should!" This was the sinister part of Paul. Is this not the behavior of an antichrist? This is the behavior of an antichrist demon: inciting, deceiving, and enticing people, as well as openly clamoring against God and opposing Him. Deep in his heart, Paul thought, "If I do not get a crown, God is not righteous. If I get a crown, only then is it a crown of righteousness, and only then is God's righteousness truly righteous." This is the origin of his "crown of righteousness." What was he doing by this? He was openly inciting and deceiving those who followed God. At the same time, he was using these methods to openly clamor against and oppose God. In other words, his behavior was rebellious. What was its nature? On the surface, the words Paul used seem genteel and proper, and there doesn't seem to be anything wrong with them—who would not believe in God in order to get a crown of righteousness and be blessed? Even people with no caliber, at the very least, believe in God in order to get into heaven. They would be happy even

if they were asked to sweep the streets or to guard a gate there. Having this intention and objective in one's belief in God can be considered proper and understandable. However, that was not Paul's only objective. He put in a lot of effort, spent a lot of energy, and made a lot of fuss when it came to him preaching about his crown of righteousness. The things Paul said exposed his malicious nature, as well as hidden, dark things deep within himself. At the time, Paul made a big name for himself and there were many people who idolized him. He went around everywhere preaching these theories and high-sounding ideas, his notions and imaginings, as well as the things he had learned in his studies, and the things he had deduced using his mind. When Paul preached these things everywhere, how big of an impact must it have had on people back then, and how severely must it have harmed and poisoned them deep in their hearts? Also, how big of an impact has it had on the people in later generations who learned these things from his letters? People who have read his words cannot rid themselves of these things no matter how long they try—they have been poisoned too deeply! How deep? A phenomenon has appeared, called the "Paul Effect." What is the Paul Effect? There is a phenomenon in religion where people are influenced by Paul's thoughts, views, arguments, and the corrupt dispositions he revealed. It particularly affects people whose families have believed in God for several generations—families who have followed Christ for many decades. They say, "Our family has believed in the Lord for generations, and does not follow worldly trends. We have distanced ourselves from the secular world, and given up our families and careers to expend ourselves for God. Everything we do is the same as Paul did. If we do not receive crowns or get into heaven, we will have a bone to pick with God when He comes." Don't people make this argument? (Yes, they do.) And this trend is quite significant. Where does this trend come from? (From what Paul preached.) It is the malignant result of the tumor Paul planted. If Paul did not incite people like this, and did not always say, "There is laid up for me a crown of righteousness" and "To me to live is Christ," then without the backdrop of that era of history, people now would not have any knowledge of those things. Even if they had that way of thinking, they would not have Paul's gall. It was all due to Paul's encouragement and incitement. If there comes a day when they are not blessed, these people will have the boldness to openly challenge the Lord Jesus, and will even want to march up to the third heaven and dispute this matter with the Lord. Is this not the religious world rebelling against the Lord Jesus? It is clear that the religious world has been severely impacted by Paul! Now that I have talked up to this point, you can conclude what Paul's fifth sin was, can't you? When it comes to summarizing the origin of the "crown of righteousness" Paul spoke of, the focus is on the word "righteousness." Why did he mention "righteousness"? On earth, it was because he wanted to incite and deceive God's chosen people, so they would think the way he did. In heaven, he wanted to force God's hand with this word, and clamor against Him. This was Paul's goal. Although he never vocalized this, the word "righteousness" already completely betrayed his goal and inclination to clamor against

God. It was already out in the open; these are all facts. Based on these facts, can Paul's nature essence be summed up just as being arrogant, self-righteous, deceitful, and not loving the truth? (No.) These terms cannot sum it up. By Me bringing up these facts and dissecting, analyzing, and defining them, you should be able to see Paul's nature essence more clearly and thoroughly. This is the effect that is achieved by analyzing an essence based on the facts. When Paul clamored against God, he was not having a minor emotional moment, a bit of a rebellious disposition, or an inability to obey, in private. This was not an average problem of revealing a corrupt disposition; rather, it had escalated to openly using all sorts of methods to incite and deceive people through letters and in public settings, so that everyone rose up together in anger to oppose and clamor against God. Not only did Paul clamor against God, but he incited everyone else to come clamor against God too—he was not just arrogant, he was a devil! This sin is more serious than the last. Is it a good thing or a bad thing that we are talking about increasingly serious sins? (It is good.) How is it good? (Because we are gaining more discernment of Paul.) When you have more discernment, you will be able to thoroughly unearth and clearly see Paul's various manifestations, revelations of corruption, and his true face. By doing this will you have achieved our goal? (No, we won't have.) You should take all the manifestations of Paul that we have summarized, as well as their main content, themes, and essence, and connect them to yourself and those around you. When you have seen clearly exactly how big a difference there is between the path you walk and your own essence compared with Paul's, you will have completely achieved results, and you will have achieved our goal of dissecting Paul. There are some who say, "There aren't any manifestations of Paul's pursuit of a crown of righteousness in me." Your manifestations and your essence may not be as severe as those of Paul, but there is some overlap between your essence and his. He possessed manifestations like this, and you possess states like this. It can be said that Paul's manifestations were a 10 or a 12 on the scale, so what about you? (I'm at a seven or an eight.) Paul revealed these things at all times, and was filled with these things at all times. While you may not reveal these things all the time, you still reveal them often. You probably spend half your life doing these things, and living in these states. Especially when God puts you in trials, when God's work does not match your notions, when He deals with you, and when the environments He orchestrates for you do not meet your expectations, it may give rise to these sorts of states within you; you might clamor against God and oppose Him. At times like that, our analysis of how Paul incited and deceived people could be of use to you. Why? Because now, your mind is aware of how severe Paul's manifestations were in nature; they were not simple revelations of corrupt dispositions, but rather a devilish nature essence that opposes God. When states like this arise in you, you will know just how serious this problem is. You should then turn back, repent, and abandon this incorrect state. You should walk away from it, seek the truth, and seek a path of obedience to God. That is the true path that humans should follow, and the law that created beings should hold to. This fellowship is of help to people.

Paul has another famous phrase—what is it? ("For to me to live is Christ, and to die is gain" (Philippians 1:21).) He did not acknowledge the identity of the Lord Jesus Christ, that the Lord Jesus Christ was the incarnate God living on earth, or the fact that the Lord Jesus Christ was the embodiment of God. By contrast, Paul saw himself as Christ. Isn't that revolting? (It is.) It is revolting, and the essence of this problem is very severe. In Paul's mind, who exactly was Christ? What was His identity? How could Paul be so obsessed with being Christ? If, in Paul's mind, Christ was an ordinary person with corrupt dispositions, or an insignificant person who played an unremarkable role, who had no power, no noble identity, and no abilities or skills that surpassed those of ordinary people, would Paul still want to be Christ? (No, he would not.) He certainly would not. He thought of himself as well-educated, and did not want to be an ordinary person, he wanted to be a superhuman, great man, and to surpass others—how could he wish to be a Christ that other people considered humble and insignificant? Given this, what status and role did Christ have in Paul's heart? What identity and status must someone have, and what authority, power, and bearing must they display in order to be Christ? This exposes what Paul imagined Christ to be, and what he knew about Christ, that is, how he defined Christ. This is why Paul had the ambition and desire to be Christ. There is a certain reason why Paul wanted to be Christ, and it is partly revealed in his letters. Let us analyze several matters. When the Lord Jesus was performing work, He did some things which represented His identity as Christ. These things are symbols and concepts that Paul saw the identity of Christ as possessing. What things were these? (Performing signs and wonders.) Exactly. Those things were Christ healing people of their illnesses, casting out demons, and performing signs, wonders, and miracles. Even though Paul admitted that the Lord Jesus was Christ, it was just because of the signs and wonders that He performed. Therefore, when Paul spread the gospel of the Lord Jesus, he never talked about the words the Lord Jesus spoke, or what He preached. In the eyes of Paul, a nonbeliever, the fact that Christ could say so many things, preach so much, perform so much work, and get so many people to follow Him, lent a certain honor to the Lord Jesus' identity and status; He had limitless glory and nobleness, making the Lord Jesus' position among men particularly great and distinguished. This is what Paul saw. From what the Lord Jesus Christ manifested and revealed while performing work, as well as His identity and essence, what Paul saw was not God's essence, truth, way, or life, nor God's loveliness or wisdom. What did Paul see? To use a modern turn of phrase, what he saw was the glitter of fame, and he wanted to be a fan of the Lord Jesus. When the Lord Jesus spoke or performed work, so many people listened—how glorious must that have been! This was something that Paul had long-awaited, he coveted the arrival of this moment. He longed for the day when he could preach without end like the Lord Jesus, who had so many people looking at Him in rapt attention, with admiration and longing in their eyes, wanting to follow Him. Paul was bowled over by the Lord Jesus' impressive bearing. Actually, he was not truly bowled over by it; rather, he envied having

an identity and bearing which people looked up to, paid attention to, idolized, and thought highly of. This is what he envied. So how could he achieve it? He did not believe the Lord Jesus Christ achieved these things through His essence and identity, but believed that it was because of His title. Therefore, Paul longed to be a personage, and to have a role, where he could bear the name of Christ. Paul put a lot of effort into getting himself into a role like that, didn't he? (Yes.) What efforts did he go to? He preached all over the place, and even performed miracles. Ultimately, he used a phrase to define himself which satisfied his inner desires and ambitions. What phrase did he use to define himself? ("For to me to live is Christ, and to die is gain.") To live is Christ. This is the main thing he wanted to accomplish; his chief desire was to be Christ. What connection does this desire have to his personal pursuits and the path he walked? (He revered power, and sought to have people look up to him.) This is a theory; you should speak about some facts. Paul manifested his desire to be Christ in practical ways; My definition of him is not just based on a single phrase that he said. From the style, methods, and principles of his actions, we can see that everything he did revolved around his goal of becoming Christ. This is the root and essence of why Paul said and did so many things. Paul wanted to be Christ, and this influenced his pursuits, his path in life, and his belief. In what ways was this influence manifested? (Paul showed off and testified to himself in all of his work and preaching.) This is one way; Paul showed off at every turn. He made it clear to people how he had suffered, how he did things, and what his intentions were, so that when people heard this, they thought he resembled Christ to a tee, and truly wanted to call him Christ. That was his goal. If people truly did call him Christ, would he have denied it? Would he have rejected it? (No, he would not.) He definitely would not have—he would certainly have been elated. This is one way the influence it had on his pursuits manifested. What other ways were there? (He wrote letters.) Yes, he wrote some letters so that they would be passed down through the ages. In his letters, work, and throughout the process of him shepherding churches, he never once mentioned the Lord Jesus Christ's name, or did things in the name of the Lord Jesus Christ, or exalted the Lord Jesus Christ's name. What negative effect did him always working and speaking in this way have? How did it influence those who followed the Lord Jesus? It made people deny the Lord Jesus Christ, and Paul took His place. He longed for people to ask, "Who is the Lord Jesus Christ? I've never heard of Him. We believe in Paul the Christ." That way he would be happy. This was his goal, and one of the things he sought after. One way that influence manifested was the way he worked; he rambled on about hollow ideas, and talked endlessly about empty theories to make people see how capable and compelling he was in his work, how much he helped people, and that he had a certain bearing, as though the Lord Jesus Christ had reappeared. Another way that influence manifested was that he never exalted the Lord Jesus Christ, and he certainly did not exalt His name, nor did he testify to the Lord Jesus Christ's words and work, or how people benefited from them. Did Paul preach sermons about how people

should repent? He certainly didn't do that. Paul never preached about the work the Lord Jesus Christ performed, the words He spoke, or all the truths He taught people—Paul denied these things in his heart. Not only did Paul deny the words the Lord Jesus Christ said and the truths He taught people, but he treated his own words, work, and teachings as the truth. He used these things to replace the words of the Lord Jesus, and made people practice and adhere to his words as though they were the truth. What prompted these manifestations and revelations? (His wish to be Christ.) They were prompted by his intention, desire, and ambition to be Christ. This was closely connected to his practice and pursuits. This is Paul's sixth sin. Is it a serious one? (Yes, it is.) Actually, all of his sins are serious. They all spell death.

Now I will fellowship on Paul's seventh sin. This one is even more serious. Before Paul was called by the Lord, he was a believer in Judaism. Judaism is the belief in Jehovah God. What concept do those who believe in Jehovah God have of God? It is of the things their forefathers experienced when Jehovah God led them out of Egypt to the good land of Canaan: how Jehovah God appeared to Moses, how He sent ten plagues down on Egypt, how He used pillars of cloud and fire to lead the Israelites, and how He gave them His laws, and so on. Did those who believed in Judaism at the time think all these things were just fantasy, notions, and legends, or did they think they were facts? At the time, God's chosen people and those who were true followers believed and acknowledged that God in heaven existed and was real. They thought, "The fact that God created humankind is true. No matter how long ago it happened, this fact remains true. Not only must we believe it, but we must be certain, and share this fact. This is our responsibility and our obligation." However, another group of people who were nonbelievers felt that these things were likely just legends. No one tried to verify the stories or research whether they were real or fictional, they just half believed them. When they needed God, they hoped He was real and could grant them what they pursued, prayed, and yearned for; when they prayed to God hoping to get something, they hoped this God existed. By doing this, they were just treating God like a psychological crutch. They did not see the fact that God saves man, nor did they accept the truths God expressed. This was not true belief in God; they were already nonbelievers. How did the most inferior type of person manifest themselves? All they did was serve God at church, make offerings to Him, follow all the rituals, and even believe all sorts of legends. However, God was not in their heart, and the God of their notions and imaginings was vague and hollow. What did a person like this believe in? Materialism. They only believed in things they could see. In their eyes, the stuff of legends, vague things, and anything in the spiritual realm that they could not touch with their hands, see with their eyes, or hear with their ears did not exist. Some people say, "Then, do they believe in the existence of things they cannot see, like microorganisms?" They absolutely believe in those things. They absolutely believe in science, electrons, microbiology, and chemistry. Nonbelievers believe those things are true more than anything. They are true materialists. We are talking about this

in order to analyze these three types of people: true believers, those who half believe, and materialists who do not believe in the existence of God at all. Some people say, "Is there really a God? Where is He? What does He look like? I heard that God is in the third heaven. So, how high up is the third heaven? How far away is it, and how big is it? People also say there is a heaven, and that it is paved with gold bricks and jade tiles, and that the walls are gold too. How could there be such a wonderful place? It's nonsense! I heard that in the Age of Law, God gave His laws to His chosen people, and that the tablets of the laws still exist. That's probably all just legend, something the ruling class uses to control the masses." Does this group of people have true belief in God? (No, they do not.) They do not believe that God really exists, or the fact that He created humans and has led humankind up until the present day. So, why do they still serve in the church? (Because they treat serving God as a job and a meal ticket.) That's right. They see it as a job and a meal ticket. So, which type of person was Paul? (The third type.) This is connected to his nature essence. Paul liked to ramble on about empty theories. He liked empty things, vague things and things which are fantasy. He liked things which are deep and hard to grasp, and which can't be laid out in concrete terms. He liked to overthink things, he was prejudiced and stubborn, and he had a distorted understanding. People like this are not human. This is the sort of person he was. Looking at Paul's disposition and nature essence, as well as his preferences, hopes, pursuits, and aspirations, although he served in the church and was a student of a famous teacher, the knowledge he learned was just a tool for him to satisfy his own desires, ambitions, and vanity, and to get himself a meal ticket, status, and standing in society. Looking at Paul's nature essence and pursuits, how much faith did he have in Jehovah? His faith was not a promise, just empty words. He was a nonbeliever, an atheist, and a materialist. Some people ask, "If Paul was a nonbeliever, why did he become the Lord Jesus Christ's apostle and spread the gospel of the Age of Grace?" Tell Me, how was he able to walk this path? What prompted him? What was the turning point for him that made him take up this role, and made a nonbeliever like him able to walk a path like this, and make a turnabout? What am I referring to when I talk about a "turnabout"? It was when Paul was struck down on the road to Damascus—that was the turnabout of his life. He experienced two kinds of turnabouts: One is that he went from not believing in God to believing that God definitely exists because the Lord Jesus who he had initially been persecuting appeared to him on the road to Damascus. Paul exclaimed, "Who are You, Lord?" Actually, deep down inside, Paul did not believe that this Lord and God existed, but he couldn't help himself from calling out, "Who are You, Lord?" What did the Lord Jesus say? ("I am Jesus whom you persecute" (Acts 9:5).) The moment the Lord Jesus said that, Paul was convinced of a fact: A Lord had appeared who he had never seen before, was incapable of imagining, and who was more powerful than he could imagine. How was he convinced that the Lord was more powerful than he could imagine? Because when Paul least expected it, the Jesus who he absolutely did not believe to be

God appeared right in front of him. How powerful is the Lord Jesus? Paul was convinced of the magnitude of His power when his eyes were blinded by His light. Then, could he be convinced that the Lord Jesus is God? (No.) Why not? (Because Paul didn't believe God existed in the first place.) That's right, because he didn't believe in God's existence at all. Right now, you all have faith and a foundation in your hearts, so if God were to appear to you, even if it was just His voice or His back, and if He spoke to you or called your name, you would be convinced of a fact: "This is the God I believe in. I have seen Him and I have heard Him. God has approached me." You would be convinced because you have faith in your heart, you have dreamed of this moment, and you are not afraid. But is this what Paul thought? (No.) He never had faith in his heart. What was his first thought? (Fear.) He was afraid because this entity was capable of striking him down and killing him! This scared and terrified him more than hell, which he couldn't see. He was scared out of his mind. His heart had no faith in God at all—you could say he had no concept of God. Therefore, when the Lord Jesus did His work, whether it was performing signs and wonders or preaching sermons, no matter how many people followed Him, how impressive He was, or how big a scene it was, in Paul's mind, the Lord Jesus was nothing more than an ordinary person. He looked down on the Lord Jesus and had no regard for Him. But now, the ordinary Son of man that he looked down on was standing right in front of him, no longer in the body of an ordinary person, and with not just a voice, but a column of light! For him, it was a moment he would never forget in a million years. The light was blinding! How did God strike Paul down? When God approached Paul, Paul was blinded in an instant and fell to the ground. What was going on? Did he fall willingly and of his own volition, or was he already prepared for it? (No, he just couldn't bear it.) Man's body is just flesh; it cannot bear it. When God truly approaches you, He will not be in the ordinary physical body that you saw the Lord Jesus in—so pleasant and approachable, so humble and ordinary, made of flesh and blood, someone who seems unremarkable to you, and who you give no second thought. When God truly approaches you, even if He does not strike you down you will not be able to bear it! Deep in Paul's heart, the first thing he felt was, "I have been approached by the Lord Jesus who I used to persecute and look down on. This light is so powerful!" Did God tell him to bow down? Did He say, "You should bow down"? (No, He didn't.) Then why was Paul face-down on the ground? (He was scared.) No. Humankind was created by God, and they are so small and weak that when God's light touches their flesh, they cannot help but fall to the ground. God is too big and strong; He is too much for their capacities and nerves to handle. Paul did not acknowledge the Lord Jesus as God, or as Lord, so why would he bow down of his own accord? He had fallen down flat on his face; he was completely incapacitated and paralyzed. His initial pride, arrogance, cockiness, selfrighteousness, and self-importance disappeared in that instant. God did not even appear to Paul in His real person; it was just His light that shone on him, and when Paul saw it, this was the result; this was how much of an impact it had on him. This was Paul's

turnabout. If there was no unique context behind this turnabout, or it was not a special case, then to an ordinary person with humanity and a conscience, who pursues positive things and who pursues the truth, it would be a good thing because when a person sees God, it influences the pursuit of their entire life. Judging from what is recorded in the Bible, throughout the centuries it was rare for a person to hear God speak. Job heard God speak to him in a whirlwind after testing him. Job spent his whole life seeking to submit to God's arrangements, and to understand God's sovereignty, but Job never saw God until he was seventy years old; he only experienced His sovereignty, yet Job had the faith that he did. When he heard God speak to him with his own ears, was it not a huge turnabout in his faith? (Yes, it was.) This turnabout was an elevation, a point at which his faith was increased even more. It confirmed to him even more that all the work the God he believed in and obeyed did in people was right and good, and that people should obey Him. It was not a small turnabout like the average person experiences, where they gradually move from a doubtful faith to true faith free of doubt. Rather, it was an elevation, through which his faith reached a higher plane. With regard to Paul, what turnabout was it that God's appearance in the form of striking him down should have brought about? Certainly not elevation, because he never believed in God before that, so it couldn't be called elevation. So, what impact did it have on him? This is yet again connected to his pursuits. Tell Me. (In order to preserve his life, Paul wanted to atone for his sins by sharing the gospel and rendering service.) That is exactly right. He was afraid of death, too, and he was very slippery. When he found out that the Jesus he had persecuted was actually God, he was scared out of his wits, and thought, "What should I do? All I can do is listen to the Lord's orders, otherwise I will die!" From that point on, he accepted God's commission and started to spread the gospel and render service in order to atone for his sins. He thought, "If I am actually successful in spreading the gospel and the Lord Jesus is satisfied, I might even get a crown and reward!" Those were the calculations deep in his heart. He thought he had finally found a better chance at obtaining blessings. Paul accepted the Lord's commission in order to atone for his sins and save his life; that was the intention and goal behind him believing in and accepting the Lord. Ever since he met the Lord Jesus on the road to Damascus and was struck down, he made a turnabout which marked a new start for his pursuits and life of belief in God. Was this new start positive or negative? (It was negative.) He did not recognize God's righteousness, and he accepted the Lord Jesus' commission using a method of transaction that was even more slippery, unspeakable, and underhanded just because he feared God's majesty and being struck down. This is even more disgusting. However, that is not the point of My fellowship today. From Paul's turnabout after encountering God's great light, and the various ways he manifested himself, we can clearly see what path Paul was on, and what sort of a person his nature essence showed him to be. These things are completely clear.

Ever since being struck down, Paul believed that the Lord Jesus Christ existed, and that the Lord Jesus Christ was God. The God he believed in had instantly switched from

God in heaven to the Lord Jesus Christ—it had switched to God on the earth. From that moment on, he could not refuse the Lord Jesus' commission, and began to render service for the incarnate God—the Lord Jesus—unyieldingly. Of course, the goal of his service was partly to absolve him of his sins, but it was also partly to satisfy his desire to be blessed, and to obtain the destination he wanted. When Paul said "through the will of God," did "God" refer to Jehovah or Jesus? He became a bit confused, and thought, "I believe in Jehovah, so why was I struck down by Jesus? Why didn't Jehovah stop Jesus when He struck me down? Exactly which one of Them is God?" He couldn't figure it out. Either way, he would never see the Lord Jesus as his God. Even if he acknowledged Him verbally, there was still doubt in his heart. As time went on, he gradually went back to believing that "only Jehovah is God," so in all of Paul's letters after that, when he wrote "through the will of God," "God" likely referred mainly to Jehovah God. Because Paul never clearly stated that the Lord Jesus is Jehovah, always saw the Lord Jesus as God's Son, referred to Him as the Son, and never said anything like "the Son and the Father are one," it proves that Paul never recognized the Lord Jesus as the one true God; he was doubtful and only half believed it. Looking at this view he had of God, and his method of pursuit, Paul was not someone who pursued the truth. He never understood the mystery of incarnation, and never recognized the Lord Jesus as the one true God. From this, it's not hard to tell that Paul was someone who worshiped power and was slippery and crafty. What does the fact that Paul worshiped evil, power, and status show us about what his belief was? Did he have true belief? (No.) He had no true belief, so did the God he defined in his heart actually exist? (No.) Then why did he still travel around, expend himself, and do work for the Lord Jesus Christ? (He was controlled by his intention to be blessed.) (He was afraid of being punished.) We have circled back to this point again. It was because he was afraid of being punished, and because he had a thorn in his flesh that he could not remove, so he always had to travel around and do work, lest the thorn in his flesh hurt more than he could bear. From these manifestations of his, from his words, his reaction to what happened on the road to Damascus, and the effect being struck down on the road to Damascus had on him after the fact, we can see that he had no belief in his heart; one can more or less be sure that he was a nonbeliever and an atheist. His perspective was, "Whoever has power, in them I will believe. Whoever has power and can subdue me, for them I will run errands and do my utmost. Whoever can give me a destination, a crown, and satisfy my desire to be blessed, that is who I will follow. I will follow them to the end." Who was the God in his heart? Anyone could be his God, so long as they were more powerful than him and could subdue him. Was this not Paul's nature essence? (Yes.) So, who was the entity he eventually believed in who was capable of striking him down on the road to Damascus? (The Lord Jesus Christ.) "The Lord Jesus Christ" was the name he used, but the entity he really believed in was the God in his heart. Where is his God? If you were to ask him, "Where is your God? Is he in the heavens? Is he amongst all created things? Is he the one who is sovereign over

all humankind?" he would say, "No, my God is on the road to Damascus." That's who his God really was. Is the reason Paul was able to go from persecuting the Lord Jesus Christ to working, expending himself, and even sacrificing his life for the Lord Jesus Christ—the reason he was able to make such a big turnabout—because there was a change in his belief? Was it because his conscience had awakened? (No.) Then what caused it? What changed? His psychological crutch changed. Before, his psychological crutch was in the heavens; it was an empty, vague thing. If it were replaced with Jesus Christ, Paul would think He was too insignificant—Jesus was just a regular person, He couldn't be a psychological crutch—and Paul had even less regard for famous religious figures. Paul just wanted to find someone he could rely on, who was capable of subduing him and making him blessed. He thought that the entity he encountered on the road to Damascus was the mightiest, and that that was the one he should believe in. His psychological crutch changed at the same time as his belief changed. Based on this, did Paul truly believe in God or not? (No.) Let's summarize, now, in one sentence what influenced Paul's pursuits and the road he was on. (His psychological crutch.) Then, how should we define Paul's seventh sin? In all respects, Paul's belief was a psychological crutch; it was empty and vague. He was a nonbeliever and an atheist through and through. Why didn't an atheist and nonbeliever like him leave the religious world behind? For one thing, in his vague imagination there was the issue of destination. For another, there was the issue of him having a meal ticket in life. Fame, gain, status, and a meal ticket were his pursuits in life, and the idea of having a destination after death was a comfort to him. These things constitute every root and crutch behind what people like this pursue and display, and of the path they walk. From this perspective, what was Paul? (A nonbeliever. He believed in a vague God.) (An atheist.) It is accurate to say he was an atheist, and that he was a nonbeliever and an opportunist who lurked in Christianity. If you just call him a Pharisee, isn't that an understatement? If you look at the letters Paul wrote, and see that on the surface they say "through the will of God," you might assume that Paul viewed the God in heaven as the highest, and that it was only because of people's notions, or because they were ignorant and didn't understand God, that they divided God into three levels: the Father, the Son, and the Holy Spirit, and that that is just man's foolishness, and it is not a very serious problem, because the entire religious world thinks that way, too. However, now, after analyzing it is this the case? (No, it's not.) Paul didn't even acknowledge the existence of God. This is an atheist and a nonbeliever, and he should be put under the same umbrella as atheists and unbelievers.

I have finished summarizing Paul's seven sins. Give Me a brief summary of what they are. (The first sin, is that Paul treated the pursuit of a crown of righteousness and the pursuit of blessings as appropriate objectives; the second, is that Paul treated his imaginings and the things he thought were right in his own notions as the truth, and preached them everywhere, deceiving people; the third, is that Paul treated his gifts and knowledge as life; the fourth, is that Paul denied the identity and essence of the Lord

Jesus Christ, and denied the Lord Jesus' work of redemption; the fifth, is that Paul preached "There is laid up for me a crown of righteousness," and openly incited and deceived people, making them try to force God's hand, clamor against Him, and oppose Him; the sixth, is that Paul believed that for him to live was Christ. He denied the truths that the Lord Jesus expressed, replaced the Lord Jesus' words with his own, and made people practice and adhere to them. Paul's seventh sin, is that he treated belief in God as a psychological crutch, and was an atheist and a nonbeliever through and through.) Our analysis of these issues Paul had is so detailed, that it can make everyone who worships Paul come to their senses. This is meaningful. Out of these dispositions and essences that Paul displayed and manifested, and his personal methods of pursuit, which of them has obvious correlations to you? (All of them do.) The first sin is treating the pursuit of a crown of righteousness and the pursuit of blessings as appropriate objectives. Why do I say this is wrong, and that people should reflect on it and change it? When Paul pursued a crown of righteousness, pursued blessings, and sought to enter the kingdom of heaven, he considered the pursuit of these benefits as appropriate. So, what displays and manifestations do you have in real life that match this state? (Sometimes I seek to do important work and make contributions to God's house. I think that by pursuing these things, God will ultimately perfect me. I treat the work I do and the duties I perform as a list of achievements.) This is one part of it. Treating the duties you perform as a list of achievements is the same as pursuing a crown of righteousness; it is the same sort of thing; it is the same state. That is what you work and suffer for. That is what directs the source of your suffering, and the motivation for your suffering. If you did not have these things directing you, you would not have any energy; you would be utterly spent. Does anyone have anything else? (Treating past instances when I gave things up, expended myself, suffered, was arrested and spent time in jail, and things like that as personal capital, and as a basis and reason for being blessed.) This is just a description. What is the underlying state, here? What sort of situation makes you fall into this state? You wouldn't think this way for no reason. There's no way you'd always be thinking this when you're eating, sleeping, or doing things in the day-to-day. You need to know what backgrounds and situations put you into this state. Tell Me. (When I am slightly effective in my duties, I think I have traveled around for God, expended myself for Him, labored and done a lot for Him. Just like Paul, I think I have fought the good fight for God, and made a contribution. This is when my ambitions and desires rear their heads.) Actually, you were not originally without ambitions and desires; they were hidden inside your heart right from the beginning, and now they are coming to the surface and revealing themselves. When this happens, you are no longer humble, your words are not indirect, and you become cocky. Paul's incorrect views were at the root of everything he did. Because the views underlying his belief in God were wrong, it ensured the root of his actions was wrong. He didn't realize this, however, and even thought it was appropriate, so he pursued in an incorrect direction. This caused the result of his pursuits

to be the opposite of what he intended; they did not have a good result, and he did not gain the truth. People now are the same way. If the views and direction guiding your pursuit are always wrong, but you still treat them as correct methods of pursuit, then what will you ultimately gain? It will likely disappoint you or inflate your nature. For example, if God blesses you in a special way, or bestows something upon you alone, you will think, "Look, God is gracious toward me. This proves that God approves of everything I have done. God has accepted it. My sacrifices and effort were not in vain. God does not treat people unfairly." This is how you comprehend God not treating people unfairly, His blessings, and acceptance, but this comprehension is wrong and distorted. The key, now, is how to transform these wrong and distorted intentions, views, and pursuits into correct and pure views and thoughts. Only doing things according to correct thoughts and views constitutes practicing the truth, and it is the only way you can gain the truth. This is the key.

By listening to sermons frequently, people are now beginning to reflect on themselves, and compare themselves to God's words. They are starting to recognize problems they have performing their duties, and are able to detect abnormal states, extravagant desires, and displays of corruption within themselves. They are not completely unperceptive. The only problem, is when they detect they are in the wrong state, or are displaying corruption, they don't have the ability to restrain it, and do not seek the truth to resolve it. Sometimes they live according to satanic philosophies, not offending anyone, and think they're pretty good. However, they haven't changed in any real way; they have muddled about wasting their days, and as a result, have no real experiential testimony to speak of even after believing in God for a decade, and feel ashamed. The key problem that needs to be resolved now, is how to change the incorrect direction of your pursuits. You are clear that the path of pursuing the truth is correct, yet you insist on pursuing fame, gain, and status. How can this problem be turned around so that you are able to get onto the path of pursuing the truth? This is a real problem that believers must resolve. You should fellowship often about how you experience God's work, and see who has experiential testimony of pursuing the truth, and whose experiential testimony is good, then accept it and follow suit, so that you benefit from it and break free from the constraints of your corrupt disposition. It is no easy thing to walk the path of pursuing the truth—you must understand yourself, and not just understand your transgressions; the most important thing is to understand your corrupt disposition, what is wrong about your preferences and pursuits, and what consequences could result. This is the most crucial thing. The majority of people pursue fame, gain, and status. Every day, they think about how to become a leader, how to make other people look up to them, how they can show off, and how to live a dignified life. If people are incapable of reflecting on these things, cannot see the essence of living this way clearly, and keep muddling along until who knows how many years later when they hit a brick wall, stumble and finally come to their senses, won't it delay the important matter of their life's growth? Only by taking a clear look at their own corrupt disposition and the path they have chosen can people step onto the path of pursuing the truth. If this is the effect they want to achieve, isn't it crucial to understand themselves? Some people don't understand themselves in the slightest, yet have crystal clear insight into the smallest detail of others' issues, and are particularly discerning. So, when they discern others, why don't they use it as a mirror to examine themselves? If you always say other people are arrogant, self-righteous, deceitful, and don't submit to the truth, but cannot see that you are the same way, then you are in trouble. If you never perceive your own problems, and no matter how many sermons on the truth you hear, while you understand what you hear, you don't compare yourself to it, are not willing to examine your state, and are incapable of seriously handling and resolving your own problems, then you will have no life entry. If people are always incapable of entering into the truth realities, will they not have an empty feeling in their hearts? They will not sense what work God has done in them, as though they had no perception. They will always be in a foggy state, and their pursuits will not be aimed toward a correct objective or direction. They will just pursue according to their own preferences, and walk their own path. This is just like Paul, only putting importance on pursuing rewards and a crown, and not accepting or practicing the truth at all. If your mind is always in a vague state, and you do not have a correct path of pursuit, then you have not achieved any effect after listening to sermons for several years, and the true way has never taken root in your heart. Although you may know how to talk about a lot of doctrine, it is incapable of resolving your negative state or corrupt disposition at all. When you encounter any sort of difficulty, the doctrine you understand will not help you overcome it, or smoothly go through it; it will not help you change or correct your state, let you live with a sense of conscience, give you freedom and liberation, or stop you from being constrained by anything. You have never been in a state like this before, so it proves that you fundamentally have not entered into the truth realities. If you want to enter into the truth realities, understand God's words, achieve true faith in God, know God, and be sure that God truly exists, then you must compare your state to God's words, and then find a path to practice and entry in God's words. Some people read God's words and want to compare themselves to it, but no matter how hard they try, they aren't able to. For example, when God reveals that man's disposition is too arrogant, they think, "I'm very humble and stay in the background. I'm not arrogant." What is this arrogance God talks about? It is a kind of disposition, not the manifestation of a haughty personality, or speaking in a loud voice or in a particularly cocky way. Rather, it refers to something in your disposition—it is a disposition where you do not yield to anything, and are disdainful of, look down on, and care nothing for everything. You are arrogant, conceited, self-righteous, always think you are capable, and do not listen to anyone. Even if you hear words of the truth you care nothing for them and see the truth as unimportant. You don't think it's a problem when you display a corrupt disposition, and even think that no one can match you, always thinking you are better than everyone

else, and demanding that others listen to you. This is an arrogant, self-righteous person. People like this have no life entry, and no truth realities.

How should one evaluate whether a person has truth realities? Of course, an accurate appraisal must be made according to God's words. First, look at whether you truly understand yourself, and whether you truly understand your corrupt disposition. For example, is your disposition arrogant? Do you display an arrogant disposition when doing things? If you don't know, then you are someone who does not understand themselves. If a person cannot see their state clearly, hasn't the slightest understanding of the corruption they display, does not base their words and actions on the truth, is not discerning in situations they encounter, and blindly applies the rules when looking at every matter, but does not know if it's right or wrong, then they are someone who has no understanding of the truth. If you understand the truth, you will be able to understand yourself, know that you have an arrogant disposition, be able to discern your true state, truly repent and change, and know how to practice the truth. However, if you do not pursue the truth, have no understanding of the practical side of the truth of God's words, do not reflect on people's corrupt essences which God reveals, or compare yourself to them, then you will forever be a muddle-headed person. Only the truth can make you discerning, and make you able to differentiate between right and wrong, and black and white; only the truth can make you smart and rational, give you wisdom, and give you the ability to clearly distinguish between what positive things are and what negative things are. If you cannot clearly distinguish between these things, you will forever be a muddle-headed person; you will always be in a muddled, clueless, and mixed-up state. People like this have no way of understanding the truth, and no matter how many years they believe in God, they are still unable to enter into the truth realities. If their service is not up to standard, then all that is left for them is to be cast out. For example, a highly renowned person does something, and most people see it as a good thing, but if someone who understands the truth looks at it, they will have discernment, and determine that evil intentions are concealed within their actions—that it is fake goodness, tricks, and deceit, and that only an evil person or a devil king could do something like that. What is the basis for saying this? The essence of this "good thing" was determined according to the truth. No matter what other people say, only by using the truth to evaluate it can you see its essence clearly: If it's good, then it's good; if it's bad, then it's bad. Evaluating it according to God's words will absolutely be accurate. However, if you do not understand the truth, notions will arise in you, and you will say, "Why are they being exposed and condemned for doing something good? They're not being treated fairly!" This is how you will evaluate it. The truth is not your basis for evaluating this matter, but rather things imagined up by your mind. If you always view things according to human notions and imaginings, you will never be able to see the essence of problems clearly; you will only be deceived by outward appearances. When you don't have the truth, no matter what you are looking at, your view will always be muddled, hazy, foggy,

and unclear, yet you think you have insight and depth of thought. This is a lack of selfknowledge. For example, if God says a person is evil and should be punished, but you say they are a good person and have done good things, aren't your words in exact opposition and contrary to God's words? This is what happens when people do not understand the truth, and do not have discernment. Some people have believed in God for many years, but do not understand the truth. They are not meticulous in any matter, and there are many matters which they cannot see clearly. They are easily deceived by false leaders and antichrists; no matter what situation arises, so long as there is an evil person causing a disturbance, they get all mixed up and speak as the evil person would without realizing it. It is only when the evil person is exposed and revealed that they come to their senses. People like this often live in a clueless frame of mind, and their essence is that of a muddle-headed person. People like this haven't an ounce of caliber; not only do they not understand the truth, but they can be deceived at any time, and so they have no way of entering into the truth realities. Every church has some people like this—when a false leader does work, they follow them; when an antichrist is deceiving people, they follow them. In short, they will follow the leader whoever that person is; they are like a woman who follows her husband in whatever he does. If the leader is a good person, then they follow a good person; if the leader is a bad person, then they follow a bad person. They do not have their own opinions or standpoints. Therefore, don't expect this sort of person to be able to understand the truth or enter into reality. It's already good if they can perform a small amount of service. The Holy Spirit works in people who love the truth. People who love the truth are all people of caliber who are at least able to understand God's words, and understand the sermons and fellowship of God's house. No matter how many heresies and fallacies the religious world disseminates and spreads, and no matter how the evil force of antichrists defames, condemns, and persecutes the church, people who love the truth are still convinced that God's words are the truth, and believe that the sermons, fellowship, and experiential testimony of God's house are in line with the truth and are real testimonies. That is what it means to have comprehension ability. If you realize that all the words God speaks are the truth and the life realities that people should possess, this realization proves that you already understand part of the truth. If you comprehend that all of the truths God expresses are positive things and are truth realities, and you are positive this is the case and acknowledge one hundred percent that this is the case, then you have understanding of God's work. It is no easy thing to understand the truth; it is something only people enlightened by the Holy Spirit can achieve. Those who truly understand the truth already acknowledge deep in their hearts that everything God has done is positive, that it is all truth, and that it is all so precious to humankind. People who truly understand the truth can clearly see that everything in the world of unbelievers is negative, and goes against the truth. No matter how good their theories sound, they deceive and harm people. Everything God does is positive, is the truth, and is salvation for people. Everything

Satan and devils do is negative, erroneous, and absurd, and deceives and harms people; it is the exact opposite of what God does. If you are completely clear on this, then you have discernment. If you are also able to pursue the truth, accept the judgment and chastisement of God's words, understand yourself through God's words and compare yourself to them, see your corruption as it truly is, resolve the corrupt dispositions you display in every circumstance God creates for you, and are ultimately able to not just understand yourself, but also to be discerning toward others, and can discern between who truly believes in God, who is a nonbeliever, who is a false leader, who is an antichrist, and who deceives people—if you are able to accurately evaluate and discern these things—it means you understand the truth and have some reality. Say, for example, that your relatives or parents are believers in God, and because of evildoing, creating disturbances, or not having any acceptance of the truth, they are cleared out. However, you are not discerning toward them, don't know why they were cleared out, feel extremely upset, and are always complaining that God's house has no love and is not fair to people. You should pray to God and seek the truth, then evaluate just what kind of people these relatives are based on God's words. If you truly understand the truth, you will be able to accurately define them, and you will see that everything God does is right, and that He is a righteous God. Then, you will have no complaints, will be able to submit to God's arrangements, and will not try to defend your relatives or parents. The point here is not to sever your kinship; it is just to define what kind of people they are, and make it so that you are discerning toward them, and know why they were cast out. If these things are truly clear to you in your heart, and your views are correct and in line with the truth, then you will be able to stand on the same side as God, and your views on the matter will be fully compatible with God's words. If you are not able to accept the truth or view people according to God's words, and still side with relationships and perspectives of the flesh when viewing people, then you will never be able to cast off this fleshly relationship, and will still treat these people as your kin—closer even than your brothers and sisters at church, in which case there will be a contradiction between God's words and your views toward your family in this matter—a conflict, even, and in such circumstances, it would be impossible for you to stand on the side of God, and you would have notions and misunderstandings about God. Thus, if people are to achieve compatibility with God, first of all, their views on matters must be in line with God's words; they must be able to view people and things based on God's words, accept that God's words are the truth, and be able to put aside the traditional notions of man. Regardless of what person or matter you are faced with, you must be able to maintain the same perspectives and views as God, and your perspectives and views must be in harmony with the truth. This way, your views and the way you approach people will not be hostile to God, and you will be capable of obedience to God and compatibility with God. Such people could never possibly resist God again; they are the very people that God wishes to gain.

The first step in entering into the truth realities is to reflect on yourself according to God's words, and compare all of your different states to His words. If you want to enter deeper, you must dissect and understand your corrupt disposition more deeply. What should you do after you have understood it? You should find a way to practice and enter, and put thought into how to practice the truth and cast off your corrupt disposition; this is the correct path. Some people become negative after gaining an understanding of themselves; they cry and sob that they have been cast out and are service-doers and foils, and they don't even want to perform their duties. What kind of people are these? These are absurd people, and drama queens. So, what is the best way to fix it? At the very least, they should not cry or make a fuss, and moreover, they should not give up or blame God. The most important things they should do are seek the truth and come to understand what God's will actually is, what the most sensible course of action is, and what path they should choose; these are the most important things. It is easiest for people to lose their sense when they are constantly controlled by the intention to be blessed. People who lack sense are the most pitiful, but people who, in all things, choose to obey God and seek only to satisfy God, are those with the most sense and who have the biggest conscience. When a person is exposed by God, how should they handle it, and what choice should they make? They must seek the truth, and should not, under any circumstances, become muddle-headed. It is good for you to experience God's judgment and chastisement, and to see your corruption as it truly is, so why are you negative? God exposes you so that you gain an understanding of yourself, and in order to save you. Actually, the corrupt disposition you display stems from your nature. It is not that God wants to expose you, but if He does not expose you, won't you still display it? Before you believed in God, He had not exposed you yet, so wasn't everything you lived out a satanic corrupt disposition? You are someone who lives according to a satanic disposition. You shouldn't be so shocked by these things. When you display a little bit of corruption it scares you to death, and you think it's over for you, that God doesn't want you, and that everything you've done is for naught. Don't overreact. It is corrupt humans whom God saves, not robots. What do I mean by corrupt humans? I mean people who display a satanic corrupt disposition, who are arrogant and self-righteous, do not accept the truth, are capable of resisting and rebelling against God, of being antagonistic toward Him, and who are capable of following in Paul's footsteps. These are the sort of humans God saves. If you want to accept God's salvation and achieve salvation, you must face the corrupt disposition that exists in your heart, face the corrupt disposition you display every day, and every day you must seek the truth and reflect on yourself, compare yourself to God's words, practice discernment and dissection of the corrupt disposition you display, and battle it. Some people battle with it several times but are defeated, and say, "Why do I always display arrogance? Why don't other people?" In fact, everyone displays arrogance. When other people display it, you don't know, but they know. Or, it could be that they themselves don't know when they are displaying arrogance, but God

knows. Also, there is another issue people must remember: God fixes people's corrupt dispositions; He does not fix their way of doing things. God does not hate the momentary intention you have while doing something, or a particular way of doing things, or if you are occasionally lazy or do not pay a price; these are not the things God hates. What God hates is your corrupt disposition. Whenever you feel you are displaying a corrupt disposition, you should become aware of it on your own before God disciplines you. You shouldn't guess whether God hates you or has cast you out; you should be aware of your problem, then seek how you should repent, and what way of practicing the truth will bring about change. This is a manifestation of normal sense. What you should first become aware of is, "These words of mine are not sensible, and they display arrogance. I am not capable of doing this task, yet I talk myself up and say that I can, so isn't it just a lot of big talk? Big talk and talking myself up show I have an arrogant disposition." God does not condemn you for big talk, but does that mean you can just let it go? No, you cannot let it go. You must dissect it, and say, "Why am I so good at talking myself up and talking big? Why do I brag about things I can't do, or things which I don't even know if I can do? Why do I have this foible?" This is not a foible. A foible is a surface-level bad habit. Big talk is one of the ways an arrogant disposition displays itself; it is your satanic disposition that directs you to live in a state like this—you are entirely directed by your disposition. If you can suppress it, and not display an arrogant disposition, does this mean you do not have an arrogant disposition anymore? Does it mean it has been fixed? It is absolutely not that simple. It is not just by changing the way you do something, being outwardly rule-abiding and well-behaved, not being cocky, and having a cultured manner that makes you not arrogant. Those are just masks, and add new problems on top of being arrogant, and the result is even more troublesome. If you want to fix your arrogance, and fix every sort of corrupt disposition, you must seek the truth to fix it when performing your duties. This is the correct way. For example, suppose the leader arranges for you to perform a certain duty, and after listening you say cavalierly, "I have done duties like this before. This will be a piece of cake!" But right after, you realize you displayed arrogance, and that this way of thinking was wrong, and quickly pray and adjust your thinking, saying, "Oh, God! I've displayed arrogance yet again. Please deal with me; I am willing to perform my duty well," this is the first thing you should do. Then, how should you treat your duty? You think, "I am doing this for God, and I am doing it in His presence, so I must handle it carefully. I cannot mess it up. If I do, it will be so embarrassing!" Then, you mull it over, and think, "No, that's not right. Why should I be afraid of embarrassing myself?" This state isn't right, either; you have started to stray from the path. How should you correct it? Which direction is the right way to go? Again, this has to do with practicing the truth to fix problems. You should think, "I am not afraid of embarrassing myself. The key is that I should not be detrimental to the church's work," and your state will have turned around. But if you then think, "What if I am detrimental to the church's work, and am pruned and dealt with? I will have no pride," your state will be

incorrect again. How can this be fixed? In your heart, you must think, "I never place any importance on my duty, I'm lazy about doing it, and I'm so arrogant. I deserve to be dealt with. I must pray to God and let Him work. I'm a hard nut to crack, but God is almighty and nothing is impossible for Him, so I will lean on God." This is right; this is the right way to practice. God has imparted certain talents to you, and let you acquire some knowledge, but acquiring this knowledge does not necessarily mean you can perform your duty well. Isn't this a fact? (Yes.) How does a person arrive at this conclusion? (Through experience.) This experience taught you a lesson, and gave you insight. Namely, that what God gives to people is not something they inherently possess, nor is it their capital; God can take away what He has given them at any time. When God wants to expose you, no matter how talented you are at something, you will forget it and be unable to use it—you will be nothing. If, at this time, you pray, "God, I am nothing. I have this ability only because You gave it to me. I beg You to give me strength! Please bless and guide me, so I am not detrimental to Your work." Is this the right way to pray? (No, it is not.) What changes should you make at this point? You say, "Oh, God! I am willing to submit to Your arrangements. I cannot always think that I am right. Although I know a few things about this area of work, and have some proficiency at it, it doesn't necessarily mean I can do the task well. Because my corrupt disposition is a disturbance, I am given to doing things in a careless and sloppy manner, and do not take my duty seriously. I am incapable of controlling myself, and cannot get a grip on myself. I beg You to protect me and guide me. I am willing to submit to You, do the best I can, and give You the glory." If you do your duty well, and give eighty percent of the credit to God and twenty percent to yourself, is that appropriate? (No, it's not.) It isn't sensible to divide things up that way. If God was not at work, could you do your duty well? Absolutely not, because not only do you lack the truth, you also have a corrupt disposition. No matter what sort of corrupt state exists in people's hearts, they must always reflect on themselves, and seek the truth to fix it. Once their corrupt disposition has been cleansed, their state will be normal.

Sometimes a wrong thought or idea will appear in a person's heart, and it disturbs their heart. They get stuck in that state, and are unable to emerge from it for a day or two. What should a person do at a time like this? You should seek the truth to fix the situation. First, you should get clear on how the wrong thought or idea arose, how it gained a hold over you, made you negative and depressed, and made you display all sorts of rebelliousness and unsightly ways. Then, when you realize that these things were dictated by your corrupt disposition, and that God hates it, you should quiet yourself before God and pray, "God, discipline me and let me learn the lessons I need to. I am not afraid of being exposed, nor am I afraid of being embarrassed or losing face. All I am afraid of is my actions offending Your administrative decrees, and displeasing You." This is the right path, but do you have the stature to walk it? (No.) If you do not have the stature, does it mean you cannot pray in this direction? Since it is the right path, you should pray in this direction. Now, people's stature is small, they must frequently come

before God, lean on God, and let God protect them more and discipline them more. When their stature has grown, and they can shoulder a burden and do more tasks, God will not need to worry so much, and will not need to constantly protect them, discipline them, try them, or watch them. This is a matter of the heart, and God looks at people's hearts. God does not care how well-behaved or obedient you are on the outside; He looks at your attitude. Maybe you say nothing all day, but what attitude do you have in your heart? "I have been given this duty, so I have a responsibility to do it well, but I have a habit of being unbridled, and I always do as I please. I know I have this issue, but I can't control myself. I am willing for God to orchestrate my environment, and remove the people, matters, and things surrounding me which could disturb me, impact the performance of my duty, or impact my practice of the truth, so that I do not fall into temptation, can accept God's trials, and can accept His discipline." You must have a heart of willing submission. When these thoughts are in your heart, how can God not see them? How can He pay them no heed? So, God acts. Sometimes when you pray like this once or twice, God does not heed you. When He tests a person's work and sincerity, He will not say anything, but this does not mean that what you did was wrong. Under no circumstances should you tempt God. If you always tempt God, and say, "Am I right in doing this? Did You see it, God?" then you are in trouble. This is an incorrect state. Just focus on taking action. No matter whether God is disciplining you, leading you, trying you, or guiding you, pay no heed. Just focus on putting effort into the truth you understand, and acting in line with God's will. That is enough. So far as what the result will be, a lot of times it is not your responsibility. What should you take responsibility for? Performing the duty you should perform, spending the time you should, and paying the price you should. That is enough. Anything that concerns the truth must be examined, and effort must be put into understanding it. The crucial thing is that people walk the path they should. This is enough. This is what people should be doing. As for what level of stature you have, what trials you should go through, what discipline you should experience, what situations you should experience, and how God rules sovereign, you do not need to pay attention to these things. God will do it. You say, "I am small in stature. Don't make me undergo any trials, God, I'm afraid!" Would God do that? (No, He wouldn't.) There is no need for you to worry. You say, "I am so large in stature, and have ample faith. God, why don't You put me through a few trials? Try me like You did with Job and take away everything I have!" God would not do that. You do not know your own stature, but God knows well and is very clear; He can see the heart of every person. Can people see God's heart? (No, they can't.) People cannot see God's heart, so how do they understand God and cooperate with Him? (Through His words.) Through understanding His words, performing their duty well, and holding fast to their place as people. What is people's duty? It is the labor that people should do, and are capable of doing. These are the tasks that God has given you. What do the tasks that have been given to you include? The area of work you are familiar with, those tasks

which the church gives you, those tasks which you should do, and those tasks which are within your ability to do. This is part of it. Another part has to do with the matter of life entry. You must be able to practice the truth and obey God. Just focus on practicing and entering into the truth. Don't pay attention to others' evaluation of you or how God sees you. You do not need to pay attention to these things, nor is it necessary for you to pay attention to these things—these are not the things you should be bothering yourself with. People have no say in their good fortune, misfortune, longevity, all the things they experience in their lifetime, their luck, or their life; no one can change these things. You must be clear on this. God is sovereign over these things. People absolutely must clearly recognize and understand this in their hearts. Don't concern yourself with anything on behalf of God; don't try and decide what God wants to do. Just focus on effectively handling what you should do, what you should enter into, and the path you should be on. That is enough. As for what your future destination will be, do you have any say over it? (No.) Then how can you solve this problem? Part of it, is by doing everything you should do each day well, and fulfilling your duty as a person. This is the commission God gives to everyone. You came into this world, and God has led you this whole time—no matter whether He has given you various sorts of gifts, or nurtured you and given you a talent or ability, this shows that God has given you commissions. It is very obvious what commission God has given you, and there is no need for God to tell you directly. For example, if you know English, then God definitely has requirements for you in this area. This is your duty. There is no need for God to call down from heaven and say to you directly, "Your duty is translation, and if you don't do it, I'll punish you." There is no need to say this. It is already very clear to you because God has given you normal rationality, thought processes and thinking, as well as the ability to understand this language. That is enough. What God has given you is what He is telling you to do, and this is very clear to you in your heart. During the process of performing your duties, and during the process of accepting God's commission, you must accept everything God has done to you, including the positive guidance, watering, and provision He has given you. For example, by frequently eating and drinking God's words, listening to sermons, living church life, fellowshiping on the truth, and harmoniously cooperating with others whilst performing your duty. Another part of it, is through individual life entry—this is the most important. Some people always want to know if they have life, and if they are effective. It is fine to reflect on these things momentarily, but don't focus on them. It's like planting crops every year—none of the farmers say how much yield there must be that year, and that if they don't achieve that result, they will die. They are not this foolish. They all sow seeds when it is the season for it, then water them, fertilize them, and tend to them normally. Then, when the season is right, they are guaranteed a harvest. You must have faith like this; this is real faith in God. Don't be so calculating with God, saying, "I have put in some effort the last while, will God reward me?" It's not acceptable to always be asking for rewards, like an office worker asking for their wages at the end of the month. It's not

acceptable to always be asking for wages. People's faith is too weak, and they do not have real faith in God. Once you see clearly that the path of following God is the path to salvation, and is real life, that it is the correct path that people should be following, and the life that created beings should have, just focus on pursuing the truth and seeking to enter into reality, listening to God's words, and walking and acting in the direction God points you. This is right. Don't always ask God, "God, how much longer is it until I have followed You to the end of the road? When will I be saved? When will I be rewarded and get a crown? When will the day of God arrive?" These are all states that people have, but does this make it right? (No.) Some people say "The law cannot be enforced when everyone is an offender," but this saying is a fallacy, it does not hold water, and it is not in line with the truth. The fact that everyone has these states proves that everyone has a corrupt disposition, so they must all remedy this problem and get over this hurdle. You must always examine yourself in your heart, not focus on looking at how others are doing, and while you examine yourself, you must correct any corrupt states you have. People's minds are dynamic, and are always actively thinking—one moment they lean left, and the other they lean right; their way of thinking is always a bit off. They do not walk the right path. They insist on following others, and on following evil trends in the world and walking the wrong path. This is people's nature essence, and they couldn't control it even if they wanted to. If you cannot control it, then don't control it. When an incorrect intention or view surfaces, then fix it. This way, the corruption you display will gradually lessen. So, how can you fix it? By praying, and constantly gaining understanding and turning things around. Sometimes, no matter how you try to turn things around, those things surface, so pay them no heed, and just do what you are supposed to do. This is the easiest method. So what is it that people are supposed to do? Perform their duty well, and keep to their duty. You cannot reject the commission God has given you; you must complete it well. Apart from this, in terms of individual life entry, you must do your best to strive for the truth while doing your duty, and work hard to achieve whatever level of entry you can. Whether you are ultimately up to par will be decided by God. People's own feelings and verdicts are of no use. People cannot decide their own fate, and are unable to evaluate their behavior, or determine what their ultimate end will be. Only God can evaluate and determine these things. You must trust that God is righteous. To borrow the words of unbelievers, you must dare to act, dare to be accountable for your actions, dare to face the facts, and be able to take responsibility. People who have a conscience and sense should perform their duty well and take responsibility.

It is crucial that people frequently examine themselves, and it is crucial for people to accept God's scrutiny. It is also crucial for people to seek the truth, reverse their states and views, and emerge from them, when they examine themselves and find that they have incorrect states or views. In this way, without realizing it, you will experience fewer and fewer incorrect states, and you will become more and more discerning toward them.

After you reverse your incorrect states, the positive things within you will increase, and you will perform your duty with greater and greater purity. Although, on the outside, the way you speak and your personality will be the same as before, your life disposition will have changed. In what ways will this be apparent? You will be able to follow the truth principles when doing things and performing your duty, and you will be able to take responsibility in these things; when you see others doing things in a careless and perfunctory manner you will be angry, and when you see evil phenomena, as well as passive, negative, improper and evil practices that reveal corrupt dispositions, you will detest them. The more you look at these things, the more distaste you will feel, and you will become increasingly discerning toward them. When you see some people who have believed in God for a very long time, and who speak very clearly about words and doctrines, but don't do any real work and lack principles, you will get angry and loathe it. In particular, when you see leaders and workers who don't do real work, who always talk about words and doctrines, and who have believed in God for years but haven't changed, you will have discernment toward them, you will be able to expose and report them, and you will possess a sense of justice. Not only will you hate yourself, but you will also hate it when these evil and unjust things occur. This will prove that there has been a change inside of you. You will be able to look at issues and treat the people, events, and things around you from the perspective of the truth, from God's side, and from the perspective of positive things—this will show there has been a change in you. So, will you still need God to evaluate you? No—you will be able to sense this yourself. For example, before, if you saw someone doing things in a careless and perfunctory manner, you thought, "That's normal. I'm the same way. If he didn't do things that way, then it would make me look like I was doing things in a careless and perfunctory manner." Everyone was doing things in a careless and perfunctory manner, so you felt you were doing pretty good. At that time, you won't think that way anymore. You will think, "Doing things in a careless and perfunctory manner is unacceptable. The work of God's house is important. It was rebellious enough that I was doing things in a careless and perfunctory manner—why are you being like I was, and doing things that way too?" You will think you were so ignorant and immature before, that the way you saw things was so despicable and shameful, and that there's no way you could give an account of it to God, and your conscience will not be able to get over it. The fact that you will be able to have thoughts and feelings like this will prove that the truth and God's words have already taken root and germinated within you. The perspective from which you view things, and the standards by which you evaluate things will have changed. You will already be a completely different person from before, when you lived within your corrupt dispositions. You will have already changed in a real way. Have you changed a bit, now? (A little.) Now you have changed a little, and occasionally, when you see people doing things in a careless and perfunctory manner, not wanting to practice the truth, and always indulging in physical comfort, you don't think it is a good thing. However, if you were asked to go help and support them, satanic philosophies would still have a hold over you. Though you discover this problem in people, you do not dare say anything out of fear of offending them, and even think, "No one elected me as group leader, so there is no need for me to stick my nose into other people's business." When you encounter these unjust and negative things, you are unable to stand on the side of the truth in your speech and actions, or take responsibility; you just turn a blind eye, and think that is a great way to comport yourself, distancing yourself from contention. You think, "If anything goes wrong it will have nothing to do with me. I'm dodging a bullet." If you still have views like this, will you be able to practice the truth? Will you have life entry? With views like this in your heart, you are a nonbeliever, and cannot accept the truth. That is why views like this cannot go uncorrected. If you want to have life entry, in one respect, you must be able to supervise yourself. In another respect, you primarily need to accept God's scrutiny. If you notice there is reproach inside your heart, you should reflect on yourself, and figure out where this reproach is coming from. If you can feel that God is scrutinizing you, and you believe that God is scrutinizing you, then you should accept His scrutiny. It is only by frequently feeling remorseful, unsettled in your heart, and that you owe God on account of being in those states, that you will have the motivation to practice the truth and enter into the truth. There are some standards for, and practical manifestations of, entering into the truth realities. To what extent have you entered into them, now? (When a situation arises, I can see many shortcomings in myself, but I spend a lot of time stuck in that state. I don't know how to adopt the perspective of the truth to dissect or understand what issues I have; I do not have clear discernment toward myself; I do not see myself clearly, and I often can't see other people's states clearly, either.) If you cannot see yourself clearly, then you cannot see others clearly. This statement is correct. When other people have an issue, you think it has nothing to do with you, but in fact, the states are consistent, and the same. If you cannot see your own state clearly, you will not be able to resolve your issues, let alone resolve others' issues. Once you have resolved your issues, you will be able to see others' issues very clearly, and fix them right away. If you want to have life entry, you must abide by the following two things: One, is that you must perform your duty well, and the other, is that while you are performing your duty, you must frequently examine yourself, seek the truth to reverse your various incorrect views, thoughts, stances, intentions, and states, and emerge from every sort of incorrect state. If you have the strength to emerge from them, you will overcome Satan and cast off your corrupt dispositions. Then, you will have turned yourself around. You will have emerged from your passive and negative states, and will not be constrained or controlled by these states. This in and of itself is a step forward. You must resolve this issue first. What negative or passive states do you have? Some people think, "That's just the way I am. There's nothing I can do to fix my arrogant disposition. In any case, God knows about it, and I reckon that He has already classified me. I've tried to change so many times, but I'm still the same. This is just who I am." You

have a bad view of yourself, but this is a negative state; it's a bit of a mindset of abandoning yourself to despair. You haven't sought the truth to resolve this issue, so why do you think you are hopeless? People frequently live in states like this; one momentary revelation of corruption and they think they have been classified, and that this is the type of person they are. This is a negative state; it should be reversed, and you should emerge from it. What other negative or passive states do you have? (I frequently live in a state where I do things based on my gifts and caliber, and lack life entry. This state is very severe.) When people do things based on their gifts and caliber, they always like to compete with others, thinking, "How come you can complete this task but I can't? I have to work hard and put effort into this task, to try and do it better than you!" In this your devilish nature has emerged. What should be done about this? If, when you do things, you have this motivation or starting point, pay it no heed. It is a momentary revelation, or a momentary ignorant thought. Don't act according to it, and you will be fine. You must do things in a down-to-earth manner, and in the way they should be done. If you encounter a difficulty, take the initiative to look at how other people have handled it. If they've handled it well, talk with them and learn from them. This way, you will reverse your incorrect states. If you have those thoughts and reveal corruption inside, but do not act in that way, then your corrupt dispositions will be thwarted. However, if you have those thoughts and act in that way, and your actions are even more severe than your thoughts, then this spells trouble, and it will make a mess of things. People's corrupt dispositions are what God hates the most.

God's approach to your corrupt dispositions is not to make you hide them, cover them up, or disguise them. Rather, He allows you to reveal them, exposing you and making you gain knowledge of them. Once you have knowledge of them, is that it? No. After you have knowledge of them, and know it is wrong to do things according to your corrupt dispositions, and that it is a dead-end road, you must come before God, and pray to Him and seek the truth to resolve your corrupt dispositions. God will enlighten you, and give you a correct path of practice. God's words talk about what people should do, but people have corrupt dispositions, and sometimes don't want to do as God says; they want to do things their own way. So, what does God do? God gives you freedom, and allows you to act this way for the time being. As you go along acting this way, you will hit a wall and feel you have messed up. Then, you will go back to God and seek what you should do. God will say, "In your heart, you understand My requirements. So, why don't you listen?" And you will say, "Then discipline me, God." God will discipline you, and it will hurt, so you'll think, "God doesn't love me. How can He be so cruel to me? He is so heartless." God will say, "Okay, then I won't do this anymore. Keep doing things however you intend to," and you will be back on the path that you were on before. You will do things, hit a wall again, and ponder, "There is something not right about what I'm doing. I have to go back and confess my sins. I am indebted to God." You will go back to God again and pray and seek, understand that what God says is right, and then do

as God says. But when you are doing it, you will think, "Doing this will hurt my pride. Maybe I'll just take care of my pride first." Then you will be in trouble again, and have fallen short again. You will go back and forth again and again like this over time. If people can reflect on themselves, always recognize the deviations within themselves, reflect on and understand their corrupt dispositions, and then seek the truth to resolve them, then during the course of this experience, their stature will also be constantly growing. For people who have hearts, who are willing to practice the truth and love positive things, they will gradually experience fewer setbacks and failures, the parts of them which are obedient to God will increase, and the parts of them that love the truth will increase. That is why God allows you to fail and rebel while you experience and practice the truth; He does not look at these things. It is not like God will no longer want you, or that He'll send you to hell, or sentence you to death for not listening to Him on one occasion. God does not do this. Why is it said God's love is extremely vast when He saves people? This is where God's love is manifested. It is manifested in His tolerance and patience toward people. He is constantly tolerating you, but not indulging you. God's tolerance is about Him knowing people's stature, knowing their innate capacity, knowing what people reveal in certain circumstances, and what they can attain based on their stature, and allowing you to reveal these things, giving you a certain amount of space, and accepting you when you come back to Him and sincerely repent, while also recognizing the sincerity of your repentance. Therefore, when you return and ask God whether it is right to act in that way, God will continue to tell you and give you an answer. God will patiently tell you that it is right to act in that way, and give you validation. But when you change your mind again, and say, "God, I don't want to do this. It isn't beneficial to me, and it makes me unhappy and uncomfortable—I still think I should do things my way, that way, I'll not lose face, I'll be smooth and slick, and I'll be able to satisfy myself in every regard—I will satisfy my individual desires first," God will say, "You can come up short, but by doing so, you are the one who will ultimately lose out, not Me." When God is saving you, He sometimes allows you to be willful like this; this is His tolerance and this is the mercy He shows people. However, people cannot be self-indulgent when they see His mercy, and treat His patience and tolerance as a sort of weakness, or see it as an excuse for rebelling against Him and not heeding His words. This is rebelliousness and wickedness on the part of people. People must see this clearly. The tolerance and patience God shows you stretches on without limit. If you can sense God's earnest intentions, that is a good thing. It is not that God is incapable of using extreme measures to save you—you must understand that there are principles behind God's actions. He does things in many ways, but He does not use extreme measures. Why is this? God allows you to experience all kinds of adversity, frustrations, and tribulations, as well as many failures and setbacks. In the end, through the process of allowing you to experience these things, God makes you realize that all He has said is correct and the truth. At the same time, He makes you realize that what you think and imagine, as well

as your notions, knowledge, philosophical theories, philosophies, and the things you learned in the world and which were taught to you by your parents are all wrong, and that these things cannot guide you onto the right path in life, and cannot lead you to understand the truth or come before God. If you still live by these things, then you are walking the path of failure, as well as the path of resisting and betraying God. In the end, God will make you see this clearly. This process is something you must experience, and it is only in this way that results can be achieved, but it is also a painful thing for God to see. People are rebellious and have corrupt dispositions, so they must suffer a bit, and experience these setbacks. Without this suffering, they would have no way of being purified. If a person truly has a heart which loves the truth, and is truly willing to accept God's various methods of salvation and to pay the price, then there is no need for them to suffer so much. God does not actually want to make people suffer so much, and does not want to make them experience so many setbacks and failures. However, people are too rebellious; they are unwilling to do as they are told, unwilling to obey, and unable to walk the right path or take shortcuts; they only go their own way, rebel against God and resist Him. People are corrupt things. All God can do is hand them over to Satan and put them in various situations to constantly temper them, thereby allowing them to gain all kinds of experiences and learn all kinds of lessons, and to come to understand the essence of all kinds of evil things. After that, when people return and take another look, they will realize that God's words are the truth, admit that God's words are the truth, and admit that God is the reality of all positive things, and the One who truly loves, worries about, and can save people. God does not want people to suffer so much, but humans are too rebellious, want to take the wrong path, and want to go through this suffering. God has no choice but to put people in various situations to constantly temper them. To what extent are people ultimately tempered? To the extent that you say, "I have experienced every kind of situation, and now I finally understand that apart from God, there is no person, matter or object that can make me understand the truth, that can make me enjoy the truth, or that can make me enter the truth realities. If I obediently practice according to God's words, obediently stay in man's place, uphold my status and duty as a created being, obediently accept God's sovereignty and arrangements, have no further complaints nor desire extravagant things from God, and can truly submit before the Lord of creation, only then will I be someone who truly submits to God." When people reach this level, they truly bow down before God, and God need not set out any more situations for them to experience. So, which path do you wish to take? No one, in their subjective desires, wants to suffer, and no one wants to experience setbacks, failure, difficulties, frustrations, or adversity, but there is no other way. People have satanic natures; they are too rebellious, and their thoughts and views are too complicated. Every day, your heart is in constant contradiction, strife, and turmoil. You understand few truths, your life entry is shallow, and you lack the power to overcome the notions, imaginings, and corrupt dispositions of the flesh. All you can do is take man's usual

approach: constantly experiencing failure and frustration, constantly falling down, being buffeted by hardship, and rolling around in the muck, until a day comes when you say, "I'm tired. I'm fed up. I don't want to live like this. I don't want to experience these failures. I am willing to come before the Creator in obedience; I shall listen to what God says, and do what He says. Only this is the right path in life." Only on the day you are fully convinced and admit defeat will you be able to come before God. Have you come to understand something of God's disposition from this? What is God's attitude toward people? No matter what God does, He wants the best for people. No matter what situations He sets out or what He asks you to do, He always wishes to see the best outcome. Say you go through something and encounter setbacks and failure. God does not wish to see you discouraged when you fail, think you are finished and have been snatched by Satan, then give up on yourself, never find your feet again, and plunge into dejection—God does not wish to see this outcome. What does God wish to see? That while you may have failed in this matter, you are able to seek the truth and reflect on yourself, find the reason for your failure, accept the lesson this failure has taught you, remember it in the future, know that it is wrong to act this way and that only practicing according to God's words is right, and realize, "I am a bad person. I have a corrupt satanic disposition. There is rebelliousness in me. I am far from the righteous people of whom God speaks, and I do not have a God-fearing heart." You have seen this fact clearly; you have come to recognize the truth of the matter, and through this setback, this failure, you have gained some sense and matured. This is what God wants to see. What does maturing mean? It means that God can gain you, that you can be saved, that you can enter into the truth realities, and that you have embarked on the path of fearing God and shunning evil. God hopes to see people take the right path. God does things with earnest intentions, and all of this is His hidden love, but people often can't sense this. People are narrow-minded and extremely petty. The moment they can't enjoy God's grace and blessings, they blame God, become negative, and act out in anger, but God doesn't hold it against them. He just treats them like ignorant children and does not nitpick them. He lays out circumstances for people that let them know how grace and blessings are obtained, let them understand what grace means to man, and what man can draw from it. Say you like to eat something that God says is bad for your health when eaten in excess. You do not listen, and insist on eating it, and God allows you to make that choice freely. As a result, you get sick. After experiencing this several times, you realize that the words God speaks are actually right, that what He says is true, that you must practice according to His words, and that this is the correct path. So, what comes from the setbacks, failures and suffering that you experience? For one thing, you can sense God's earnest intentions. For another, it makes you believe and feel sure that God's words are right and that they are all practical, and your faith in God grows. On top of that, by experiencing this period of failure, you come to recognize the veracity and accuracy of God's words, you see that God's words are the truth, and you understand

the principle of practicing the truth. And so, it is good for you to experience failure though it is also something which makes you suffer, and which tempers you. But if being tempered thus ultimately makes you return before God, makes you understand His words and accept them into your heart as the truth, and makes you come to know God, then the tempering, setbacks and failures you experienced will not have been in vain. This is the result that God wishes to see. However, some people say, "Since God is so tolerant of people, I'll just let loose, do things however I please, and live the way I want." Is this okay? (No, it's not.) What created beings should do is practice according to the correct path God has pointed them toward, and not waver from it. If they are unable to fully meet God's will, so long as they do not contravene the truth, and can accept God's scrutiny, it's okay. This is the minimum standard. If you stray from the truth, do not pray, and do not seek, then you have strayed too far from God, and have already crossed over into dangerous territory. When you are too far from God, do not perform your duty in the church, and have already left the space where God works to save people, the Holy Spirit will stop working on you, and you will have no chance, and no salvation to speak of. To you, God's love is just empty words.

When you believe in God, you first must understand God, understand His will, and His attitude toward man. By doing this, you will know what truth God ultimately wants you to understand and enter into, and understand what path you should follow. After you know these things, you must do your utmost to cooperate with what God wants to do, and what He wants to accomplish in you. If you truly cannot cooperate and your energy and strength are exhausted, then that's just how it is; God will not force people. However, people now do not put all their strength into these things. If you do not put your full strength into practicing the truth, but put your full strength into obtaining blessings and a crown of righteousness, then you have strayed from the right path. You must put your effort into practicing the truth, and into cooperating with the missions and duties that God gives you; you must give of yourself and expend yourself for these things with all your heart. Then, you will meet God's will. God pays no heed to people who do not attend properly to their duties, but paying them no heed does not mean there are no principles behind His actions. When God pays them no heed, it shows He is tolerant, accepting, and patient. He knows what things people must experience in their lives, what these created beings are capable of accomplishing, and what they are not, what certain types of people can accomplish at certain ages, and what they cannot. God has the most clarity about these things, much more so than the people themselves. However, just because God is clear about these things, it doesn't mean you can say, "Okay, then, just do as You like, God. I don't need to think about anything. I can just sit around all day and wait for manna to fall from the heavens. It's fine for God to handle everything." People must do their utmost to cooperate when carrying out their responsibilities, the things they should do, the things they should enter into, the things they should practice, and the things that are within people's innate capability to accomplish. What does it mean to do

one's utmost to cooperate? It means that you must put time and energy into your duty, suffer and pay a price for it. Sometimes, your pride, vanity, and self-interest must take a loss, and you must completely let go of your yearning for a destination, and your desire to be blessed. These things should be let go, so you must let them go. For example, God says, "Do not lust after comforts of the flesh, for it is not beneficial to your life growth." You are unable to obey Him, and after experiencing several failures, you think, "God is right. Why can't I put it into practice, and rebel against the flesh? Am I incapable of changing? Is this how God sees me, too? Will He not save me? I'm a lost cause, so I will just be a service-doer, and render service until the end." Is this acceptable? (No, it's not.) People are often in this state. Either they only pursue blessings and a crown, or else having experienced a few instances of failure—they think they are not up to the task, and that God has also passed a verdict on them. This is wrong. If you can turn things around in time, change your heart and mind, let go of the evil committed by your hands, return before God, confess and repent to God, acknowledge that your actions and the path you walk are wrong, and admit your own failures, then practice according to the path God has indicated to you, without giving up pursuing the truth no matter how tainted you are, then you're doing the right thing. In the course of experiencing changes in their disposition and being saved, people will necessarily encounter many difficulties. For example, being unable to submit to the situations laid forth by God, their own various thoughts, views, imaginings, corrupt dispositions, knowledge, and gifts, or else their own various problems and faults. You must battle all manner of difficulties. Once you have overcome these myriad difficulties and states, and the battle in your heart has ended, you will possess the truth realities, you will no longer be bound by these things, and you will have been set free and liberated. One problem people often encounter during this process is that, prior to discovering problems in themselves, they think they're better than everyone else, and will be blessed even if no one else is, just like Paul. When they discover their difficulties, they think themselves nothing, and that it's all over for them. There are always two extremes. You must overcome both of these extremes, so that you do not veer one way or the other. When you encounter a difficulty, even if you are already aware that the problem is utterly intractable and will be hard to fix, you should face it properly, come before God and ask for His help in fixing it, and by seeking the truth, gnaw away at it bit by bit like ants gnawing on a bone, and turn this state around. You must repent to God. Repenting is proof that you have a heart that accepts the truth and an attitude of obedience, which means there is hope that you will gain the truth. And if, in the midst of this, any more difficulties appear, don't be afraid. Quickly pray to God and lean on Him; God is secretly watching and waiting for you, and as long as you do not depart from the setting, stream, and scope of His management work, there is hope for you—you absolutely must not give up. If all you display is a normal corrupt disposition, then as long as you are able to understand it and accept the truth, and practice the truth, a day will come when these problems are solved. You must have faith in this. God is the

truth—why do you need to fear this little problem of yours cannot be solved? This can all be solved, so why be negative? God has not given up on you, so why give up on yourself? You should not give up, and you should not be negative. You should face the problem properly. You must know the normal laws for life entry, and be able to see the display and manifestation of a corrupt disposition, as well as occasional negativity, weakness, and confusion, as normal things. The process of changing one's disposition is a long and repetitious one. When you are clear on this point, you will be able to face problems properly. Sometimes, your corrupt disposition displays itself severely, and it disgusts anyone who sees it, and you hate yourself. Or, sometimes, you are too lax and are disciplined by God. This is no cause for fear. As long as God is disciplining you, as long as He is still caring for and protecting you, still working in you, and is always with you, this proves that God has not given up on you. Even when there are times that you feel God has left you, and that you have been plunged into darkness, do not be afraid: As long as you are still alive and not in hell, you still have a chance. However, if you are like Paul, who stubbornly walked the path of an antichrist, and ultimately testified that for him to live is Christ, it's all over for you. If you can come to your senses, you still have a chance. What is the chance you have? It is that you can come before God, and can still pray to Him and seek, saying, "Oh God! Please enlighten me so I understand this aspect of the truth, and this aspect of the path of practice." As long as you are one of God's followers, you have hope of salvation, and can make it to the very end. Are these words clear enough? Are you still liable to be negative? (No.) When people understand God's will, their path is a broad one. If they do not understand His will, it is narrow, there is darkness in their hearts, and they have no path to tread. Those who do not understand the truth are as follows: They are narrow-minded, they always split hairs, and they always complain about and misunderstand God. As a result, the further they walk, the more their path disappears. In fact, people don't understand God. If God treated people as they imagined, the human race would have long since been destroyed.

Paul's seven sins represent displays typical of corrupt humanity, but Paul was just the most severe case. His nature essence was already determined—that was the person he was. However, these corrupt dispositions are common to all corrupted humans; every person has them to a different extent. These states all stem from a corrupt disposition. Although you are not the same type of person as Paul, you possess these corrupt dispositions, too; you just do not manifest them as severely as he did. At the present time, states of this sort that the majority of you have are seen by God as displays of corrupt dispositions. However, Paul did not just display a corrupt disposition; he was on the path of resisting God, and stubbornly refused to repent. He was sentenced and condemned. He had a demonic nature, and this truth-hating demonic nature of his was beyond help. After this, you should fellowship on this discourse, and compare yourselves to it. The goal of this is to recognize the severity of these mistakes that Paul made, then uncover all of the corrupt states you have which are like Paul's, and fix them step by

step. The point of fixing these corrupt dispositions is to make people capable of living with increasing human likeness, and increasing compatibility with God. Only by fixing these corrupt dispositions can people truly come before God, be compatible with Him, be a true created being, and make God look upon them with satisfaction. Do you draw comparisons with yourselves? (We are a bit lacking in this regard.) The thing you lack the most is the truth. Truth is what you should be entering into. You have quite a few things inside you now, but the majority of these things are corrupt and negative. You have some absurd knowledge, are too petty, always think about making transactions and trades, have an overabundance of negative things, and become negative when you don't do a task well, or perceive a difficulty. When you see that God's work is not in line with your wishes, negative emotions rise up in you, and you are opposed to His work and fight it. When you accomplish some small result in your work, it goes to your head and you forget yourself. You become arrogant and don't know your place in the universe, think you are a cut above everyone else, and want God to give you a crown and a reward in exchange; you also dare to be unrestrained in public. In sum, these states are consistent with Paul's states—they are the same, and God despises them.

We have summarized and defined Paul's seven major sins. Paul ultimately became the object of punishment. When God decided Paul's end, did He base it on just one of his sins? (No.) Taken together, this was the end he should have had; it was the way he should have ended up. The facts are right in front of you; you cannot deny them. If there are some among you who walk a road like Paul's from start to finish, manifest all of Paul's seven sins, and cannot seek the truth to resolve them, what will your end ultimately be? (The same as Paul's.) You will become an antichrist demon like Paul, and should be punished. When you are punished, do not accuse God of being unrighteous. Instead, you should praise God's righteousness, and say, "God is righteous! God revealed Paul's seven sins, and His words explained them. It was me who didn't enter into His words!" Now things are different than two thousand years ago; God tells people about every truth clearly and transparently, and it is written out for you, so that you hear and understand it, and you see that that is how God works and accomplishes things in real life, too. If you are still unable to enter into the truth, and cannot fix your corrupt disposition according to God's words, do not blame God for punishing you according to His righteous disposition. In the Book of Revelation, God said, "My reward is with Me, to give every man according as his work shall be" (Revelation 22:12). God repays people according to what they do. This is God's righteous disposition. Those who believe in God should reflect on and understand themselves in light of God's words, and in light of Paul's seven sins that God revealed, and achieve true repentance. This is what God commends.

June 14, 2018

Only in the Practice of the Truth Is There Life Entry

Where should a person start when taking the first step into life entry? What does a person need to have in order to achieve life entry? What are the most crucial and important things a person should pursue and gain in order to enter into the truth realities? Have you ever considered these questions? What is life entry? Life entry is a change in a person's day-to-day life, in their actions, in their life's direction, and in the goal of their pursuit. Having been foolish and ignorant in the past, and having always acted according to the thoughts, notions, and imaginings of the flesh, a person now, through God's revelations, watering, and provision, may come to understand that they should act in accord with God's words. Additionally, this person has undergone a transformation as a result of God's words, in daily life, with regard to their views and style of conducting themselves, and with regard to their direction and goals in life. This is life entry. What is the basis of life entry? (The words of God.) That's right. Life entry is inseparable from the words of God; it is inseparable from the truth; every word God speaks is the truth. What is manifested in people who have achieved life entry? (They are able to rely on the words of God to live.) That's right. They are able to rely on the words of God to live. Their actions, speech, thoughts about problems, viewpoints, stances, and perspectives all rely on the words of God and on the truth. These are manifestations of having attained life entry. So, what is life entry primarily connected to? (God's words.) It is connected to God's words and the truth. So, now, could one define a person with life entry as a person who pursues the truth, and a person who truly pursues the truth as a person with life entry? (Yes.) What is the goal of defining things this way? In what direction should we aim our fellowship? (At pursuing the truth.) Pursuing the truth is the main topic I want to fellowship on today. At the present time, you are not too clear on the relationship between life entry and pursuing the truth—it is not very evident to you. I am always fellowshiping on life entry, transforming people's dispositions, and dissecting Paul's path. What is the main topic that this all boils down to? It is pursuing the truth. No matter whether I dissect the path Paul followed, or talk about the path to perfection that Peter followed—no matter what I talk about, ultimately, what kind of path is it My goal to make everyone follow? (The path of pursuing the truth.) When people are able to pursue the truth, enter into the truth realities, live according to God's words, understand God's will, and do things according to the principles of God's words, are the goals people pursue, and the paths they follow not clear? (Yes, they are.) Pursuing the truth is a topic which is impossible for people to avoid when they believe in God, seek to transform their disposition, and pursue salvation. Only those who pursue the truth are true believers, and can achieve salvation. Some people have passion and are willing to expend themselves for God, but they are not necessarily people who pursue the truth. Although everyone is willing to pursue the truth, some people are of poor caliber, they lack comprehension ability and cannot grasp the truth. Some people do not have spiritual understanding; no matter how they listen to sermons, they never understand, nor do they understand when they read God's words. They always interpret things in a distorted way, and try to apply rules. These are people who do not have spiritual understanding. There are people in the church who have spiritual understanding, and those who do not have spiritual understanding; there are those with poor caliber who lack comprehension ability, and those of good caliber who have a pure understanding of God's words; there are those who pursue the truth, and those who do not. These different types of people all have different states and manifestations, and you must be able to discern between them clearly.

Let's start by discussing the first type of person—people who do not have spiritual understanding. For example, we fellowship on an aspect of the truth, and after we finish fellowshiping on this aspect of the truth and people's states, attitudes, intents, and manifestations, there are some people who don't understand what was said, don't understand what was fellowshiped on, who can't compare themselves to it, and don't know what relationship their behavior and manifestations, their corrupt disposition, and their nature essence have with the truth that was fellowshiped on. They also don't know what this has to do with the things they pursue in their life, or why this sermon was preached—all they understand from it is doctrine, and they read rules into it. When someone asks them what they understood, they say, "Although many topics were fellowshiped on today, the main point was the same: If something happens, pray more." There are others who say, "I understand. God makes people be good, not do bad things, and do lots of good deeds. God likes this." There are still others who say, "God is telling people they must expend themselves for God, and give a lot of themselves." Have they understood God's words? (No.) These people all think they have understood His words, but they are actually fumbling around in the dark, and have latched on to just one sentence from His words. Their understanding is too one-sided, and they don't understand what God meant at all. For people who don't understand God's words, no matter how much God says, all they see are rules, doctrine, one kind of theory, one kind of perspective, or one kind of saying. When it comes to putting it into practice, how do they put it into practice? For example, when we talk about the truth of submitting to God, after listening they say, "I will do whatever God tells me to do. This is what it means to listen to His words and submit to Him." Isn't this overly simplistic? That's all they can understand. They do not understand what way of practicing God's words is true submission to Him, how to seek God's will and achieve submission to God, how to submit to the Holy Spirit's guidance, and how to practice the truth according to God's words, let alone how to stand on God's side and protect the church's work. The more something has to do with truths that are key to submitting to God, the more they are incapable of grasping it. All they know how to do is obey rules. This is what it means to not have spiritual understanding. Besides obeying rules and getting stuck in the rut of their own thinking, people who do not have spiritual understanding are impervious to reason. What is the primary expression of people who do not have spiritual understanding? (Obeying rules.) It is obeying rules. They often take a sentence or an event and designate it as a rule or a mode to follow. Do these people, then, treat the truth in the same way? (Yes.) Those who do not have spiritual understanding remember one aspect of the manifestations of the truth that you fellowshiped today; they designate those words and behaviors as rules that should be practiced, remembering each of them without fail. Then, next time, upon encountering a different situation, if no one fellowships, they will apply those prior methods and rules indiscriminately, and put them into practice. This is a concrete manifestation of people who do not have spiritual understanding. How do such people feel while they are obeying rules? (Tired.) They do not feel tired; if they did, they would stop. They feel they are practicing the truth; they do not feel they are obeying a set of rules, nor do they feel they do not have spiritual understanding. Still less do they feel they have not understood the truth, or that they have no understanding of what the truth principles are. On the contrary, they think they have understood the practical side of the truth, as well as the principles of that aspect of the truth; at the same time, they think they have understood God's will, and that, if they can act in line with their rules, they will have entered that aspect of the truth reality, satisfied God's will, and put the truth into practice. Isn't this what people who do not have spiritual understanding think? (Yes, it is.) Does this way of thinking accord with the standards required by God? Is practicing by obeying rules actually a manifestation of pursuing the truth? (No, it's not.) Why not? (Because when something happens they do not seek the truth, and do not put effort into contemplating the matter; they just cling stubbornly to the way they've always done things.) This is how the type of people who do not have spiritual understanding act—they stubbornly cling to old ways, are lazy, do not seek the truth when things happen, and do not think about things or investigate. Also, even if they investigate, are they able to understand what it means? (No.) Why don't they understand? (Because they do not have spiritual understanding.) Correct. What it boils down to is that people like this do not have spiritual understanding, and will never understand the truth.

Actually, in their hearts, people who do not have spiritual understanding are willing to pursue the truth, but they go about it in the wrong way. To be precise, they rely mainly on obeying rules, coloring within the lines, and adhering to doctrine, or applying other people's ways of doing things, and mimicking their words. So, what is the essence of this sort of person? Why do they treat obeying rules as practicing the truth, and think that practicing in this way is pursuing the truth? Why does this problem occur? There is a root—can you see it? (They treat their views, notions, and imaginings as the truth. They do not understand God's words, and have not truly grasped God's will.) This is part of it. What else? (They are arrogant and self-righteous, and when something happens they do not seek the truth. They treat the things they think are right as the truth.) This is the way some people who do not have spiritual understanding are, but this is not the root of the problem. What made people like this manifest themselves this way? People who

do not have spiritual understanding and like to obey the rules listen to sermons very earnestly, especially when it concerns their practice. For example, how to perform their duties, and how to do the things they should do well. They pay attention, but the central problem is that they cannot draw comparisons between their state and what they hear in the sermon. For example, if it talks about people's rebelliousness, after they listen, they think, "Rebellious? Not me! If people are not allowed to be rebellious, then if I come across a situation like this in the future, I shouldn't speak up. I should just bear it, and read people's tone and expressions. I will look at what people around me say, and how they do things, and follow suit. Then, I won't be rebellious, right?" After they listen to a sermon, the conclusions they draw are just a bunch of their own logic and methods of practice. They have no response to all the states exposed in the sermon, and cannot draw any comparisons with themselves. Their minds are muddled. What do I mean by "muddled"? They do not know what the sermon is actually talking about. Inside, they think, "What is being fellowshiped on? Why is it not put in plainer terms? Today this stuff is being fellowshiped on, and tomorrow it will be some other stuff." From their perspective, practicing the truth is easy: Just do what you are asked to do. So far as all the states and corrupt dispositions that are exposed in the sermon, they cannot compare them with themselves. They are hazy and draw a blank when it comes to what thoughts, ideas, and various corrupt dispositions people reveal in each sort of circumstance during the process of life entry. They can't distinguish between the details, nor draw comparisons with themselves. How do people who can't draw comparisons with themselves feel after listening to the truth? (They think it is talking about other people, and that it has nothing to do with themselves.) That's right. This is the main feature; they cannot draw comparisons with themselves. When they see words which reveal people's corrupt states, they think it is talking only about other people. They can admit it when average problems or common problems people have are revealed, but when it comes to words pertaining to corrupt dispositions or people's essences, they categorically do not accept it; they will not admit it under any circumstances—it is as though admitting it would mean they were condemned. This is the problem all people who do not have spiritual understanding have in common. When they are faced with God's exposure of every kind of state and manifestation people have, and every way their nature essence reveals itself, they do not accept any of it, nor do they compare themselves with it or reflect. Instead, they frequently take these words and problems and project them onto other people, thinking it has nothing to do with themselves. Not only do people like this not accept the truth, but they do not have normal thought processes, their words are evasive and circle around, and the question they answer is not the one you asked. For example, if you ask them whether they have eaten yet, they say they do not want water; if you ask them if they feel sleepy, they say they are not thirsty. They are frequently in this kind of muddled state, and mixed-up frame of mind. This is how people who do not have spiritual understanding manifest themselves. There are people who do not have

spiritual understanding in every church. Although they have problems in common with each other, there are also subtle differences. Are there any people who completely lack spiritual understanding? (Yes.) People who have believed in God for under three years are very fuzzy on matters like believing in God, life entry, pursuing the truth, pursuing the transformation of their dispositions, and being perfected. They rely on just passion to perform their duty, doing this or that for God, and are at the stage of putting in effort and service. They do not understand matters to do with life entry, and they have absolutely no concept of life entry and pursuing the truth. They just like to do things which are visible on the outside, and lean into their passion to do it. These are people who completely lack spiritual understanding. Can someone who completely lacks spiritual understanding at this stage be labeled as someone who does not pursue the truth? (No.) They haven't believed in God for a long enough time, so they cannot be labeled yet. Because they are still in the passionate stage, they do not understand anything about the aims of God's management plan, people's path to salvation, or the different paths each type of person follows, so their lack of spiritual understanding is forgivable; this is a normal thing. However, as for those who already understand what life entry is, and have already begun to be acquainted with all the truths pertaining to life entry and the transformation of dispositions, are there any among them who completely lack spiritual understanding? (Yes, there are.) They still exist. Even if someone who completely lacks spiritual understanding is willing in their heart to pursue the truth, they cannot achieve it, so it can be said with certainty that there is no way people who completely lack spiritual understanding are people who pursue the truth, and absolutely no way their manifestations will be that of a person who pursues the truth.

What are the different ways people who have spiritual understanding and those who do not have spiritual understanding manifest themselves? People who do not have spiritual understanding are fundamentally unaware and ignorant of the truths God has fellowshiped on, as well as the states, context, and indications of His words, and they cannot compare themselves to it. Those who have spiritual understanding are the exact opposite. For example, if I fellowship on people's rebelliousness, and that within rebelliousness there is intransigence, selfishness, and stubborn foolishness, as well as misunderstandings about God, and resistance and opposition toward Him, when I talk about states pertaining to this topic, no matter whether I give an example, talk about an aspect of the truth, touch on a state that exists in your heart, or fellowship on topics about the truth principles, if you truly understand what you hear, then you are a person who has spiritual understanding. If you understand what you hear and are able to put it into practice, then you are a person who practices the truth. When people who have spiritual understanding hear God's words, they are capable of pure comprehension, and can even understand the truth. No matter what God talks about, they are able to keep up, and are able to draw comparisons between their state and God's words, and can find a path to practice. This is the manifestation of having spiritual understanding. After people

who have spiritual understanding read God's words, their heart is brightened and they gain something from it. Their spirit is particularly free, and they feel there is a path they can follow. Therefore, every time they listen to a sermon they gain something from it, and every time they read God's words, they are enriched. This is how spiritual understanding manifests itself. No matter what God fellowships, after those who have spiritual understanding hear it, images will surface in their minds, and when God reveals people's states, they can draw comparisons. When He talks about misunderstandings about God, they apply it to their state, and realize, "This demand of mine, and these imaginings I have are actually misunderstandings about God." They have made the connection. When He talks about resistance and opposition toward God, if they have these same emotions, live in the same states, and have these dispositions and essences inside, they can draw a comparison between them. What sort of things can they use to draw comparisons? Thoughts, ideas, or the actions and behaviors they display; these can all be used to draw comparisons. When people can understand what God is saying, and understand what exactly He's talking about, and know what behavior, revelations, manifestations, states, and essences of theirs match the states God has exposed, and which are talked about in sermons, then they have manifested spiritual understanding. Can you tell whether or not you have spiritual understanding? (Sometimes I understand, and sometimes I don't.) This can be remedied, but if you do not understand at all, then it spells trouble. If you know what God's words are talking about most of the time, even if you cannot draw any comparisons with yourself, but you know you have states of this sort, or have noticed them in other people, and know this aspect of the truth, and how you should enter in, then it already counts as having spiritual understanding. However, is this sort of person able to manifest spiritual understanding every time they hear a sermon? No, sometimes they have spiritual understanding, and sometimes they don't. Because life entry touches on many aspects of the truth. There are some truths you understand and have entered into, and others which you don't understand and have not yet entered into. There are some truths you have not encountered at all, and have not even heard of. Now you have heard it, but it's hard to say whether or not you can understand it, and you may even have notions or misunderstandings about it. However, this is normal. If there are some aspects of the truth you understand, then those are aspects in which you have spiritual understanding; if there are some aspects of the truth you do not understand, then those are aspects in which you do not have spiritual understanding; if there are some aspects of the truth you have never heard of and which are still quite foreign to you, or which you even have notions about, then those are aspects in which you are even more lacking in spiritual understanding. You must go through a period of experience until you understand the truth before you attain spiritual understanding in those aspects. For example, some people have misunderstandings about God, but they still think, "I haven't misunderstood God; I have never misunderstood God. I couldn't love God more! So how could I misunderstand Him?"

These are the words people who do not have spiritual understanding speak. If you say, "People often misunderstand God, but they can't control it; the misunderstandings crop up at any time and any place. However, as of this time, I am seemingly unaware of any aspects in which I have misunderstood God, or have been in contradiction with Him. I need to go through things with a fine-toothed comb, have experiences, and pray to God and ask Him to orchestrate situations to reveal these things to me." This is ideal. This is the wish you should have in mind—you must keep on striving to improve. If someone says, "I have never misunderstood God. This is talking about other people," the fact that they could say something so absurd shows they do not have spiritual understanding. What dispositions do people who do not have spiritual understanding primarily reveal? Arrogance and stubborn foolishness. What is stubborn foolishness? It means you are both foolish and stubborn. How does it manifest itself in concrete terms? (They are unaware of corrupt dispositions everyone else can see, and think they do not have these dispositions. They are also particularly self-righteous, and think they are completely in the right.) Not only do they think they don't have this aspect of corruption, they also think they're doing well. They are controlled on the inside by their arrogant disposition, and think that they would never do something like that. No matter what other people say, so long as they themselves have not realized, seen, or experienced something, they think there is no need to reflect and understand, or accept it. This is stubborn foolishness. What's another way to describe stubborn foolishness? It is when you are impervious to reason. Are there any other terms? (Stupidity.) Yes, stubborn foolishness is largely connected to stupidity—they are both foolish and stubborn. For example, other people say, "You should be careful. Always drinking cold water can slow digestion and give you a stomachache." And they respond, "My body is in excellent health. There's nothing wrong with me. You're worrying about nothing." Is this not stubborn foolishness? (Yes.) They appear very stubborn and foolish because they have not experienced something, yet they are so self-righteous. Why do I say they are stubborn and foolish? Because they have no experience, yet dare contradict what someone with experience says. They do not confirm the accuracy of these words or learn a lesson from them; instead, they think they are so right, and do not accept what other people say. This is stubborn and foolish, as well as arrogant and self-righteous. In his life entry, Peter was able to learn from others' failures. What do God's words say? (God says Peter "assimilated what was good from times gone by, and rejected what was bad" (The Word, Vol. 1. The Appearance and Work of God. How to Know Reality).) Stubborn and foolish people cannot even accept things that happen right in front of their eyes, and they do not learn from it. People see this as being stupid, but it is actually a problem with their disposition—it is caused by an arrogant disposition.

Let us return to the topic of how those who have spiritual understanding manifest themselves, and how those who do not have spiritual understanding manifest themselves. What did I say just now was the main way in which those who have spiritual understanding manifest themselves? Tell Me. (Those who have spiritual understanding can understand which human states God's words are exposing, and draw comparisons with their own thoughts, ideas, actions, and behavior in their daily lives. They can understand what God is saying.) You hit most of the main points. When people who have spiritual understanding read God's revelatory words, they are able to draw comparisons with themselves, and know what truths God's words are talking about, what people should enter into, what human dispositions His words are exposing, and what human states and manifestations His words are exposing. They are able to hold themselves up for comparison to all these things, and be aware of them. This is how spiritual understanding manifests itself. Earlier, when I was fellowshiping about how people who have spiritual understanding manifest themselves, we raised a question, which was whether they have spiritual understanding in all matters. Do they? (No. In some matters, they are able to compare themselves to the states God's words expose, and so they manifest spiritual understanding; whereas in matters which they have not yet experienced they are unable to draw comparisons with themselves, so they do not have spiritual understanding.) If they have not yet experienced something and are unable to draw comparisons with themselves, then they do not have spiritual understanding. What if, then, there are things which they have experienced, but they do not understand the truths contained therein, and so they do not accept them, or do not acknowledge them as truth—does that count as having spiritual understanding? (No.) This is not having spiritual understanding, either. What if they do not understand that the things they hear are the truth—does this count as having spiritual understanding? (No.) Do any of you manifest yourselves in these ways? For example, when it comes to truths about obedience, some people say, "We must be obedient in this matter. People have nothing to brag about, and it is their duty and obligation to be obedient." After hearing this, you think to yourself, "What sort of truth is this? Be obedient in this matter too? The way I see it, there is no need to be obedient here!" Do you not lack spiritual understanding in this matter? (Yes.) Actually, this has nothing to do with how deep or shallow your experiences are; it is purely a question of whether or not you have spiritual understanding. I'll give an example. When Job was tested, what did he say? ("Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21).) After people hear him say this, can they understand the truth therein? (No.) So do people have spiritual understanding of this matter? (No.) No, they do not. Every person is capable of experiencing the two matters of God giving and taking away, are they not? (Yes.) You have already experienced them, but you do not understand the truth contained therein, so do you have spiritual understanding of these matters? (No.) No. you do not. What truth is contained in the words Job spoke? (That God is sovereign and rules over all.) It is that God is sovereign over all matters and all things, and the decision to give or take away lies with Him. So, what should people practice? (Obedience.) That is correct. They should obey, accept, and praise God's sovereignty. When people

understand these words and the truth that is contained within them, then they have spiritual understanding of this matter. If people do not understand the truth contained within these words, then they do not have spiritual understanding of this matter. At this point in time, do you have spiritual understanding of Job's words? (No.) If what you understand is doctrine, you say, "Job had a good experience. God said that Job was a righteous person, so everything he did must certainly have been in line with the truth, and able to satisfy God's will." You understand the doctrine. So, when will this doctrine become your truth reality? (When God actually orchestrates circumstances wherein things are taken away from me, and I am able to thank and praise God, obey God, and not complain, and thereby practice this aspect of the truth.) You are able to practice it, but is your practice that of following rules and copying others, or a true understanding deep in your heart of God's sovereignty? There is a difference here, is there not? Which one is entering into the truth reality? There are many people now who, having seen the example Job set, are able to say the same things Job did, but when they say these things, are they just copying him, or are their words, like Job's, spoken upon realizing, after several decades of experience, the truth and fact that God is sovereign over humankind? Which of these is the truth reality? (That which comes from experience is reality.) Only things that you feel and understand through experience are the truth reality; copying things that other people say is not reality. The phrase Job spoke had an aspect of reality to it, but when the same phrase is spoken by people who copy his words, it becomes a slogan they use to dress themselves up and disguise themselves as spiritual people. These people are religious frauds. Some people who are chosen to become leaders in the church and who have responsibility and status often fellowship with brothers and sisters on those words that Job spoke: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah." How do the people listening feel? What they feel is, "These words are from God. They were brought forth through the enlightenment of the Holy Spirit and God's guidance. They are extremely real." Less than a year later, those leaders are dismissed for not doing real work, for delaying the life entry of God's chosen ones, and for delaying the progress of the church's work, and afterward they become negative and complain. People like this speak the same words Job did, but have not experienced the things Job did, and do not have a deep understanding, experience, or comprehension of these words. Therefore, when they speak, are they copying or speaking with sincerity? (They are copying.) When it comes down to what they think deep inside, when they speak, their words include their personal feelings, and are sincere. They have a wish, which is that when God gives them things, they are always able to praise Him and thank Him for the blessings and gifts He has bestowed on them, and that when God takes things away from them, they absolutely will not complain, but will be able to praise God like Job did, and thank God for His guidance and sovereignty. However, this is just a wish, and it is not yet something they have experienced. When their position and title are gone, and they are just a regular believer,

do they walk the talk? (No.) I can't say that they do not walk the talk at all; that depends on what type of person they are. People who pursue the truth use these words to evaluate their own behavior, and use them as the guide for their experience, and are able to draw comparisons with themselves, and find a path of practice in them. They are not too upset or negative, and are able to perform their duty normally. By contrast, people who do not pursue the truth and who instead recite slogans are in trouble; they manifest themselves differently. What are the most obvious ways you have seen people of this type reveal themselves? (After being dismissed, some leaders do not try to know themselves, and do not submit. They think that their dismissal was unfair, and become negative and complain. The next time there is an election they struggle to regain power, and ultimately become an antichrist and are expelled.) This is the most severe case. What other manifestations are there? (Some people just work at a regular job after being dismissed, and do not perform a duty.) What sort of person is this? Why did they boast and recite slogans before? They were reciting things for others to hear, and used these slogans, doctrine, and pleasant-sounding words to embellish themselves, win people over, and make people revere them. That was their goal. What other manifestations are there? (Before they are dismissed, some leaders and workers outwardly appear to pursue hard, and say, "Jehovah gave, and Jehovah has taken away," but after they are dismissed, they are negative and cannot pick themselves up, and even lash out and get mad at people, thinking that what they expended and gave of themselves before was all in vain, as though God's house owes them.) People who say these things and act this way have a severe problem. First of all, one must discern the nature of them saying these things. They do not pursue the truth; they copy Job's words; they fabricate a beautiful crown for their head, and pass themselves off as spiritual people in order to show off and deceive people. Is this not a manifestation of toying with the truth, and of blaspheming against God? Tell Me, which type of people, when they lose their reputation, self-interest, and status, have a particularly big reaction, nosedive into negativity, stop doing their duty, make a bad situation worse by writing themselves off as a lost cause, and even stop believing? (People with poor humanity, and evil people.) That's right. People with poor humanity and evil people certainly are not people who pursue the truth, but if people with good humanity do not pursue the truth, will they also manifest themselves this way? They certainly will. Besides evil people manifesting themselves in this way, there is another situation which is directly connected to what people pursue and the path they walk on. Even if on the surface it seems like people who do not love the truth have some humanity, no good will come of it, and they all have evil essences, are capable of violating the truth and resisting God, and if they have status, they are capable of doing evil. There is another, most severe, problem, which is that people like this are particularly keen on pursuing status. If they are not allowed to have status, or are not allowed to be a leader, it is as though their life is being taken away. Can they accept it? When they have status, no matter how much they suffer or

how much mistreatment they endure, they are willing. However, one cannot say they are people who pursue the truth just because they are willing, or because they endure suffering and pay a price. That would be wrong. What they pursue is reputation, selfinterest, and status; what they pursue are the benefits of status. In what way is this similar to Paul? (He pursued a crown.) That's correct. He pursued a crown, and it was the crown of righteousness. This is what people like Paul pursue—they treat the pursuit of a crown as a proper pursuit, and as the pursuit of the truth. After this, will you have some discernment regarding people of this sort? (Yes.) Suppose that a person lashes out and gets mad at people after being dismissed and losing their status, and doesn't pay any attention to or talk to brothers and sisters they see, and when they are asked to spread the gospel, they say, "I will not spread the gospel. I will not serve you! You think of me when you need me, but just kick me to the side and dismiss me when you don't. I'm not that stupid!" What kind of words are these? Are they easy to discern? How are they a believer? They are not any sort of true believer, or any sort of good person. Which type of people have the biggest reaction after being dismissed? (People who pursue reputation, self-interest, and status.) Just now, you said that people of this type have poor humanity, or that they do not pursue the truth or life entry. Is that related to the essence of this problem? (No.) What you say seems to make some sense, but it has no connection to the essence of this problem. It is not the essence of this problem. Just now, you said that the reason why some people complain and write themselves off after being dismissed is because they have poor humanity. Why do I say this is doctrine? It is because some people have fairly good humanity, and sincerely give of themselves and expend themselves, it is just that they do not pursue the truth, and always pursue reputation and status. As a result, when they are ultimately dismissed they have a huge reaction. This shows that the ways they manifest themselves are not just problems of poor humanity, but problems with their disposition—their disposition is so severely corrupted! Some people sum it up in one phrase, and say, "This person does not pursue the truth. That is the reason." This statement is too broad. There are many ways in which not pursuing the truth can manifest itself: Complaining, not being devoted to performing your duty, etc. are all examples. One cannot explain every problem with the single phrase "they don't pursue the truth." This is overly broad and not concrete. It is an explanation based on doctrine.

Now I will fellowship on how a lack of spiritual understanding manifests itself. What attitude do those who do not have spiritual understanding have toward the truth? How do they approach their own state, manifestations, and the corruption they reveal? Are they capable of possessing the manifestations of a person who pursues the truth? (No.) What is the biggest problem here? (They do not understand which human states or manifestations God's words are exposing, and are unable to use these things to draw comparisons with themselves.) It is mainly that they cannot draw comparisons with themselves. Can they be said to understand the truth if they are unable to draw

comparisons with themselves? (No.) You are talking about one thing, but they always talk about something completely opposite to it; they are always at odds with you and debate with you. There is no common focus in the issue that you and them are debating, and it is not the same matter, but they still think they are quite justified. This is how those who do not have spiritual understanding manifest themselves. People who do not have spiritual understanding cannot understand the truth. Are they capable of pursuing the truth? (No.) This is troublesome. If they are not capable of pursuing the truth, then can they have life entry? (No.) Those who do not pursue the truth can't possibly have life entry; this is an absolute. If a person has believed in God for several years but does not understand the truth at all, then are they a person who pursues the truth? They certainly are not. Some people say, "That's not always the case. Although some people do not understand the truth, they are very passionate, and forsake everything to expend themselves for God. How could they not be someone who pursues the truth?" Is this view correct? When evaluating whether a person pursues the truth, one can't just look at whether they forsake everything to expend themselves for God. The main thing one must look at is what their heart puts importance on. If what their heart puts importance on is practicing the truth, entering into the truth, and gaining the truth, and they are effective in life entry, then they are someone who pursues the truth. If they forsake and expend themselves in order to obtain a crown and reward, and they have forsaken and expended themselves for many years, suffered much, but have not been able to understand the truth or enter into reality, and have not been able to understand God, then is their forsaking and expending actually pursuit of the truth? It is apparent that they are not someone who pursues the truth, because their forsaking and expending has not resulted in them understanding the truth or entering into the truth realities. Therefore, the fact that they forsake and expend does not mean they pursue the truth. People like this are just like Paul. Paul spent half his life preaching and working on behalf of the Lord, but he did not gain the truth, nor did he gain the Lord. So, can you say that Paul was someone who pursued the truth? When it comes to whether a person pursues the truth, it is crucial that one looks at whether the goal they are pursuing, and their intent, put importance on gaining the truth. If they actually do put importance on putting effort into the truth, and have been effective at things like practicing the truth and entering into reality, only then are they someone who pursues the truth. Everyone who truly pursues the truth is capable of practicing the truth, and only those who practice the truth are those with life entry. If someone says they are a person who pursues the truth, but they do not practice the truth, then would you say this person has life entry? They certainly do not. How could someone who doesn't practice the truth have life entry? This is absolutely impossible. If they think they are someone who pursues the truth and has life entry, then you should ask them, "What is the proof of your life entry?" It is not enough to just take their word for it. If there is no proof, what they say holds no water. If you say you are someone who pursues the truth, how many truths do you understand? How many truths

have you put into practice? Which aspects of the truth realities have you entered into? Can you talk about your experiential testimony? If you cannot talk about your experiential testimony, then you are tricking and misleading people by saying you are a person who pursues the truth. Why do I say that Paul was not someone who pursued the truth? It's because the letters Paul wrote did not contain any testimonies of life experience at all; he wasn't able to talk about a true understanding of God, let alone talk about love or obedience to the Lord Jesus. He didn't even have an understanding of his own corrupt disposition. He just said that he was the worst sinner. He said this based on the fact that he was punished for resisting the Lord Jesus. By saying he was the worst sinner, he was simply admitting the fact that he had sinned by fanatically resisting the Lord Jesus. Does this mean he truly understood his own corrupt disposition and essence? (No.) That's why I say that when it comes to what constitutes pursuing the truth, and what sort of person has life entry, it should be determined based on whether they understand the truth and practice the truth, rather than just on what they themselves say. Do you understand what I am saying, now? Why are we fellowshiping in such detail? Is it necessary? (Yes.) Why is it necessary? I am fellowshiping in this way in order to dissect your fallacious views, fix things you wrongly think are right, help you find a way out, let go of the things you wrongly think are right, and then enter the path of true pursuit of the truth. Then people will truly have life entry, and be capable of achieving true pursuit of the truth. People who do not have spiritual understanding do not understand matters of life entry or transforming dispositions. They think they have already transformed many aspects of themselves, and have achieved life entry. For example, they have changed some bad habits: They do not eat too much, sleep too much, are not lazy, and are more industrious than before, so they think this means they have life entry. There are other people who think about how they used to always scold people, but now they don't; they are able to say nice things and constructive things to people, and are sometimes able to help people. Because they can do these things, they think they are already practicing the truth and have gone through a transformation. Some people think they have life entry because they can forgo the pursuit of reputation, self-interest, status, and physical pleasures. This is a problem common to all people. They have practiced what they understand, what they think is right and good according to their notions, and they have already tackled many bad habits and problematic traits of the flesh, or have changed the regimen of their lifestyle on account of believing in God and pursuing the truth. At the same time, they have forsaken many fleshly benefits, forsaken their family and work, and abandoned their marriage and the secular world. They think they have transformed and are saved, and say, "Could I let all this go if I didn't believe in God? Could I have such a big transformation?" Is this not the biggest misunderstanding believers make? (Yes, it is.) Regardless of whether people have spiritual understanding or not, they all have this misunderstanding. Why do I say this is a misunderstanding? Why do I say a serious problem exists here? It's mainly because people believe in God but do not

understand His will, meaning they do not understand what exactly God demands of people. Instead, they think according to human notions and imaginings, believing that being able to let go of their family, work, feelings, the secular world, the entanglements of the flesh, and even their property, means that they have life entry. This is a misunderstanding. Actually, God's will is that when people believe in God, they must fix their corrupt disposition, fix their problem of resisting God, and resolve the root of the sins they commit. To do this, people must understand the truth and understand God's disposition before they are able to cast off their corrupt disposition and achieve true obedience to God. This is what God demands of people, and also the work He does of saving people. People know nothing of God's work; they do not see the goal and effect He wants to accomplish through this work, so they replace the truth with human notions and imaginings, and take people's pursuits and what they are capable of accomplishing as God's will and what He demands of people. This is the misunderstanding people have when believing in God. These things they are capable of accomplishing only demonstrate their passion, and when they forsake things they are actually looking to make a transaction with God—it is done in exchange for a reward and a crown. They think transactions such as this are really worth it and that they're scoring a deal. That's the reason why they forsake everything. Forsaking things does not mean they have the truth realities, nor does it mean they are able to obey God. While they forsake and expend, do they really understand the truth? (No, they don't.) If they do not understand the truth, is their forsaking and expending tainted? Most certainly. Then what exactly are they pursuing by expending and suffering like this? People like this have never cared about what the truth is, or what God's demands are; they always think these things have nothing to do with them. In their hearts, whatever they think is right, whatever they think is good, and whatever they think is life entry, that is what they practice, and after practicing it, they think God has commemorated it. They treat these things as chips to trade and capital. Are these manifestations of pursuing the truth? (No.) This is a misunderstanding made by people who do not pursue the truth. It is one of the ways people who misunderstand life entry interpret things. So, how does one evaluate and prove that these things are not manifestations of them pursuing the truth, and that they do not have life entry? What facts can be used to verify that these things they say are wrong? (They act without the truth principles.) This is part of it. They act based on what they imagine. From the outside, they look like true believers; they are able to forsake things and expend themselves, but they are unprincipled in their actions. Why are they unprincipled? Because they do not pursue the truth. The perspectives from which they view things are still the same notions and imaginings they started with. There is one biggest problem people like this have: Do they submit to the environments God orchestrates? Do they understand why God orchestrated these environments? (No.) Is this enough to prove they do not have true life entry? (Yes.) They have made many changes to their bad habits and problematic traits, and have made many sacrifices.

Ultimately, when they are tested, not only do they not understand God's will, but they are still capable of complaining and cannot submit. What problem is this? It is that they do not have life entry. People who do not have life entry do not have the truth realities, isn't that right? (Yes.) When things happen, they rely completely on their own notions, imaginings, and natural preferences. When you truly get serious with them and ask them to obey, they are not obedient at all; they just rely on human reasons, excuses, and imaginings, and look for all sorts of ways to defend themselves, and accomplish their goal of disobedience to God, and denial of God's work. There are even some people who are so extreme that they are not only unable to obey, but still try and think up all the ways to prove their own notions and imaginings are correct, that the methods and paths they think of are right, and that God's actions and orchestrations are not necessarily right. This reveals that they have no life entry; everything they do and all they give of themselves or change about themselves are not life entry, they are just evil habits which no longer exist. The personal habits, regimen, and way of their life have changed a bit, and some people's tempers may even have changed; they speak more gently and in a more cultured way, and their outward behavior may be more standard, but when they do things they have no truth reality, and never do things according to God's words or the truth; it is all their own personal imaginings and wishes. They have no real understanding of God; they only know how to talk about a bit of spiritual theory, and have gotten stuck in human notions, imaginings, and feelings. What do you think, are these people pitiful? (Yes.) And are there many people like this? (Yes.) How do you know there are a lot? (Because I am one of them.) This strikes a chord with you, right? Then talk about your experiences in this regard. (I'll share an experience. A brother pointed out my shortcomings in front of a lot of other brothers and sisters, and at the time I felt humiliated. In order to regain my pride, I tried to defend and justify myself. I did not accept the brother's comments.) You were influenced by your pride. Why are people always influenced by pride? Because people with dignity all have thin skins, is that it? (No.) Actually, people do this because they want to maintain a perfect image in other people's eyes. They care about their status, and want to present themselves in a particularly perfect way, free of flaws. They want to leave a perfect impression in people's minds, and not let people see the truth about how they really are. This is the consequence of an arrogant disposition. Is this problem now resolved? (Not yet. I still reveal it often.) If a person is able to reflect on themselves and recognize their own corrupt disposition, then it will be easy to change. If they do not reflect on themselves, are unable to recognize their own corrupt disposition, and are numb to their problems and have no awareness, then it will be difficult to change. If they already have awareness, and feel that their arrogant disposition is severe, that their pursuits are askew, and that they are still far from pursuing the truth, but when they are pruned and dealt with, they are negative for a few days, and always look for ways to regain pride in every situation, then can a person like this change? It's hard for them to change. So, how should they resolve this problem?

By just accepting the truth and reflecting on themselves they still have hope of fixing the problem. If they cannot accept the truth, then they have no way of fixing the problem. The key is that people must have the resolve and wish to pursue the truth. When they have a heart which thirsts greatly for the truth, they will be able to love the truth and accept it, and they will have the strength to practice the truth and forsake the flesh. Only by accepting the truth can people thoroughly fix the problem of a corrupt disposition, and once their corrupt disposition has been fixed, they will be able to practice the truth, and then they will have life entry.

Those people who do not have spiritual understanding, and who always misinterpret the truth and life entry think that pursuing the truth is easy, that all it is is changing a few bad habits or problematic traits, or occasionally giving up things which are in their own interest, that so long as they do not do evil, and persevere in their faith until the end, they have gained life, and can exchange these things for God's rewards and blessings. Are people who base their belief in God on views like these people who pursue the truth? (No.) Are people who do not pursue the truth able to have life entry? (No.) There are many people who are not clear at all on what life entry is all about. They think one has life entry just by putting in some effort, doing one's duty, changing some bad habits and problematic traits, doing as one is told, and obeying a bit. They see life entry in an overly simplistic way. By believing in God this way, will they transform their life disposition? (No, they are just changing themselves on the outside, their essence hasn't changed.) You have changed a bit now, but are there changes to your outward behavior, or are there some changes to your life disposition? Have you found a way out of your incorrect views about life entry, and started to gain life entry? Are you able to evaluate which parts of yourselves have changed, and which parts have not? If you were given a duty to perform and were originally incapable of obeying, to what extent are you able to obey now? For example, you are a brother, and if you were asked to make meals and wash the dishes for the other brothers and sisters every day, would you obey? (I think so.) Perhaps you could in the short term, but if you are asked to do this duty long term would you obey? (I could obey on occasion, but as time went on I might not be able to.) This means that you have not obeyed. What is causing people to not obey? (It's because people have traditional notions in their hearts. They think men should work outside the home, and women should handle domestic work, that cooking is a woman's job and a man loses face by cooking. That's why it's not easy to obey.) That's right. There is sexual discrimination when it comes to the division of labor. Men think, "We men should be out there making a living. Things like cooking and washing should be done by women. We shouldn't be made to do it." But now these are special circumstances, and you are being asked to do it, so what do you do? What hang-ups must you get over before you can obey? This is the crux of the issue. You must get over your sexual discrimination. There is no work that must be done by men, and no work that must be done by women. Do not divide up labor this way. The duty people perform should not be determined according

to their sex. You can divide labor this way in your own home and daily life, but now this has to do with your duty, so how should you interpret it? You should receive this duty from God and accept it, and change the incorrect views you have inside. You should say, "It is true that I am a man, but I am a member of the church and a created being in God's eyes. I will do whatever the church assigns me to do; things are not divided according to sex." First, you should let go of your incorrect views, then accept your duty. Is accepting your duty true obedience? (No.) In the days that follow, if someone says your food is too salty, or does not have enough flavor, or says you didn't make something well and they do not want to eat it, or tells you to make something new, will you be able to accept it? At that point, you will feel uncomfortable, and you will think, "I am a selfrespecting man, and I've already stooped to making meals for all these brothers and sisters, yet they still point out all these problems. I have no pride left at all." At this point, you don't want to obey, do you? (No.) This is a difficulty. Whenever you cannot obey, it is caused by a corrupt disposition revealing itself and causing trouble, and making you unable to practice the truth and obey God. At this point, your heart will be conflicted your thoughts are controlling you and making you think you have lost face, and you are upset inside. What should you do at this point? (Seek the truth.) How do you seek the truth? You must pray, "God, no matter what other people ask of me, I will treat it as my duty. No matter who it is I am outwardly serving or doing things for, I will accept it all from God. This is my duty and I should obey; I do not need my pride. In God's house, duties are not divided into high-level and low-level, high-status and low-status, duties for men, duties for women, duties for the elderly, and duties for the young. There are just duties which are done well and duties which are not, those done with devotion, and those which are not." After you have let go of your pride, status, position, and dignity, have you completely let go of yourself? (No.) You will still have a reaction. Sometimes, people will disrespect you, think you are stupid, and treat you as inferior, saying "A man who is that happy cooking won't amount to anything! I would never do that." They will lead you in the wrong direction, instill incorrect ideas and notions in you, and influence your practice. They see positive things like you placing importance on life entry, being a normal person, and being devoted to your duty as a form of humiliation, and therefore they treat you as inferior and judge you. If you cannot take it, you will immediately fall into negativity and think that this duty always makes you lose face in front of others, and makes people treat you as inferior and order you around. Then you won't obey again, right? When no one treats you as inferior or judges you, you think you are already able to obey, already have life entry, have some truth reality, and have some stature. Is this way of thinking correct? Then why, when someone judges you and your stature is challenged, do you become negative and think, "How much longer do I need to keep cooking before this is over? This person always looks down on me. It's not right of them to look down on me, and I can't accept it!"? Trouble has come up again. When you can't accept it, do you also complain at the same time, and say, "How could the leader assign this sort of duty to

me? Why did they pick me in particular instead of picking someone else? Do I look easy to bully? People bully me, the leader doesn't look favorably upon me, and God does not protect me"? Your rebellious disposition has reared its head again. What is the problem here? Could it be that your stature is too small? You can't even withstand this small affront, and it makes you complain and become negative. Is this what it is to have truth realities? You do not have any truth realities. There is a very simple method to solve this problem: In your heart, you must think, "No matter who looks down on me or looks at me with disdain, I should do my duty. I cannot abandon God's commission. I am not doing it for other people, nor am I doing it so that others think something of me—what use is it for others to think something of me? I must fulfill my duty in order to satisfy God." This is how you should think in your heart. Now when you cook, don't you feel self-assured? Is the problem solved, then? Actually, it is not completely resolved. Ultimately, you are in a constant state of conflict, constantly falling into weakness and negativity and then pulling yourself back up; you are constantly being tempered. You have examined every state, and you are unwilling to always be living in such a taxing manner. You do not want these difficulties to always plague you, disturb you, or control you. You want to fulfill your duty easily and simply. So how do you accomplish this? You must constantly seek the truth, constantly stick to your conviction, and practicing according to God's words is always the right thing to do. You say, "No one can disturb me. This is my duty; this is the commission God gave me; this is my responsibility and my obligation. No matter who makes fun of me, gaslights me, or tempts me, it is of no avail. It is my honor to be able to perform my duty, and if I can handle it, all the glory goes to God. If I cannot handle it, then I have shamed myself. Whoever makes a joke of me and looks down on this duty is not someone who pursues the truth." Is this not fact? (It is.) This is fact. When Job was tested, Satan disturbed and tempted him, but did Job doubt? (No.) Because the truth, God's words, and God's way were in his heart. When faced with circumstances and tests, whether you are able to uphold the truth and uphold the commission God gave you depends on the extent to which you know, comprehend, and accept the truth. Some people are always doubtful of the truth, and can't get to a place of certainty about it, or with regard to their duty, they are never sure how they should be doing something, and whether it's the right way to do it. They are never able to stick with things that are right; they are always disturbed by some people, events, or things, and when bad people, evil people, demons, or Satans sidle up to them and say things which tempt or disturb them, they become weak and are deceived. Doesn't this mean they are small in stature? (Yes.) Is small stature easy to fix? In theory, it is. It depends on whether you can be sure the road you are on is one led by God. When you perform your duty, you should practice the truth and accept God's commission. This is crucial. The only thing to fear is that in your heart you have a biased view of your duty, and think your duty makes you lose face and amount to nothing. When you have biased views and others disturb you on top of that, it becomes even more troublesome. When your heart is all mixed up you cannot perform

your duty well. When Job was tested, there were many people around him who disturbed him. What was it his wife said? ("Curse God, and die" (Job 2:9).) By which she meant, "Don't believe. If what you believed in was actually God, why would these things happen to you?" What did Job say? ("You speak as one of the foolish women speaks" (Job 2:10).) Job condemned his wife, because he was already certain that God was the true God, that God did this, that it was His sovereignty, and that it was the work of God's hands. Job was so certain, so once people today understand the truth, why can't they stick to the true way and stand firm in their testimony? It is because people's hearts are too tainted; not only do they not understand the truth, but they are not people who love the truth or seek the truth. Therefore, no matter how many words and doctrines people can talk about or how many resounding slogans they can spout, ultimately, they cannot stand firm. As soon as someone in the church says something slightly different, or someone says things which are disturbing or deceitful, or which condemn and humiliate, they think they are being mocked and humiliated, and are completely destroyed. If people manifest themselves in this way, are constantly conflicted inside, and constantly adjusting their views, but at the same time, are also constantly accepting God's sovereignty and arrangements, continuing to understand the truth, gradually entering different facets of the truth, entering into all the truths, and are ultimately able to avoid being disturbed, affected, or controlled by any sort of person, event, or thing, and firmly believe that the truth principles they practice are correct, then they have transformed their disposition.

At the present time, when you perform your duties, is it still possible for you to be controlled by every sort of person, event, or thing? Are you able to stick to the truth and do things in accordance with the principles? (No.) Then what difficulties do you usually have? (Sometimes, when I see other people doing things which harm the interests of God's house, I point it out, but when I see they do not accept it, or that they have a bad attitude, I am afraid of starting an argument, so I compromise.) Is compromising right or wrong? (It's wrong, but I'm afraid that if I press the matter an argument will break out and destroy the peace, and people will not have a good impression of me.) If you wish to avoid arguments, is compromise the only way? In what situations can you compromise? If it has to do with small matters, such as your own self-interest or your pride, then there is no need to argue about it. You can choose to be tolerant or to compromise. But with matters that can affect the church's work and harm the interests of the house of God, you must stick to the principles. If you do not observe this tenet, then you are not being loyal to God. If you choose to compromise and abandon the truth principles in order to save face or preserve your interpersonal relationships, is this not selfish and base of you? Is it not a sign of being irresponsible in your duty and disloyal to God? (It is.) So, if a time comes during the course of your duty when everyone is in disagreement, how should you practice? Is arguing about it with all your might going to solve the problem? (No.) Then how should you resolve the problem? In this situation, a

person who understands the truth should come forward to resolve the issue, first laying the issue on the table and letting both sides say their piece. Then, everybody is to seek the truth together, and after praying to God, the relevant truth in God's words is to be brought out to fellowship on. After they have fellowshiped on the truth principles and gained clarity, both sides will be able to submit. They must learn to submit to the truth. If most people are able to submit to the truth, but there are a few who do not submit to the truth, or whom one cannot get to see reason, then they are people who do not accept the truth, and their natures are those of evil people, and God's chosen people will easily discern them. This is the best way to resolve the issue of arguments in the church. Using the truth to resolve problems is an important principle, and one cannot make unprincipled compromises. If, in order to preserve your personal relationships, pride, and self-interest, you are able to sacrifice the interests of the house of God, you are compromising with Satan. This is unprincipled, and disloyal to God. If each person fights to save their own face and puts emphasis on their own reasons, is this the attitude of seeking the truth? Is this the attitude one should have in their duty? (No.) For a person to achieve devotion in their duty, they should not fight over reputation or self-interest, they should let God have the authority, and let the truth be their master; the interests of the house of God are first and foremost, and effective work is first and foremost. Isn't this principle correct? (Yes.) If you are all able to adhere to this principle, what is left to argue with people about? There will be no arguments. Those who always protect their own interests and do not practice the truth at all are not good people, and those who always sell out the interests of God's house in order to garner favor from others are even worse. All these people are nonbelievers, and people who betray God. If a person gets into conflicts and debates with others in order to protect the interests of the house of God and the effectiveness of the church's work, and their attitude is a bit unyielding, would you say that is a problem? (No.) Because their intent is right; it is to protect the interests of God's house. This is a person who stands on God's side and sticks to the truth principles, a person in whom God delights. Having a strong, resolute attitude when protecting the interests of the house of God is a sign of a firm stance and sticking to the principles, and God approves of it. People may feel there is a problem with this attitude, but it is not a big one; it does not have to do with the revelation of a corrupt disposition. Remember, sticking to the truth principles is what is most important.

Life entry is the most crucial thing. What is life entry connected to, primarily? (Pursuing the truth.) That's right. It is primarily connected to pursuing the truth. Only people who pursue the truth have life entry. If people want to have life entry, then it concerns practicing the truth. How should one discern whether a person pursues the truth? What type of person does not pursue the truth? Do you know? The first type I talked about was people who do not have spiritual understanding. What is the essence of people who do not have spiritual understanding? (After reading words from God which expose people's corrupt dispositions, they are unable to draw a connection between

God's words and their own states and manifestations; they think God is talking about other people.) It is mainly that they are unable to compare themselves to God's words, but do they know this? (No.) People who do not have spiritual understanding are incapable of realizing these things. Their hearts are still sunny; they think they understand many of God's words, but in fact, to them every word is just a rule. They think, "If God makes me do something, I will do it. If He makes me forsake something, I will forsake it; if He makes me expend myself, then I will do so. By obeying God this way, I am saved." After believing in this way for several years, they think they have capital, just like how Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness" (2 Timothy 4:7–8). No matter how you put it, Paul lacked spiritual understanding. It's a real pity. It's already troublesome when he did not have spiritual understanding, but on top of that, he did not pursue the truth. He treated all of his own doctrine, slogans, imaginings, notions, knowledge, and philosophies as though they were the truth, and used them as a foundation from which to expand his own pursuits. As a result, no matter what he did, he was not living out the truth realities, and no matter what he did, it was not in line with God's will. This problem of his was severe! Paul takes the cake when it comes to lacking spiritual understanding, isn't that right? (Yes.) Do people who do not have spiritual understanding love the truth? Absolutely not, because people who do not have spiritual understanding are incapable of grasping the truth, and if they do not grasp the truth, there is no way they can love the truth. How do people who do not have spiritual understanding manifest themselves? The primary manifestation is that no matter how people fellowship with them on God's words, they still do not understand, and no matter how clearly people fellowship with them on the truth, they are still incapable of grasping it. This is directly connected to being of too low a caliber. Can people who do not have spiritual understanding pursue the truth? They couldn't even if they wanted to. People who do not have spiritual understanding cannot understand what God is talking about, do not know what states God exposes, and cannot draw comparisons with themselves. They treat all of God's words as rules, phrases, slogans, and doctrine, and never know that God's words are the truth. What is the problem here? It is that their caliber is too low, they possess no comprehension ability at all, and are manifesting a lack of spiritual understanding.

The second type is people who have spiritual understanding. People who have spiritual understanding can understand the truth, draw comparisons with themselves when they eat and drink God's words, and understand what God's words are exposing, what truths are in God's words, and what God demands. Is the ability to understand equivalent to having entry? (No.) Then when I say they can understand, to what is it referring? What is it addressing? (They can draw comparisons between God's words and themselves.) The ability to draw comparisons with themselves is part of it. They admit man's corrupt dispositions and every kind of state that God exposes. So, are they capable of knowing what God demands? They should know to a certain degree—know

God's demands, know what principles are spoken of in God's words, and what His will is. They are clear on these things and understand them; that's why they are called people who have spiritual understanding. When people who have spiritual understanding eat and drink God's words, they are able to draw comparisons with themselves, understand what God's words are referring to and what His demands are. This shows that this type of person possesses the caliber and ability to comprehend the truth. So, does possessing this caliber and ability necessarily mean they have life entry? (No.) There are several different scenarios. Some people can understand God's words, and possess the caliber and ability to comprehend His words, but have never drawn comparisons with themselves. They just draw comparisons between God's words and other people, look for flaws in other people, hold their shortcomings over them, nitpick their states, and try to read their minds, as though they were a detector. When they have nothing else to do, they muse over what other people think, try to detect what people are thinking in their hearts, what thoughts and ideas are in their hearts, what their intent is, what their aim is, what their motivation is, what they hope for, and what corrupt dispositions they reveal while doing things. What is their goal in detecting these things? To draw comparisons between God's words and other people, then solve their problems. For example, the environment in which "Mr. Smith" lives, what his family background is like, how many years he has believed in God, what issues he usually has, what weaknesses he has when pursuing the transformation of his disposition, what difficulties he often has when things happen, in what situations it is easy for him to become negative, how well he performs his duty, how he approaches God's words, and whether his spiritual life is normal—they have a clear grasp on all these things. They are very intelligent, but unfortunately they don't apply their intelligence in the right places. They solve other people's problems, but do not practice the truth themselves. This type of person is often a leader or worker, or someone with some amount of responsibility. Is this method of pursuit that this type of person has problematic? (Yes.) This method of pursuit is problematic, and severely so. How severely? We should fellowship on this. This type of person has spiritual understanding, can understand God's words, and knows how to draw comparisons with God's words, but they have never drawn comparisons between God's words and themselves; instead, they draw comparisons between God's words and other people. What is their goal in drawing comparisons with other people? (To show off.) That's right. They show off to satisfy their desires and ambitions, to make their status more secure, and to make them more capable of capturing people's hearts. The fact that they could do this is connected to their nature, and directly connected to what they are pursuing when believing in God. If one were to judge by the fact that they put their whole heart into things and do their job to the full extent, and the fact that they are able to grasp all the various states that other people have very well, could one say that they are people who pursue the truth? Not necessarily. Then how can one tell whether someone is a person who pursues the truth? If they are particularly responsible when it comes to

brothers' and sisters' life entry, put a lot of heart and work into things, do their work very well, often seek the truth with regard to every sort of state brothers and sisters have, and then resolve the problems, by being able to perform their duty like this, are they a qualified leader? Judging from these manifestations and revelations of theirs, can one be sure they are someone who pursues the truth? (Not necessarily.) Why? (They can solve other people's problems, but have never drawn comparisons between God's words and themselves.) If they have never solved their own problems, then how do they solve other people's problems? (They rely on words and doctrines to solve them.) They understand some words and doctrines, have some smarts, have a good memory, react quickly to things, and as soon as they have heard a sermon, they are able to immediately go and show it off to others. Judging from these things, do they have entry? (No.) Resolving other people's difficulties but never resolving their own difficulties is not a manifestation of pursuing the truth. They just use doctrine and God's words, or all sorts of tactics and methods, to persuade and convince other people; they use the words and doctrines they understand, or imitate and copy words of life experience to help people out of hardship. They use these methods to resolve other people's difficulties rather than using what they have personally gone through and their actual experiences to resolve them. This proves that this person is not someone who pursues the truth. What is it they provide to other people? (Doctrine.) Why do we say it's doctrine? Because it does not come from their own experiences, it is not something they have actually gone through, and is not their true understanding. What is it they are actually watering others with? Doctrine, phrases, and words which persuade and console people. They also use human methods, tactics and smarts, and no matter what, they think that answering people's questions is solving problems, and that this is doing work. Judging from their manifestations, from the things they provide to others, the way they work, and the path they pursue, is this person someone who pursues the truth? (No.) They are not someone who pursues the truth. Isn't using the truth to resolve problems when they themselves have no entry a bit disingenuous? (Yes.) It is disingenuous; it is hypocritical, and it deceives others. So, can people like this perform their duties well? (No.) Why not? Because they do not pursue the truth, and there is a direct connection between performing one's duty well and understanding the truth. For example, one must understand the truth to water the church; one must understand the truth to resolve problems; one must also understand the truth to handle problems; understanding the truth is even more necessary in order to have discernment over people. Every facet of the church's work has to do with the truth; if one does not understand the truth, they will not do the church's essential work well, and will only do an okay job on general tasks. Therefore, if a leader does not pursue the truth, no matter how busy they are, how much legwork they do, or how much they suffer, they will not do a good job, and will be unable to fulfill their duty to the full extent of the job and responsibilities. When they work, they run around from place to place without cause, seeing where there are problems and then

fixing them in a simplistic way. When someone has some sort of difficulty, they fellowship a bit of doctrine, and when someone is negative and weak, they encourage them and exhort them; these are the things they do. They think that if they keep their eye on the people they lead, so long as everyone is busy and not idle, they are doing their work well, and that if they can go around everywhere inspecting and directing work, not have anyone report or expose them, be able to preach and speak wherever they go, and have everything go smoothly without any hinderance, that they are fulfilling their responsibilities and duty. This is doing the work from the place of status, not using the truth to solve problems in a practical sense. They put importance on doing work, and while putting importance on working, they may not do anything for their status—all they do is single-mindedly use doctrine and slogans to exhort this person or encourage that person, single-mindedly busying themselves with this work. They think that so long as they are not idle, it is okay. The first thing is that they cannot slack off, the second is that they must be industrious, and the third is that they must be able to withstand suffering. They bustle about all day—if there is a problem somewhere it must be fixed at the earliest opportunity, and they must always ask around if anyone has any problems. They think that doing this is pursuing the truth. In actuality, does having these manifestations necessarily mean they pursue the truth? Does it necessarily mean they have life entry? This is still a matter of question. This is the first manifestation of people who have spiritual understanding but do not pursue the truth.

The second manifestation of people who have spiritual understanding but do not pursue the truth, is being able to understand God's words, understand the practical side of what His words are saying, and being able to draw comparisons between it and themselves, but never putting it into practice. This type of person does not do things according to God's words, or according to the truth principles, nor do they restrain themselves. When something happens, they just want to make people submit to them and listen to them, but they themselves do not want to submit to the truth. They treat practicing the truth and submitting to the truth as other people's responsibility, obligation, and duty, and as something which other people should do. They treat themselves as though they were set apart. No matter how much they understand, or how many of God's words they can link to themselves, they think everything God says is directed at other people and has nothing to do with themselves. So, what is it they do? They are very busy too. They go to church and see who has a criticism about them, then make note of it. Then, they wrack their brains to think of ways to "fix" it. They say, "Let's open ourselves up and fellowship. Whatever you think inside, whatever opinions you have about me, and whatever criticisms you have about me, just let me know and I will do my best to change and do things differently." What is their goal in changing? To make other people like them. Besides this, they see who has a criticism about them, and who does not submit to them, and then find relevant passages of God's words to "fix" it. They say, "God is the master when the house of God elects leaders and workers. In the house of

God, the truth is the authority. Whoever the brothers and sisters elect as leader, that is what God wished, and you should submit to it. You are not submitting to me, but to the guidance of the Holy Spirit, and to the truth. If you do not submit, you will be punished!" After listening, some people know the leader is misinterpreting God's words, and twisting the facts to deceive people, and do not listen. When the leader sees these people are not quite submitting to them, they think, "You're refusing to submit to me, aren't you? I have other ways of dealing with you. I'm going to take off the kid gloves." The leader says to the people who do not submit to them, "Have you finished the task I gave you?" And the people say, "There is just a little bit left to do before it is finished. It won't cause any delays." The leader says, "How is there being a little bit left not a delay? In God's eyes, a little bit is a lot. This is a manifestation of disloyalty. You call this doing your duty?" Actually, is this really what the leader wants to say? What goal do they have in their heart? They want to force the other people into submission, defeat them, and take them down a peg, but they cannot say so explicitly. If they did, the brothers and sisters would see through them and expose them, so they must find an upstanding reason and excuse for doing things; they must suppress people in a "respectable and reasonable" manner, so that after they have suppressed people it is not apparent to others, makes the people in question submit, and achieves the leader's goal of strengthening their stance and solidifying their status. What disposition is this? (They are insidious and scheming.) They are insidious, scheming, venomous, and do things for the sake of status. They pay no heed to things which do not concern their status, and do not put any heart into them, but when it comes to things which affect their status, reputation, selfinterest, pride, and their position in the church, they latch on to these things and don't let them go, and start to get serious. When fellowshiping on the truth in their usual gatherings, they will sometimes know themselves, draw comparisons between God's words and themselves, and expose their own corrupt disposition, but there is an objective behind it, an intent: It is all to make others look up to them, envy them, and revere them, and to solidify their status. They have ambitions and an objective. If it is not for the sake of their status, they do not say a word; if it is not for the sake of securing their status, then they do nothing—everything they do is for the sake of their status. They will break their back for the sake of their status, but if it is for the sake of the church's work, when they discover problems they will not resolve them, when other people report problems they will not address them, and they will not lift a finger to attend to anything; they see other people busy performing their duties, but they do nothing at all. What sort of person is this? (A base and vile person who lives only for reputation, self-interest, and status.) Is someone who just lives for status someone who pursues the truth? Are they capable of pursuing the truth? (No.) It's hard to say. If they have a little bit of an awareness of conscience, have a sense of shame, have dignity and character, and are able to accept the truth after experiencing some chastisement and judgment, experiencing being pruned and dealt with, or being tested and refined, then it is possible

they can turn things around. However, if they are numb, dull-witted, intransigent, and do not accept the truth at all, then no matter how much they understand, is it of any use? (No.) No matter how much they understand it will not be able to move their heart. No matter how busy they seem on the outside, how much time they spend running about the streets, how much they sacrifice, give up, and expend, can the kind of people who only ever speak and act for the sake of status be considered those who pursue the truth? Absolutely not. For status, they will pay any price. For status, they will suffer any hardship. For status, they will stop at nothing. They try to find dirt on others, frame them, or give them a hard time, trampling other people underfoot. They don't even fear the risk of punishment and retribution; they act for the sake of status without any thought of the consequences. What do people such as this pursue? (Status.) Where is the similarity with Paul? (The pursuit of the crown.) They pursue the crown of righteousness, they pursue status, reputation, and self-interest, and treat the pursuit of status, reputation, and self-interest as legitimate pursuit, rather than pursuing the truth. What is the foremost characteristic of such people? It is that in all respects, they act for the sake of status, reputation, and self-interest. This type of person, who does things for the sake of reputation, self-interest, and status, is the most adept at deceiving others. When you first meet them, you cannot see through them. You see that the doctrine they speak sounds good, what they say seems practical, the work they arrange is very fitting, and they seem to have some caliber, and you admire them quite a bit. This type of person is also willing to pay a price when performing their duty. They work hard every day but never complain about being tired. They don't have a single ounce of fragility. When other people are weak, they are not. They also do not lust after comforts of the flesh, and are not picky eaters. When their host family prepares something special for them, they refuse it and do not eat it. They only eat everyday foods. Whoever sees people like this admires them. So, how can one discern whether they are doing things for the sake of status? First, one must look at whether they are a person who pursues the truth. Where will this be evident? (Their intent and starting point when doing things.) This is part of it. It will mainly be evident in the goal they are pursuing. If it is for the sake of gaining the truth, they will put importance on reading God's words often, understanding the truth and knowing themselves through God's words. If they fellowship often on knowing themselves, they will be able to see that they lack too many things, do not have the truth, and will naturally strive to pursue the truth. The more people know themselves, the more they are able to pursue the truth. Those who always say and do things for the sake of status are obviously not people who pursue the truth. When they are pruned and dealt with they do not accept it—they are very afraid of their reputation being damaged. So, are they able to accept God's words of judgment and chastisement and reflect on themselves? Can they truly understand deviations in their own experience? If they do not have any of these manifestations, then one can be certain that they are not people who pursue the truth. Tell Me, what other manifestations do people have who do not love the truth and who

pursue status? (When others give them criticism, they do not accept it, and instead get defensive, justify themselves, and give reasons. They speak in order to maintain their pride and preserve their status. If someone does not support them, they attack and judge them.) When people attack and judge others, and speak and defend themselves for the sake of their own pride and status, the intent and goal behind their actions is obviously wrong, and they are living entirely for status. Can the sort of people who say and do everything for the sake of status have consideration for God's will? Can they accept the truth? Absolutely not. They think if they have consideration for God's will they must practice the truth, and if they practice the truth they must suffer and pay a price. Then, they will lose the enjoyment that comes with status, and will be unable to enjoy the benefits of status. Therefore, they choose to just pursue reputation, self-interest, and status, and pursue getting rewards. In what other ways do people who pursue status manifest themselves? What other things do they do? (If they see some talented individuals around them who are more given to pursuing the truth, and who are worthy of nurturing, and who brothers and sisters are more inclined to support, then out of fear that these people will stand up and replace them, and threaten their status, they think of ways to suppress these talented individuals, and find all sorts of reasons and excuses to put them down. The most common way, is to label them as overly arrogant, selfrighteous, and as always constraining others, and make people believe these things are true, and not let the house of God promote or nurture these individuals.) This is the most common manifestation. Is there anything you want to add? (They always like to testify for themselves and show off. They always talk about some wonderful thing about themselves; they never talk about their ugly side, and if they do something bad, they don't reflect on or dissect their actions.) They always talk about how they suffer and pay a price, how God guides them, and show the work they've done. This is also part of the way protecting and solidifying status manifests. People who pursue status and do things for the sake of status have another-most salient-trait, which is no matter what happens, they have to have the final say. They pursue status because they want to have the final say. They want to be the one who calls the shots, and the only person with authority. No matter the situation, everyone must listen to them, and no matter who has an issue, they must come to them to seek and ask for direction. What they want to enjoy are these benefits of status. No matter the situation, they have to have the final say. No matter whether what they say is right or wrong, even if it is wrong, they still have to have the final say, and must make others listen and submit to them. This is a severe problem. No matter the situation, they must have the final say; no matter whether or not it is a situation they understand, they have to stick their finger in it and have the final say. No matter what issue the leaders and workers are fellowshiping, they must make the decision, and there is no leeway for others to talk. No matter what solution they suggest, they must make everyone accept it, and if others don't accept it, they get angry and deal with them. If anyone has criticisms or opinions, even if it is right and in line with the truth,

they have to think of all sorts of ways to object to it. They are particularly good at sophistry, will persuade the other person with smooth words, and ultimately make them do things their way. They have to have the final say in everything. They never negotiate with their co-workers or partners; they are not democratic. This is sufficient to prove that they are overly arrogant and self-righteous, cannot accept the truth at all, and do not submit to the truth at all. If something big happens, or something which is crucial, and they are able to let everyone make an assessment and voice their opinion, and ultimately settle on a method of practice as per the majority opinion, and ensure it will not harm the work of the house of God, and that it will benefit the work as a whole—if this is their attitude, then they are someone who protects the work of the house of God, and someone who can accept the truth, because there are principles behind doing things this way. However, would people who pursue status do things this way? (No.) How would they do things? If something happened, they wouldn't care what advice other people had. They would already have had a solution or decision in mind long before people shared their advice. In their hearts, they would have already decided that was what they would do. At this point, no matter what people said, they wouldn't give it the time of day. Even if someone reprimanded them, they wouldn't care at all. They give no consideration to the truth principles, whether it benefits the church's work, or whether the brothers and sisters can accept it. These things are not within the realm of their consideration. What is it they consider? They have to have the final say; they want to be the decision maker in this matter; this matter must be done their way; they must look at whether this matter is beneficial to their status or not. This is the perspective from which they view matters. Is this someone who pursues the truth? (No.) When people who do not pursue the truth do things, they always give consideration to their own status, reputation, and selfinterest; they always give consideration to how it benefits them. This is their starting point for doing things.

Some people have spiritual understanding but do not pursue the truth. There are indeed some people like this. As for their major manifestations, the first kind is doing things for the sake of doing them; they like to work and cannot sit still. So long as they are busy doing something they are happy, have a sense of accomplishment, and feel real. The second kind of manifestation is doing things for the sake of status. People of this type have particularly strong ambitions and desires. They always want to control and win people over, and always desire to replace God. Desiring to replace God—which of Paul's pursuits does this relate to? (His pursuit of becoming Christ.) Their aim in pursuing status is not simply being someone who is a cut above the rest, someone with status whom others venerate. Their ultimate goal is to be able to win people over and control them, to make others venerate them and treat them like God, and make everyone follow them, submit to them, and believe in them. What does this all imply? That they would become the God in people's hearts. This is not pursuit of the truth, but rather pursuit of Satan. The pursuit of status is obviously not pursuit of the truth, and neither is the pursuit

of work or reputation pursuit of the truth. What other manifestations are there? (They pursue blessings.) That's right. They pay a price, expend themselves, suffer, and can forsake their self-interest in all sorts of matters, but they do this in order to be blessed. They only manifest themselves this way for the sake of being blessed and having a good destination. This is not pursuit of the truth either. This is the third way people who have spiritual understanding but do not pursue the truth manifest themselves. Just like Paul, they do things and suffer in order to be blessed and for the sake of their destination, sparing no cost whatsoever. Their aim in doing things is clear: Whatever is the most important and essential for receiving blessings, that is what they focus exclusively on doing. So long as they get approval and support from the brothers and sisters, it is alright. They focus solely on how everyone sees them, how the Above sees them, and whether they are in God's heart. So long as it is certain that they will be blessed and rewarded, it's alright. However, they never use the truth to evaluate what they do, and never give up the desire to be blessed; they do not submit to God's orchestrations and arrangements. If they do something poorly and are dealt with, if the Above is not pleased with them, and they see there is no hope of being blessed or perhaps receiving a good destination, they will become negative and give up, not wanting to do their duty. There are even some who simply don't want to believe; they think there is no point in believing in God. The three methods of pursuit above are all paths that those who do not pursue the truth follow. There are a good number of people of this type in every church, and all of them are people who do not love the truth. No matter what duty they perform, they always connect it to their own self-interest, receiving blessings, and being rewarded, and never connect it to their life entry, understanding the truth, or transforming their disposition. No matter how many years they have believed in God, or how many years they have performed duties, they have never pursued self-knowledge, never pursued life entry, and never pursued loving God or submitting to God. Whatever it is they are doing, they do not seek the truth. No matter what corruption they reveal, they do not draw connections between it and the truth in God's words. Whatever they are doing, their intentions are selfish and base, all aimed at securing blessings and personal gain. No matter how they are dealt with they do not reflect on themselves, and continue to think they are correct. People of this type are rarely negative. They are not afraid of any amount of suffering if it means they will be blessed and enter the kingdom. They indeed have perseverance, but it is very hard for them to accept the truth. They'd rather die than self-reflect and gain knowledge of themselves, and they think they're doing pretty good. People who have spiritual understanding but do not pursue the truth have another manifestation: Some people have listened to many sermons, but are not interested in the truths God expresses, or words of His which expose people's various states. Even if they understand these things, they are not interested. So, why do they still believe in God if they are not interested? They definitely have a sort of vague and unrealistic thought in their heart. They say, "I don't know what the God on earth is capable of doing.

I can't tell. It seems like He is mainly able to fellowship on the truth. I don't quite understand these so-called truths, but either way, the things He says are quite good, and make people follow the right path. However, I can't tell whether or not He is actually God." Since they doubt God so much, why do they stay in the house of God instead of leaving? It is because they have a vague view and fantasy in their heart. They think, "If I continue to kill time here, I might ultimately escape death, and eventually enter heaven and receive great blessings." So, while others pursue a change in disposition and accept being dealt with and pruned, they are there praying to the God in heaven, saying, "Oh God, lead me through these difficulties, and make me able to accept being dealt with and pruned. I am willing to submit to Your orchestrations and arrangements." You hear that the words they pray are not wrong, but they never admit to having a corrupt disposition or being wrong. In their heart, they only acknowledge the God in heaven. As for the God on earth—God incarnate—and God's words of judgment, they do not pay them any heed, as if these things have nothing to do with them. This is how simple and empty their belief in God is. No matter how others talk about the corrupt disposition of humans and the need to pursue a change in disposition, they muse, "How is it that you are all so corrupted and I'm not?" They think they are perfect and flawless, and do not have a corrupt disposition. Sometimes, they are prejudiced or look down on others, but they consider this normal, thinking it's just a bad thought and that it will go away if they suppress it. Or, when they see other people rebel against God, they think, "I have never rebelled against God. The love I have for Him in my heart has never wavered." They just say these few sentences and don't reflect on themselves or know how to act in line with the principles. Are people like this people who pursue the truth? (No.) Then why do they still think so well of themselves, and think that this way of believing in God is not bad? What's going on here? It shows they do not love the truth. According to people's notions, what kind of people are they? In what ways do they manifest themselves? They are eloquent, shrewd, quick to learn, and have a strong ability to understand things. They understand what you are saying as soon as the words come out of your mouth, and they are particularly quick to understand doctrine. However, no matter what they understand, the direction and aim of their pursuit of receiving blessings remain unchanged. Moreover, they treat the truths they understand as theological theories, or as a sort of dogma or teachings. They do not think they are the truth, and therefore they do not practice or experience them, let alone apply them to their life. They only accept and preach the doctrines they like and which conform to their notions and imaginings, thinking they have gained something. Being able to preach doctrines and impress many people is the biggest thing they gain from believing in God. As to whether they practice the truth or have any self-knowledge, they think these are trivial matters of little importance, and that being able to preach spiritual doctrines, answer questions, and make other people admire them are the most crucial and what qualifies them to enjoy the benefits of status. Therefore, they pay no attention to practicing the truth, they do not reflect on themselves,

and are only satisfied with being able to preach lofty sermons. This problem is relatively severe, even more severe than it is in those who do not have spiritual understanding, because they know clearly that it is the truth but do not practice or experience it. This is someone who is sick of the truth and toys with the truth. Isn't the nature of this problem very serious?

Now, you are able to discern people who have spiritual understanding but do not pursue the truth, right? Do you manifest yourselves like this type of person in any way? (Yes, mainly in that I do things for the sake of status.) Saying things for the sake of status and doing things for the sake of status—everything revolves around status; this is troublesome. Is it possible to pursue the truth like this? What are the manifestations of doing things for the sake of status? Primarily, it involves focusing on one's own face, image, and dignity, as well as the status one holds in the hearts of others—whether others look up to and venerate them. Whatever they do, they only pay attention to these aspects, never exalting or testifying for God. For example, when someone who does not pursue the truth meets a new believer, they think in their heart, "You've only believed in God for a few years, you don't understand anything," and look down on them. If the new believer wants to seek the truth, they will first consider the new believer's appearance, the way they speak, and whether they like them. If the new believer is of poor caliber, they won't be willing to fellowship on the truth; they'll just offer a few words of encouragement and leave it at that. What is the problem here? (They think they have been a believer for many years and have capital, so they throw their seniority around.) This capital is a manifestation of asserting their status. Having the capital, they feel entitled to speak from a position of status—a status self-bestowed, not given to them by others. Are such people who work and talk in this way those who pursue the truth? (No.) Do you manifest yourselves this way? You say, "I've believed in God for ten years. Isn't partnering me up with someone who has only believed for two years an insult to me? I don't even want to talk to them. Even one word would exhaust me. They don't understand anything!" This stems from being dominated by an arrogant disposition. If you did not have a heart which values status, did not rank people according to experience or seniority, and did not think you have capital, then would you treat someone this way? Clearly, due to having a corrupt disposition inside you, the manifestations of the way you treat people don't benefit others, which exposes your corrupt disposition, your pursuits, and what lies deep within your heart. There is another manifestation of acting for the sake of status. For example, some people have acquired professional knowledge or are experts in a certain field. However, when discussing this field, if others speak first, they get upset and think, "How can you speak without reason? You wouldn't know greatness if it were right in front of you!" They say, "I majored in this subject in university and dedicated all my research to these issues. After graduation, I worked in this field for several years. I've abandoned this profession for over ten years since believing in God, but I can remember everything about it with my eyes closed. I don't like

talking about it, it seems as though I'm showing off." What do you think of these words? These words are those of secular academics, and are said based on satanic philosophies, making them appear knowledgeable and earning everyone's approval. They claimed they did not want to show off, but that's exactly what they're doing, just in a more skillful manner. They mentioned the capital they have, like the number of years they studied this profession and what they gained, using this method to send a message that they are an expert in that field. Does being an expert in a field mean you necessarily understand the field? Is this the approach you must take if you are an expert doing work in the house of God? (No.) Then what should you do? (Seek the truth; discuss and seek together with the brothers and sisters.) Everyone should seek together. You say, "I need to be honest. I worked in this profession for several years and know a little something about it, but I don't know the principles behind how the house of God makes use of this profession. I don't know if the knowledge I have is useful to the house of God—we can discuss it together. I'll tell you a bit about the basics of this field." This is a rational way of speaking. Although they are knowledgeable about the profession, they are humble and not prideful. They are not faking it; they truly want to do a good job, and share what they have learned and what they know with everyone, not holding anything back. They are doing this fully for the sake of performing their duty well, regardless of how others see or treat them. They are performing their duty fully for the sake of satisfying God, and for the sake of gaining the truth and living out a human likeness. Therefore, in every aspect of the performance of their duty, they consider the interests of the house of God and give mind to brothers' and sisters' life entry. No matter what they do, they fellowship with everyone first, then discuss it collectively to reach a consensus, letting the brothers and sisters contribute ideas and effort, all united in completing the task well. What do you think of this approach? Only people who pursue the truth would do it this way. Though they believe in God all the same, those who pursue the truth and those who do not manifest themselves in different ways. Which sort of person is disgusting? (People who don't pursue the truth are disgusting.) There's no need to show off if you know a bit about some profession, and there is no need to belittle or constrain others if you know a bit about the profession either. Some people get up on their high horse when they become a leader or a worker, they walk and talk with a pretentious demeanor, even putting on official airs. This way of doing things is even more disgusting. Even if you have some status there is no need to flaunt it or be haughty. You should act responsibly to lead the brothers and sisters to perform their duties well. This is your responsibility and what you should accomplish. Moreover, if you have humanity and are loyal, you must take responsibility when doing things. How should you take responsibility? By fellowshiping clearly on areas that people don't understand, areas where people are prone to make mistakes or be deceived, and rectifying any mistakes and deviations that arise, you ensure that everyone can do things using the right method, so they no longer make mistakes or are constrained by others. This way, you will have fulfilled your

responsibility. This is being responsible and loyal in your duty. Once you have achieved this, could other people still say you pursue status? No, they couldn't. The principles you practice are already correct, as is your path. These are the manifestations of those who pursue the truth; this is how those who pursue the truth should practice. The opposite is nothing but a myriad of disgraceful behavior. Wanting to show off and be highly regarded, but also wanting to hold back and hide what they know, fearing that if others know these things they won't be able to showcase themselves or be highly regarded anymore—that is so rebellious! They disregard the interests of the house of God, and even stand by and watch, chuckling to themselves, "If I don't speak, let's see if anyone can explain this matter clearly! Even if I say something, I won't say everything. I'll disclose a little bit today, and a little bit tomorrow, and still won't tell you the truth. I'll let you ponder it on your own. It's not so easy to get something out of me! If I tell you all that I understand, making you understand it, then I will have nothing left, and you will be better than me. How will you view me then?" What sort of creature would think like this? This person is venomous! They are nothing good. Are they an honest person? (No.) Have any of you done this? (I have. Especially after I had spread the gospel for a longer period of time and gotten some results, I felt like I had some assets and capital. When other people asked if I knew of any good methods or had any good experience to share, I refused. I lived by Satan's poisonous saying, "Once a student knows everything the master knows, the master will lose his livelihood." I was afraid others would surpass me, and then I'd lose my status.) Being afraid of other people stealing your thunder is not an easy thing to overcome. Reputation and self-interest are goals people spend their whole lives fighting for, but they are also two daggers in the heart—they will cost you your life!

Some people who have done things which benefit the church's work and the brothers and sisters think they have made a contribution and have some status within the church. Every time they are in front of others, they mention these good things they did, so that everyone has a completely new perception and understanding of them—an understanding of their capital and status, and an understanding of their reputation and place within the church. Why do they do this? (To show off and flaunt it.) And what is the point of flaunting it? To establish themselves. And what can they do by establishing themselves? (Make other people look up to them.) Make people look up to them, talk them up, and revere them. After obtaining these things, how do they feel inside? (They enjoy it.) They enjoy the benefits of status. Do you also pursue these things? What causes these thoughts, ideas, and ways of thinking that people have? What gives rise to them? What is their source? Their source is man's corrupt disposition. It is man's corrupt disposition that causes people to reveal themselves this way, and gives rise to these sorts of pursuits. Some people often feel superior in the house of God. In what ways? What causes them to feel superior in these ways? For example, some people know how to speak a foreign language, and they think it means they have a gift and are skilled, and that if the house of God did not have them, it would probably be really difficult to expand its work. As a result, they want to make people look up to them everywhere they go. What method do people of this type employ when they meet others? In their heart, they assign all sorts of different ranks to people who perform different duties in the house of God. The leaders are at the top, people who have special talents come second, then come people who have average talents, and at the bottom are those who perform all sorts of supporting duties. Some people treat the ability to perform important duties and special duties as capital, and treat it as having truth realities. What is the problem here? Isn't this absurd? Performing some special duties makes them arrogant and haughty, and they look down on everyone. When they meet someone, the first thing they always do is ask what duty they perform. If the person performs an average duty, they look down on them, and think this person isn't worthy of their attention. When this person wants to fellowship with them, they are agreeable to it on the surface, but inside they think, "You want to fellowship with me? You're just a nobody. Look at the duty you perform—how are you worthy of talking to me?" If the duty the person performs is more important than theirs, they flatter them and envy them. When they see leaders or workers, they are obsequious and flatter them. Are they principled in the way they treat people? (No. They treat people according to the duty they perform, and according to the various different ranks they assign.) They rank people according to their experience and seniority, and according to their talents and gifts. What fact is revealed by how they rank people this way? It reveals a person's pursuits, a person's life entry, a person's nature essence, and the quality of their humanity. When some people see a superior leader, they nod their head and bow slightly, and are polite. When they see someone who has some abilities, who is gifted, who is skilled at speaking, who has performed important duties in God's house, or who the Above has promoted and views as important, they speak in an especially polite manner. When they see someone of low caliber or who performs an average duty, they look down on them and treat them as though they were invisible—the way they treat them is different. What are they thinking inside? "Someone like you is still low class even though you believe in God, yet you still want to talk as though you're on the same level as me, and fellowship with me about life entry and being an honest person. You're not fit to do so!" What disposition is this? Arrogance, viciousness, and evilness. Are there many people of this type in the church? (Yes.) Are you this type of person? (Yes.) Treating people differently based on who they are—none of these things are the manifestations of people who pursue the truth. What are they pursuing? (They're pursuing status.) People's behavior, revelations, and usual manifestations can show all the thoughts, views, intents, and pursuits they have, as well as the path they are on. What you reveal, and what you regularly manifest, is what you pursue—your pursuit is exposed. Even though people of this type have spiritual understanding, can understand God's words, draw connections with His words, and compare His words to their own states, whatever happens they do not seek the truth, and do not approach it using the truth of God's words as their principles. Rather, they

approach it and act based on their own notions, imaginings, intents, objectives, and desires, as well as their own preferences. Can people like this enter into the truth realities? (No.) Their heart still harbors the principles and methods that people who don't believe have for dealing with the world; they still rank people according to their experience and seniority, and assign all sorts of different ranks to the people in God's house. They do not use the truth to evaluate people, but rather evaluate people using the views and standards of those who do not believe. Is this the pursuit of the truth? (No.) Although they seem like someone who understands the truth when they speak and preach, can any bit of truth reality be seen in how they perform their duties? (No.) Then, are these people who have life entry? (No.) There are too many corrupt things inside of them, and they fall too short of the mark with regard to fulfilling the requirements for salvation. If they always treat these things as capital, then how many of God's words that they understand can they put into practice? Does their heart actually contain the truth, or God's words? To them, how do life entry and transforming their disposition weigh? What is it, exactly, that has taken root in their heart? It is certainly all satanic philosophies and things inherited from man, as well as their notions and imaginings about belief in God. If these things take root too deeply in people's hearts, it will be extremely difficult for them to accept the truth. They always consider how the Above views them, whether the Above appreciates them, whether they are in God's heart, and whether God knows them. They view other people the same way: They look at whether the Above appreciates them, and whether God is pleased with them—they treat people differently based on who they are. When their heart always places importance on these things, how much of an effect can the truth have on them? What are people who always live in these states and live in these philosophies for dealing with the world actually pursuing? Can they enter the truth realities? (No.) Then what do they live their lives according to? (They live according to satanic philosophies for dealing with the world.) They live according to satanic philosophies, yet think they have knowledge, are learned and wise, and feel guite a lot of enjoyment inside. What do they see the house of God as? (As a society.) They see it as a society. They have not yet abandoned this view. So, how do they fix these issues? It is not just a matter of people reading God's words and being able to acknowledge the facts God revealed. They must also experience being pruned and dealt with, and go through trials and refinement. They also need to know their nature essence, see the essence of capital, gifts, knowledge, and qualifications clearly, let go of these things, accept the truths in God's words, and live according to the truth. Only then can the problem of a corrupt nature be fixed.

Pursuing the truth is not an easy matter. People must learn to see things according to God's words. In the past, people had many wrong views. If they do not seek the truth, they will not realize them, and will still carry on like before, thinking they are right, and being arrogant and self-righteous, where even if you deal with them they still will not admit their mistake. It is very hard to change the perspective from which people who do

not pursue the truth view things. For example, when some people see that there is a person in the church who used to lead a company, feelings of respect and admiration arise in their hearts. They envy, admire, look up to, and even revere people like this. This person has status in their hearts. What should be done in this situation? You should discern this person and treat them in accordance with the truth principles, and see whether they are someone who loves the truth and pursues the truth, and whether they are someone worthy of respect. If, after interacting with them and discerning them, you discover they are not this sort of person, you will not look up to that person in your heart anymore, and will not hold them in high esteem. You should treat them and interact with them in a regular way. What does it mean to treat them in a regular way? It means being able to treat them correctly. People's hearts are full of their own preferences, wishes, and pursuits, and their values display themselves in many minute behaviors. If there is someone they revere, when they talk about them, their words will be especially tactful and polite, and they will refer to them in a particularly respectful manner. What does this indicate? That this person has status in their heart, and they look up to this person. Besides this, there are other things they say. They often say, "This person used to be an official. If they come to the house of God and are treated as a regular person, it would not be befitting." In their mind, they think God's house does not put importance on talented individuals. Such an elite personage was able to humble themselves and come into God's house, be a believer and perform a duty, yet no one looked up to them or promoted them, and the Above did not make a special point of introducing them to the brothers and sisters. You ask them how this person's duties are going, and they say, "This person used to own a company, and had several thousand people under them." Doing this little bit of work is nothing to them. There is no one in God's house who is of higher caliber than them. They are an elite. There are no elites in God's house." What kind of talk is this? They think the secular world has elites, but the house of God does not. People in the house of God have the truth—do people in the secular world have the truth? You say the secular world has elites, so why don't you believe in the elites? Why have you come here to believe in God? You have notions about God, and should hurry on back to the secular world. Doesn't the fact they are capable of saying things like this mean it is Satan's voice? It is Satan's voice. They believe in God and come into God's house, but exalt Satan. They have nearly said, "If a certain famous person believes in God, they will be the one who is of the highest caliber. If they cannot be perfected, then there's no hope for the rest of us. In their eyes, we are nothing." In their heart and in their eyes, people who believe in God are not as good as the famous people, entrepreneurs, and officials in the secular world. Only those people are elites, and those who carry weight. When you read between the lines of what they say, are they someone who pursues the truth? (No.) No matter how many sermons they listen to, their views and thoughts, their opinions of the world, and their opinions and views of famous people and elites don't change. Have they gained the truth? Do they have life entry? (No.) What is

this person? (A nonbeliever.) They are a nonbeliever. They are a Judas and a traitor! In their mind, God is not the most high and the truth is not the most high. Rather, worldly power, prestige, reputation, and self-interest are the most high. This person is a traitor. These are the thoughts and views of Judas. They are the thoughts and logic of Satan. Even though these people can understand the truth, their thoughts and views will not change. What they pursue is reputation, status, and power. When you are around someone like this, the expression they have when talking to you isn't right, and it gives you a certain feeling: that this person is hard to get close to, and the average person is invisible to them. That's why they are capable of having so many notions about God. No matter how many truths God can express, there is always a barrier in their heart between them and God. They think the normal humanity of God incarnate is ordinary, and not at all great or mighty. That's why they are capable of revering knowledge and gifts, and idolizing great personages. When arrogant, self-important, and conceited people like this who are filled with a satanic disposition see Christ who has normal humanity and is full of truth, how can they bow down and worship Him? Inside, they think, "You are God. You only have the truth. You don't have knowledge. I have gifts; my knowledge is more advanced than Yours; my talents are more advanced than Yours; my ability to handle things is stronger than Yours, and I am better at speaking with the outside world than You." When they do some work in the church, have some capital, or make some contribution, they think even less of God. Is this a person who pursues the truth? (No.) People who do not pursue the truth exhibit a myriad of ugly behavior, and do not have an ounce of reason. So these people often get caught up in the outward phenomena of people, events, and things—one moment they think God is right, one moment they think He is wrong; one moment they think there is a God, one moment they think there is no God; one moment they think God is the One who is sovereign over the heavens and earth and all things, one moment they doubt that God is sovereign over the heavens and earth and all things. Their heart is always conflicted and battling. Although the second type of person has spiritual understanding and understands the truth in the most shallow sense of its meaning—which is that of mere words and doctrine, which still counts as having some comprehension abilities—while they are able to understand some truths, they never put them into practice. What are their manifestations? The pursuit of work, the pursuit of being blessed, the pursuit of satisfying their own vague faith and spiritual sustenance, and the pursuit of reputation and status. This is the second type of person.

The third type are people who have spiritual understanding and pursue the truth. People who have spiritual understanding can understand what God's words are saying, take the various states revealed in God's words and draw comparisons with themselves, and recognize what is problematic about their state. However, being able to draw comparisons does not mean you are someone who pursues the truth. If, after drawing comparisons with yourself, you practice and enter in, only then are you someone who pursues the truth. If people can understand God's words, and use the principles of God's

words that they understand as a foundation on which to truly enter in, how do people like this manifest themselves in terms of pursuing the truth? For one thing, they can accept God's commission, and perform their duty well. For another, they can seek the truth when facing the circumstances God arranged, and achieve obedience. Another aspect is that they put importance on examining every aspect of their states and revelations in their daily life, and are then able to draw comparisons with themselves according to God's words, resolve problems, and are able to get to the point where they are principled in the way they approach every sort of matter, and have a path to practice in every sort of matter. For example, the last time I fellowshiped and dissected Paul's seven major sins, you must be able to draw comparisons with yourselves, truly understand it, and practice and enter in. Drawing comparisons and life entry are intricately connected to each other. Being able to draw comparisons with yourself is the gateway to life entry. How you enter after going through the gateway will depend on whether you understand this aspect of the truth. When you understand an aspect of the truth, you can enter into an aspect of reality, and when you understand two aspects of the truth, you can enter into two aspects of reality. If you just understand the doctrine and do not have the principles of entry, then you will be unable to enter into reality. Therefore, it is key that you first understand a lot of truths. How can you understand them? You must read a lot of God's words, ponder His words, draw connections between them and your real life and the duties you perform, find principles for practice, and find a path to practice. Then, it will be easy to enter into reality. If some real problems exist, you must compare them to relevant passages of God's words, and resolve them. If you have notions or misunderstandings about God, then it is even more necessary to draw comparisons with God's words, be able to discern in what way these notions or misunderstandings are actually wrong, and what nature of problems they are. You must be able to dissect these problems, then seek the corresponding truths to fix them. This is the path to life entry. Paul did so much work, but did he have a path to life entry? Absolutely not. What was the first of Paul's seven major sins? He treated the pursuit of a crown and the pursuit of blessings as appropriate objectives. In what way is treating the pursuit of blessings as an objective wrong? It flies completely in the face of the truth, and is not congruent with God's will to save people. Since being blessed is not an appropriate objective for people to pursue, what is an appropriate objective? The pursuit of the truth, the pursuit of changes in disposition, and being able to obey all of God's orchestrations and arrangements: these are the objectives that people should pursue. Say, for example, being pruned and dealt with causes you to have notions and misunderstandings, and you become incapable of obedience. Why can't you obey? Because you feel that your destination or your dream of being blessed has been challenged. You become negative and upset, and try to get out of doing your duty. What is the reason for this? There is a problem with your pursuit. So how should this be solved? It is imperative that you immediately abandon these mistaken ideas, and that you immediately seek the truth to

solve the problem of your corrupt disposition. You should say to yourself, "I must not quit, I must still do the duty that a creature of God ought to, and put aside my desire to be blessed." When you relinquish the desire to be blessed and you walk the path of pursuing the truth, a weight is lifted off your shoulders. And will you still be capable of negativity? Even though there are still times when you are negative, you don't let this constrain you, and in your heart, you keep praying and fighting, changing the objective of your pursuit from the pursuit of being blessed and having a destination, to the pursuit of the truth, and you think to yourself, "The pursuit of the truth is the duty of a creature of God. To understand certain truths today—there is no greater harvest, this is the greatest blessing of all. Even if God does not want me, and I do not have a good destination, and my hopes of being blessed are shattered, I shall still do my duty properly, I am obligated to. Whatever the reason, it will not impact my performance of my duty, it will not affect my accomplishment of God's commission; this is the principle by which I conduct myself." And in this, have you not transcended the shackles of the flesh? Some may say, "Well, what if I'm still negative?" Then seek the truth again to resolve it. However many times you fall into negativity, if you just keep on seeking the truth to resolve it, and keep on striving for the truth, you will slowly emerge from your negativity. And one day, you will feel that you do not have the desire to gain blessings and are not constrained by your destination and outcome, and that you are easier and freer living without these things. You will feel that the life you had before, whose every day you lived for the purpose of gaining blessings and your destination, was exhausting. Every day, speaking, working, and racking your brains for the sake of gaining blessings—and what would that have gained you, in the end? What is the value of such a life? You did not pursue the truth, but wasted all your best days on insignificant things. In the end, you did not gain any truth, and you were unable to speak of any experiential testimony. You made a fool of yourself, utterly disgraced and failed. And what is the cause of this, really? It is that your intent to gain blessings was too strong, that your outcome and destination occupied your heart and bound you too tightly. Yet when the day comes on which you emerge from the bondage of your prospects and destiny, you will be able to leave everything behind and follow God. When will you be able to let go of those things completely? As your life entry ceaselessly deepens, you will achieve a change in your disposition, and that is when you will be able to let go of them completely. Some say, "I can let go of those things whenever I want." Is this consistent with natural law? (No.) Others say, "I figured all this out overnight. I'm a simple person, not complicated or fragile like the rest of you. You're so ambitious, which shows you're more deeply corrupted than I am." Is that the situation? It is not. All humankind has the same corrupted nature, undifferentiated in depth. The only difference between them lies in whether or not they have humanity, and in what kind of person they are. Those who love and accept the truth are capable of a relatively deep, clear knowledge of their own corrupt disposition, and others mistakenly think that such people are deeply corrupt.

Those who do not love or accept the truth are always thinking that they have no corruption, that with a few more good behaviors, they will be holy people. This viewpoint is obviously invalid—it is not, in fact, that their corruption is shallow, but that they do not understand the truth and have no clear knowledge of the essence and truth of their corruption. In brief, to believe in God, one must accept the truth, practice the truth, enter reality, and achieve changes in their life disposition before they can alter the incorrect direction and path of their pursuit, and before they can completely resolve the problem of pursuing blessings and walking the path of the antichrists. In this way, one can be saved and perfected by God. All the truths that God expresses to judge and purify man work toward this end.

Now, are there any among you who still have the desire to be God? (No.) Is the reason you don't have this desire because you do not dare to, or because you don't have hope or the appropriate background and environment? It's hard to say. Firstly, it's certain that there is no one who wishes to actively pursue being God. However, if, in special circumstances, there were people who revered you, exalted you, often complimented and commended you, you had status in their eyes, and they unconsciously established you as a sort of perfect and mighty image—although they did not testify that you were God, and they knew that you were human, they still revered you, obeyed you, and treated you as though you were God—how would you feel inside? Would you not feel exceptional enjoyment and satisfaction? (Yes.) This is enough to prove that you still have this desire. Everyone who has a corrupt disposition has the desire to be God. It is just that when no one treats you like God, you feel you are not qualified. When you feel that you are qualified, the environment is right, and the conditions are sufficient, you will elevate yourself to that position. Or, maybe you won't elevate yourself, but when other people single-mindedly elevate you, will you still be modest? You'd accept the elevation "without reservation." What is going on here? Satan's nature has entrenched itself deep inside people, and remains unresolved—people never want to be people, they always want to be God. Can a person be God just by wishing it? Satan always wanted to be God, and what happened to it? It was cast down from heaven to earth. Such was Satan's fate for wanting to be God. Tell Me, how do I feel about My own identity, status, and essence? You certainly do not know. I don't feel anything; everything is very normal. God incarnate is especially real and normal. There is nothing supernatural about Him, He has no particular feelings. You know what you think; you know what you like; you know which family you were born into, how old you are, and how much education you've received; you know how you look. But is it normal to know what your inner essence is, or is it normal to not know? (It is normal to not know.) It is normal to not have any feelings about this. Having feelings about it would be supernatural. It would not be of the flesh, and would not be normal humanity. Supernaturality is abnormal. Those who always express themselves in abnormal ways and have abnormal feelings are evil spirits, not mortal beings. Some people ask Me if I know who I am. Tell Me, would I know? Should

I know? I have the logic, and ways of thinking of normal humanity. I have normal thoughts, and a normal routine life of the flesh. I have the conscience, rationality, and judgment of normal humanity, and I have the principles of self-comportment, handling matters, and interacting with others of normal humanity. These things are all clear. As far as how to do things, how to treat different people, how to help people, and which people to help, I have all of these principles. Living in normal humanity and doing the things I should is normal humanity. There is nothing supernatural about it. God does not do supernatural things. It is normal that I do not know. If I did, it would spell trouble. Why would it spell trouble? If I knew, I would have a burden; there are too many matters that would be implicated, and they would be at odds with each other. The part that knows is not of the flesh or the material world; it is supernatural, and is at odds with the matters of this world. Just like how some people can see things that happen in the spiritual realm. They live in the flesh and in the material world, yet see a non-human, immaterial world. They can see two worlds, and can say some strange things. This is not normal. This will influence other people's thoughts and work. Apart from this, for people who believe in God and pursue the truth, it is still necessary for them to know something about matters of the spiritual realm. There are many things people have no way of knowing, but not knowing is actually no loss; knowing or not knowing are both fine. God has already delimited the range of things that mortal beings can understand, know, and feel. God does not speak one sentence less of what you need to know—He tells you everything, and does not leave your knowledge lacking. However, He thoroughly seals off what you do not need to know. He will not tell you, and will not unsettle your thoughts and mind. Another aspect is that, to mortal beings, matters of the spiritual realm are a sort of mystery, strange phenomena, or matters of a different world. In their hearts, people want to know a bit about them, but what can you do with such knowledge? Can you verify it? Can you be a part of it? Many matters of the spiritual realm are secret and cannot be revealed before their time. This is something nobody can take part in—knowing a limited amount is sufficient. God is sovereign over this world and this human race, and there are too many mysteries. What we should understand are God's words and truths, and His will; we should enter into the truth realities, achieve submission to all of God's sovereignty that people can access, understand and recognize it, and then become able to fear God, acknowledge God as your Creator, acknowledge the fact that God is sovereign over all, finally becoming able to utter those words that Job said: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21). What must people experience to achieve this result? They must experience judgment and chastisement, being dealt with and pruned, tested and refined, and experience every sort of circumstance that God arranges, and through which, know God's deeds, know His disposition, understand the essence of the Creator, and be able to draw comparisons between themselves and the words of God they have read or the sermons they have heard. Ultimately, no matter how God treats them, whether He takes away or gives, they

achieve a fair and accurate understanding of God's deeds, and obey and accept them in a manner befitting the rationality of created beings. This is what God aims to accomplish.

Let's return to our topic of fellowship for today. The manifestations of people who pursue the truth, and the manifestations of people who do not pursue the truth are basically these three types. I have made a detailed distinction between these three types of people: The first type are people who do not have spiritual understanding; the second type are people who have spiritual understanding but do not pursue the truth; and the third type are people who have spiritual understanding and pursue the truth. Of these three types of people, which one has hope of entering the truth realities and can achieve salvation? (The third type.) Which type of person has hope of entering the truth realities, meaning they can develop and change into a person who has the truth realities? (The second type.) In this case, has the first type of person effectively been sentenced to death? Can people who do not have spiritual understanding turn into people who have spiritual understanding, or who have a half-understanding? There is a bit of hope for those who do not have spiritual understanding to become those who have a halfunderstanding; this is somewhat better than not having spiritual understanding at all. Of these three types of people, which has a greater hope of being saved? (The third type.) What about the second type of person? (It depends on their personal pursuit. If they are able to truly turn things around, repent, and pursue the truth, then they can have hope of being saved.) Let Me be frank with you. You are still not completely clear on the second type of person. Although the second type of person has spiritual understanding, they are all people who do not pursue the truth, and this is critical. Regardless of whether they have spiritual understanding or not, so long as they do not pursue the truth, they absolutely cannot achieve salvation. The thing I want to emphasize here is the first type of people, those who do not have spiritual understanding. Say that they do not have spiritual understanding but they have good humanity, and they expend themselves for God willingly, heed whatever God says, and have a submissive heart—it's just that they do not have comprehension ability when it comes to the truth—but they can understand some of God's words and check themselves against them, and then practice and enter into them. Such people have hope of being saved. They can come gradually to have spiritual understanding by undergoing such an experience for a while. The more intently they read the words of God, the more the Holy Spirit enlightens them; they are able to compare whatever they understand of God's words with their own states, accept being dealt with and pruned by God, His judgment and chastisement, and trials and refinement, pay the price for this, and, in the end, achieve some corresponding changes in their disposition. Such people also count as those who pursue the truth. Since they're considered to be those who pursue the truth, do they then have hope of being saved? (Yes.) They do—thus, such people cannot be consigned to death. On the contrary, it is hard to say what the outcome will be for the sort of people who can understand the truth and hold themselves up against it for comparison, yet never enter it. What is the root of this problem? (Their attitude toward the truth.) It is their attitude toward the truth, which is one of irreverence and disdain. What does "disdain" mean? It means not accepting the truth; it means looking down on the truth. It means not acknowledging the words of God as the truth, and not regarding them seriously. No matter how much they understand of what they hear, they do not practice the truth; and, no matter the extent to which they hold themselves up against it for comparison, even if they know what sort of people they are, they still do not repent. Although they know that the most crucial aspect of believing in God is practicing the truth, the word "practice" is irrelevant to such people. Such people are not easily saved.

Now, how should we define pursuing the truth? What exactly is pursuing the truth? Who can tell Me? (Being able to accept God's words, use God's words to reflect on oneself and draw comparisons with oneself, and also having life entry. Only this counts as pursuing the truth.) That's right. Only by being able to accept the truth and practice the truth is someone a person who pursues the truth. If they do not accept God's words and cannot reflect on themselves, then they will not have life entry, and are not a person who pursues the truth. Therefore, there is a direct relationship between pursuing the truth and life entry. If a person is able to speak a lot of words and doctrines, but has never practiced the truth, does not have true faith in God, and even if they clearly know something is God's sovereignty and arrangements and comes from God, they do not submit, and they resist, judge, and keep rebelling, and they still live according to satanic philosophies, and do things according to their own preferences, then they are not someone who pursues the truth. Some people have spiritual understanding and can understand God's words, but do not love the truth, so they do not practice the truth such people are not those who pursue the truth. Some people are willing to pursue the truth, but their caliber is too poor, and they fall short of the truth. As a result, they believe in God for many years but cannot understand the truth. Are people like this those who pursue the truth? No. What major manifestations do people who do not pursue the truth have? The foremost manifestations are that they do not read God's words, and are not willing to pray to God, let alone fellowship on the truth, and are even unwilling to attend gatherings or listen to sermons. When they listen to sermons, they feel as though every word is directed at them, and is exposing them, which makes them feel pinned and uncomfortable. So, whenever it's time to listen to a sermon, they just want to sleep or engage in idle talk. There are a good number of people like this. They only believe in God in order to be blessed, not in order to accept the truth, gain the truth, shed their corruption, live out a human likeness, or attain salvation from God. The root of the problem is primarily that they do not love the truth and are not interested in the truth. They believe in God only to gain blessings. This is the sole focus of their yearning. For the sake of obtaining blessings, they can render service and give things up, but they cannot accept the truth and are not interested in the truth. They think it is enough to understand doctrines, that doing fewer evil deeds means they have changed, and that

rendering service, giving things up, and suffering on top of that qualifies them to be blessed. This is their view of belief in God. Therefore, no matter how many years they believe, no matter how much doctrine they understand and can preach, and no matter how many words that align with the truth come out of their mouths, they are never able to practice the truth, the dispositions they reveal remain willful, indulgent, and unbridled, they protect their own pride and interests at every turn, they are especially selfish and base, and even when they are reprimanded, pruned, or dealt with, they cannot accept it, and do not have an ounce of obedience. Such people do as they please; they do not confer with others before taking action, and even if they do confer with others, it's only when they have no other choice and just for the sake of formality—they speak indirectly, beating around the bush, and in the end still make others do as they say. What disposition is revealed in this way of doing things? (Deceitfulness.) This is not just deceitfulness; there is something even more severe. No matter how pleasing their words sound when advising others, explaining that these are the arrangements of God's house and making other people submit, when it comes to themselves, this is not how they perform. Instead, they are intransigent and rebellious, do not obey, and are incapable of submitting to God's orchestrations and arrangements. Apart from this, how do they manifest themselves when interacting with others? They act in accordance with philosophies for dealing with the world, looking for an advantage at every turn and protecting their personal relationships. People of this type have a disposition which is particularly treacherous. What does this treachery boil down to? It boils down to evil. It usually isn't easy for people to recognize evil dispositions. When people with evil dispositions speak with others, there is always an element of temptation and probing for information. They do not say things straight out, and even if they open themselves up, their aim is just to make you speak your heart—they never disclose anything real about themselves. Some people say, "How can You say they never disclose anything real about themselves? They are always fellowshiping with people regarding the corrupt disposition they reveal." What does that bit of fellowshiping count for? They do not tell anyone what they truly think inside. Also, they use all sorts of tactics and methods, or all sorts of turns of phrase to vigorously cover up and disguise who they are, presenting a false image to people. If some people get to know what they are really like, and know the bad things they did, they just pretend and say a few words of remorse, adopting misleading methods to make people believe they have repented and changed. If they do something bad again and expose their bad deeds, letting people see that they are actually an evil person, they will rack their brain and think of every way they can to cover this fact up and make people still treat them as a brother or sister. What disposition is this? It is an evil one. Not only do people who have this sort of evil disposition not accept the truth in any way, but they are skilled at pretending, and always come up with a clever defense or justification for themselves. They are hypocritical Pharisees. What this type of person fears most is people fellowshiping on the truth, people opening their hearts up

to know and dissect themselves, or people exposing the true facts of a matter and thereby exposing them. Whenever someone is fellowshiping on the truth, they get particularly annoyed and do not want to listen; their hearts resist it and are put off by it. This completely exposes their ugly aspect of being fed up with the truth. Besides understanding the truth but not practicing it, this type of person has another problem, which is that they have an attitude of resistance and disdain toward positive things and correct views, especially toward words which are aligned with the truth. When it comes to any positive thing or any words that are aligned with the truth, so long as it's not what they consider good or not spoken by them but by someone else, they will not accept it. What disposition is this? Foolishness, intransigence, and stupidity. How should you evaluate whether a person pursues the truth? The primary thing to look at is what they reveal and manifest in their ordinary performance of their duties and their actions. From this, you can see a person's disposition. From their disposition, you can see whether they have achieved any change or gained any life entry. If someone reveals nothing but corrupt dispositions when they act and has none of the truth realities at all, they are definitely not someone who pursues the truth. Do those who do not pursue the truth have life entry? No, they certainly do not. The things they do every day, their running around, expending, suffering, the price they pay—no matter what it is they do, it is all just rendering service, and they are service-doers. No matter how many years a person has believed in God, what matters most is whether they love the truth. What a person loves and pursues can be seen from what they like to do the most. If most of the things a person does conform to the truth principles and God's requirements, then they are one who loves and pursues the truth. If they can practice the truth, and the things they do every day are in the performance of their duty, then they have life entry, and possess the truth realities. Their actions may be inappropriate in certain matters, or they may not grasp the truth principles accurately or they may have stubborn biases in this regard, or sometimes they may be arrogant and self-righteous, insist on their own ways, and fail to accept the truth, but if later they are able to repent and practice the truth, this proves without a doubt that they have life entry and pursue the truth. If what someone reveals in the course of performing their duty is nothing but corrupt dispositions, a mouth full of lies, pridefulness, indulgence, overwhelming haughtiness, that they are a law unto themselves, and that they do whatever they like, and so on, and if, no matter how many years they have believed in God or how many sermons they have heard, there isn't the slightest change in these corrupt dispositions in the end, then this is certainly not someone who pursues the truth. There are many people who have believed in God for many years, who are not outwardly evildoers and even have some good behaviors. They believe in God quite passionately, but their life dispositions do not change at all, and they don't have even a little experiential testimony to share. Aren't such people pitiful? After so many years of belief in God, they can't speak of even the slightest experiential testimony. This is purely a service-doer. They truly are pitiful! In short, to evaluate

whether a person pursues the truth and has life entry, you must look at their disposition and essence as revealed and expressed by them, and see if there is any change in their disposition. Always speaking words and doctrines, and engaging in disguise and deception, cannot be sustained for long. They only harm themselves, without deceiving others. Those who do not accept the truth and do not pursue the truth will sooner or later be exposed and cast out. Only those who accept and practice the truth can gain life entry and have a change in disposition.

I have finished fellowshiping on what life entry is, what pursuing the truth is, and all the different manifestations of people who pursue the truth. People should hold these things up for comparison against themselves, and when they understand the truth, they need to put it into practice. What is the biggest difficulty for the majority of people who believe in God? It is that they understand the truth, but don't practice it. Although they can compare themselves to God's words after reading them, and are able to gain some knowledge of themselves, why can't they put the truth into practice? The majority of people cannot find the reason. For example, all people have arrogant dispositions—they are all particularly arrogant and self-righteous. The majority of people are capable of recognizing this, but can they avoid revealing their arrogance? This isn't easy to achieve. Although they are able to compare themselves to God's words when they read them, they acknowledge they have an arrogant disposition, and they have a path to practice, the difficult thing is that whenever they do something they frequently have their own preferences, intents, and goals, and they cannot see that these are all connected to their corrupt disposition. They need to learn to be discerning about these things, and must understand the truth, fix what should be fixed, and let go of what should be let go. That is, they should no longer do things for the sake of their intents, desires, pride, status, and interests. They should halt the course of their evildoing, and refrain from saying another sentence or performing another deed for their own interests. If you do this, you will already have gained a heart of repentance, and will have started to transform on your negative side. If you take even more initiative, and apart from not speaking for your own sake, you are also able to dissect yourself, letting the brothers and sisters see the manifestation of your arrogant disposition so they can learn from it, gain some lessons, benefit from it, and find a path of practice, that would be even better. What is the difficult thing? The difficult thing is to let go of all your intents, aims, ambitions, desires, and interests, to not do things for your own sake, and to not busy yourself or rush about for your own sake. Paul said he had finished his course. For whom was he running this course? (He ran it so he could be blessed and obtain a crown.) But Paul lacked this understanding. He likely still thought he was running the course for God and to complete God's commission, certainly not for his own sake. That's why he dared to show off and testify for himself in such a boastful and unabashed way. He was obviously defending and explaining himself. At the same time, this is also the best proof that he was testifying that for him to live was Christ. He was blatantly testifying for himself and resisting the

truth; he was blaspheming the truth. There are many people now who revere Paul, whose hearts are filled with ambitions and desires, who all want to testify for themselves: "I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness" (2 Timothy 4:7-8). By doing this, are they not giving free rein to their desires and ambitions, letting them continuously inflate, revealing them in every situation for them to be realized? If you cannot overcome your desires, then it is completely over for you; you will be unable to enter the truth realities. What is the crux of this issue? (We must rebel against our intents.) Rebelling against your intents is a passive way of practice. You must also be able to actively expose them, just like exposing other people. If you said something like, "I will tell you the truth about myself: I have very excessive ambitions, and I desire to win you over. Right now I am opening myself up to all of you. I am willing to rebel against the flesh; I will not be Satan's accomplice. My aim in exposing myself this way is to let you see my true face clearly, so you will not revere me"—what effect would this way of practicing have? Everyone would certainly admire you. Wouldn't this be much better than the reverence and high esteem you would get in exchange for using all sorts of base tactics? (Yes.) At least this is positive. Although everyone would have some admiration for you, would they look up to you? Perhaps some might, but you must find ways to make them abandon this behavior. Always expose yourself, saying, "I am also rebellious, and my rebelliousness is more severe than yours. I am also deceitful and wicked. When I spoke that time, I had an aim in mind, which was to make you look up to me and not look down on me." After everyone hears this, not only will they not look down on you in their hearts, but they will respect you all the more. This is an aboveboard way of practicing. Only people who love the truth will do this; people who do not love the truth are incapable of doing this no matter what. If, in your heart, you think that doing this is really good and a great privilege, that it pleases God, and you aspire to act this way; if you have a strong desire in your heart, believing that you should do so and that this is the sort of person you should be—a person who is aboveboard, honest, and where no lie can be found in what they say, a person who thoroughly forsakes their corrupt disposition and Satan—only then will you be the sort of person who truly lives in the light. And if you are drawn toward and love being this sort of person, then you will be able to love the truth, enter the truth, and let go of those things which are of Satan. But if you are still interested in your intents, aims, ambitions, desires, and interests, and still have a lingering fondness for pursuing knowledge, reputation, interest, and status, then these things still have a place in your heart. You say, "Let me take it easy until I have the appropriate stature, then we'll see." This is called indulging yourself, and being unable to completely forsake yourself. By indulging yourself like this, your life entry is slowed, and not only have your issues of craving fleshly pleasures and craving the benefits of status not been resolved, but they have become increasingly stubborn. So, can the things in your heart that belong to Satan be thoroughly cleansed? Can your life experience still deepen, and your life continue to

grow? Can you still achieve being perfected by God? You have already fallen into fleshly pleasures, and the benefits of status have bound you tight—can you still break free of them? You do not want to break free; slowly, you become someone who misleads people. That will be troublesome, and your sin will be severe. Why did things end the way they did for Paul? It is because he didn't pursue the truth at all. He always pursued his ideals and yearnings, and wanted to control God's chosen people so that they all followed him, and did as he did. He also wanted to use hard work and paying a price as leverage to make a deal with God, and obtain rewards and a crown. Ultimately, he was punished by God. If the path someone follows is exactly the same as Paul's path, then they are beyond help and are completely finished. Anyone who is the same type of person as Paul is an antichrist who will not repent no matter what. If you only have some of the states Paul had, but the goal you pursue is slightly different than Paul's, then you must immediately repent, and perhaps you will make it in time. If you do as Paul did, revere Paul, and are exactly the same as Paul, then not only are you a nonbeliever, but you want to be God and be Christ. Isn't this wanting to be on equal footing with God? In your heart, you worship a vague God in heaven; you want to be on equal footing with Christ, and even treat your gifts and knowledge as life, and treat improper pursuits as proper ones. The goals you pursue, and the manner of your pursuit are getting closer and closer to what Paul's were, and match Paul's pursuits more and more perfectly. This spells trouble for you; you are completely hopeless, and you cannot be saved. You must do as Peter did and follow the path of pursuing the truth, thoroughly rebel against the flesh, and rebel against those things which are of Satan, and only then will you have hope of being saved. Do you have a path to receiving salvation now? (Constantly exposing ourselves and letting go of ourselves.) First, you must let go of your personal intents, aims, ambitions, and desires. Regardless of whether you pursue actively, or you pursue in a negative and passive way, you must let go of these things and learn to submit. This is of the utmost importance. If you decide to act in a certain way when something befalls you, you must first evaluate what you are acting this way for. If it is for pride and status, then stop right there, and slow the steps you are taking toward action. You must pray: "God, I am not willing to do this. I want to rebel against it, but I lack the strength. Please grant me the strength, protect me, and stop my evildoing in its tracks." Then, without realizing it, you will have the strength. Sometimes people's ability to overcome sin, rebel against the flesh, and rebel against their corrupt disposition comes from their wish and will, and their aspiration to love the truth. At times, it requires God's work, and requires relying on God-people cannot leave God. Sometimes you understand the truth, you have a path to follow, and you think you can live independently, but when you are faced with new circumstances, you don't know how to practice—you must pray to God and rely on Him. People's lives are full of ups and downs. It can be said that people can never be without God. No matter how many truths they understand, they cannot leave Him. No matter how many moments of negativity they have, or how

many moments of passivity, they ultimately cannot leave God's leadership and guidance. The more times you obey God, the more your truth realities will increase. As your truth realities increase, this implies that your life entry becomes deeper and deeper. As your life entry becomes deeper, this means that your disposition is changing more and more. When your disposition has transformed a lot, it means you have gained stature. Your stature is representative of your life entry. When you have stature, you can overcome the control and bondage that your corrupt disposition has over you, your ability to overcome sin will grow stronger, and your heart will have strength. You will not just have an affective wish, hope, and aspiration; you will not linger at this level. Rather, you will ascend, and grow into an adult, becoming someone who has the truth and humanity. This is the path of pursuing the truth, and it is also the result of pursuing the truth. Can you see the direction? Can you see hope? (Yes.) That is a good thing.

Life entry is a process that never ends. You must experience a lifetime in order to gain from it and undergo change. Even if you walk the path of pursuing the truth, if you still crave fleshly pleasures and the benefits of status, you will stumble and fail all the same. Now your path is correct, and you have found your direction. You've already clearly discerned those things that are incorrect, passive, contrary, and negative. There is a boundary between you and these things. As far as positive things, you have also understood and gained guite a lot from them, and can already comprehend and accept quite a lot of them. What remains after gaining discernment over these wrong, evil, and negative things and actions, is to thoroughly banish these things from your heart, thoroughly abandon them and forsake them, and then practice according to the principles of the truth. This way, you will have life entry. Life entry is actually not hard; it just depends on whether you truly love the truth. If you truly love the truth, these negative things will not be able to defeat you. You may be passive and weak for a time, but will still be able to continue moving forward. If you do not love the truth, or you do not love the truth that strongly, just focusing on outward formalities, expending a little of yourself and giving a bit of yourself, being able to rise early and sleep late to perform your duty; if you just linger at the stage of rendering service, not wanting to attain an understanding of the truth or enter reality, merely content to expend yourself for God and commit no more major transgressions, and you stagnate and do not move forward, what will the consequences of all this be? You absolutely will not receive God's approval. If you want your pursuit of the truth to be successful, and truly want to gain life, it is no simple matter. You must let go of your own interests and abandon all improper pursuits, like pursuing reputation, interest, and status, pursuing blessings, or pursuing a crown or rewards. All of these must be let go of. If you truly love the truth and enjoy pondering God's words, then life entry will not be a difficult matter for you. So long as you understand the truth, you naturally will have a path, and will not have much difficulty.

Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (1)

You have believed in God for all these years, and though you understand some truths, inside each of your hearts there are your own interpretations, beliefs, and imaginings—and they all completely contravene and contradict the truth and God's will. What are these things? These things are people's notions. Even though man has no truth at all, their minds are capable of producing many notions and imaginings, all of which are incompatible with the truth. Everything that is at odds with the truth pertains to the notions and imaginings of man. So how do the notions of man come about? There are many different causes. Partly it is the conditioning of traditional culture, as well as the dissemination and inculcation of knowledge, the impact of social trends and family teachings, and so on. In China—a country that has been ruled by atheism for thousands of years—what understanding and definition of God do people have? Although God is invisible and intangible, He really exists, He can fly here and there through the air, coming and going without a trace, appearing and disappearing suddenly, able to walk through walls, unhindered by any material or space, and with tremendous abilities, totally omnipotent—these are the notions and imaginings people have about God. So, how do people's imaginings and notions come about? They are predominantly related to the education and conditioning of traditional culture. The teaching of atheism has been around in China for millennia and long ago planted its atheistic seeds in people's innermost hearts. During this time, Satan and all kinds of evil spirits have performed many signs and wonders among the people in order to deceive and control them. These things spread far and wide among the people, and they have a terrible impact. These evil spirits act recklessly to deceive, fool, and harm people, and so people have developed many notions and imaginings about God. In conclusion, people's notions and imaginings come entirely from the evil social conditioning and indoctrination of Satan. From ancient times up till today, generation after generation of people have received Satan's teaching and have received the dissemination and indoctrination of traditional culture and knowledge, and thus have produced all manner of notions and imaginings. Even though these things have not directly impacted people's work, studies, and normal lives, it is these notions and imaginings which have been a tremendous obstacle to people accepting and submitting to God's work. Even if people have accepted God's work, these things still present a great hindrance to their knowing and obeying God, causing them to have very little faith, to often feel negative and weak, and to find it very difficult to stand firm in trials, even after many years spent believing in God. These are the consequences of having notions and imaginings.

Most people believe that belief in God means doing good things and being a good person. For example, they believe that someone is only a believer in God if they give alms to the poor. If someone does lots of good things and is praised by others, they

thank God from their heart and say to people, "Don't thank me. You should thank the God in heaven, for it was He who taught me to do this." After being complimented by people, they feel so satisfied and soothed, and they believe that faith in God is good, that they are approved of by people and will certainly be approved of by God as well. Where does this feeling of being soothed come from? (Their notions and imaginings.) Is their feeling of being soothed real or false? (False.) But to them it is real, and they feel very grounded, practical, and real, because what they have pursued is this feeling of being soothed. How does this feeling of being soothed come about? This false impression has come about because of their notions, and it is their notions that have caused them to think that this is how belief in God should be, that they should be this kind of person, that they should act in this way, that God will certainly be pleased with them for having done these things, and that they will certainly attain salvation and enter the kingdom of heaven in the end. Where does this "certainly" come from? (From people's notions.) It's their notions and imaginings which give them this certainty and this false impression, and which make them feel so comfortable. And how does God actually measure and determine this matter? It is only a kind of good behavior, done in accordance with people's notions and people's human goodness. One day, this person does something which goes against principles and they get dealt with, and they then discover that God's criteria for measuring good people are not as they thought and that God's words do not say any such thing, and so they feel resistant and think, "Am I not a good person? I've been a good person all these years and no one has ever said I wasn't a good person. Only God says I'm not a good person!" Isn't there a problem here? How has this problem come about? It has come about because of their notions. What is the main culprit here? (Notions.) The main culprit is people's notions. People's notions often cause them to misunderstand God and often make all kinds of demands and judgments about God and have all kinds of criteria for measuring God; they cause people to often use certain incorrect thoughts and views to measure whether things are right or wrong, whether someone is good or bad, and to measure whether someone is loyal to God and has faith in God. What is the root cause of these mistakes? It is people's notions. People's notions may have no effect on what they eat or how they sleep, and they may not impact their normal lives, but they do exist in people's minds and in their thoughts, they cling to people like a shadow, following them around all the time. If you aren't able to resolve them in time, they will constantly control your thinking, your judgment, your behavior, your knowledge of God, and your relationship with God. Do you see this clearly now? Notions are a major problem. People having notions about God is like a wall standing between them and God, one that stops them from seeing the true face of God, that stops them from seeing the true disposition and true essence of God. Why is this? It's because people live among their notions, and among their imaginings, and they use their notions to determine whether God is right or wrong, and to measure, judge, and condemn all that God does. What kind of state are people often plunged into by doing

this? Can people truly submit to God when they live among their notions? Can they have true faith in God? (No, they cannot.) Even when people do submit to God a little, they do so according to their own notions and imaginings. When one relies on their notions and imaginings, it becomes tainted with personal things that are of Satan and the world, and it is at odds with the truth. The problem of people's notions about God is a serious one; it is a major issue between man and God that urgently needs to be resolved. Everyone who comes before God brings notions, they bring all manner of suspicions about God. Or, it can be said that they bring myriad misunderstandings about God in the face of all that God bestows upon them, in the face of His arrangements and orchestrations. And what will become of their relationship with God? People constantly misunderstand God, they are constantly suspicious of God, and they constantly use their own standards to measure whether God is right or wrong, to measure each of His words and work. What is this kind of behavior? (It's rebelliousness and defiance.) That's right, it's people rebelling against, defying, and condemning God, and it's people judging God, blaspheming against God, and competing with Him, and in severe cases people want to take God to court and engage in a "decisive struggle" against Him. What is the most severe level that people's notions can reach? It is denying the true God Himself, denying that His words are the truth, and condemning the work of God. When people's notions reach this level, they naturally deny God, condemn God, blaspheme against God and betray God. They not only deny God's existence, but they refuse to accept the truth and follow God—isn't this frightening? (Yes.) This is a frightening problem. Notions can be said to be entirely harmful to people, without a single benefit. That's why today we fellowship on and dissect what notions are and what notions people harbor—this is so very necessary. What notions will arise in you ordinarily? Which of your thoughts, understandings, judgments, and views pertain to your notions? Isn't this worth considering? People's behavior does not pertain to their notions, but the thoughts and views behind that behavior are directly related to their notions. People's notions do not fall outside the scope of God's work. One: The various notions people have regarding belief in God. That is, people have different imaginings and definitions of belief in God, what they should gain from their belief in God, and what path they should walk in their belief in God, and so they come to have all manner of notions. Two: People's notions about the incarnation of God. People have even more imaginings and definitions of the incarnation, and so naturally they come to have many notions—these are interrelated. Three: The notions people have about God's work. People have various different imaginings and definitions about the truth God expresses, the disposition God reveals, and the way God works, and so they come to have many notions. We can divide these three points up into even more detail, however these three points basically cover all of people's notions, so let's fellowship on them one by one.

Now let's talk about the first point, the various notions people have regarding belief in God. These kinds of notions are somewhat broad in scope. Regardless of whether

people are strangers to belief in God or whether they've believed in God before, they have lots of notions and imaginings when they first start to believe in God. When they first start reading the Bible, people feel a surge in their hearts, and think, "I'm going to be a good person; I'm going to get into heaven." Afterward, they come to have all kinds of imaginings and definitions or fixed ideas about belief in God, and they will certainly come to have different notions. For example, people imagine all kinds of things about the kind of person they should be after they start believing in God. Someone says, "After I start believing in God, I'm not going to smoke cigarettes, drink alcohol, or gamble anymore. I won't go to those wicked places. I'm going to speak politely to people and wear a smile on my face." What is this? Is this a notion, or is it the way people should behave? (It's the way people should behave.) This is an expression of normal humanity, and people should act this way. This is not a notion, nor is it an imagining—this way of thinking is perfectly rational and reasonable. Some elderly brother says, "I'm old and I've believed in God all these years. I should set an example to young people in the way I speak and do things. I should not be giggling or acting improperly for my age. I should look dignified and cultured and have the demeanor of a refined gentleman." So, when he speaks to young people, he's serious-faced and overflowing with literary words and phrases, and when young people see him they feel uncomfortable and don't want to go near him. Brothers and sisters dance and praise God at gatherings, and the old brother believes he needs to control the lust in his eyes and looks only at what is appropriate, so he restrains himself from watching but still mutters in his heart, "These young people live so freely; why do I live feeling so aggrieved? Still, it is necessary to feel a little aggrieved when one believes in God, for who has caused me to get so old!" He says he mustn't watch the dancers, but still he steals glances, clearly keeping up a pretense. How does this pretense come about? How is it he comes to be in this state of embarrassment? It's because he has an imagining about the behavior and expressions he should have in his belief in God and, dominated by this imagining, his speech and actions become furtive and feigned. For example, when they sing at gatherings, some people clap their hands as they sing, letting themselves go, but this old brother is as numb and dull-witted as a dead person, without any vitality or human likeness at all. He believes that because he is old, he needs to appear as an old man and not act like a child, naïve and making people laugh at him. In short, everything he expresses is just pretense and he just forces himself to pretend like a big shot. Are other people edified when they witness such feigned behavior? (No.) How do you feel when you see this? First, you feel that he's hypocritical and it makes you feel uncomfortable; second, you feel that he's false, there is also a feeling of nausea and disgust, and when talking to him, you feel suffocated and constrained, unable to speak freely. If you're not careful, you get a lecture off of him, saying, "See what you young people have become, you're so deeply corrupted! You eat well and wear good clothes, eating like we used to do at New Year and other festivals, and you're still picky and dissatisfied. When we were little,

all we had to eat was grain chaff and wild herbs." He flaunts his seniority and lectures others, and young people avoid him. He doesn't understand this and even criticizes the young people for not respecting their elders and behaving badly. Aren't these things he says laden with notions and human will, not in accord with the truth and unable to edify others? All this is small fry, however. What is key is this: Can he understand the truth by acting in this way? (No.) Is this helpful and beneficial to entering the truth reality? (No.) By practicing and conducting himself in this way, living like this day after day, can it allow him to live before God? Has he ever pondered, "Is my understanding of belief in God in line with the truth and with God's requirements? What is it God requires? What kind of person does God love? Is there any discrepancy between my understanding and what God requires?" He's certainly never thought about these questions before. If he had then, even if he hadn't figured out the answers, he wouldn't be behaving in such a foolish way. What then is the root cause of him acting in this way? (Notions.) And what is the root cause of his coming to have notions? It's that he has an erroneous understanding of how people who believe in God should behave and express themselves. And how has this erroneous understanding come about? What is its source? There is the conditioning of traditional culture and the teachings given by schoolteachers. For example, young people should respect the old and love children, while elderly people should act their age, and so on. He therefore develops various strange behaviors, sometimes acting strangely and sometimes wearing strange expressions, but in any case, he doesn't look entirely normal. Whether he acts strangely or wears strange expressions, as long as he doesn't understand the truth or God's requirements, and he doesn't seek the truth, then how he acts will certainly be estranged from the truth. In such a simple matter—just some external behavior—it's because people have notions rooted inside their hearts that they do these absurd things. When people don't understand the truth, don't understand God's words, and don't understand God's will, then they won't understand what the standards God requires of people are. When elderly people don't understand the standards God requires of people, they engage in strange behaviors and expressions, and absurd actions; when young people don't understand the standards required by God, and their belief in God is based on their imaginings and notions, then they too will engage in certain incorrect expressions and behaviors. What incorrect behaviors and expressions do they engage in? For example, some young people see in God's words that He requires people to live pure and open, fresh and lively, like children, and they think, "We'll always be infants before God and we'll never grow up, so we have to walk and talk like children. I now know how to be one of God's chosen people and a follower of God, and I now understand what it is to be like a child. I used to be deceitful, appearing so sophisticated, numb and dull-witted, but in the future, I have to act fresher and livelier." Afterward, they observe how young people act in society nowadays and, once they've concluded how to act, they begin practicing it among the brothers and sisters, speaking to everyone in a child's voice, putting pressure on their throats when they speak and

speaking in a sweet, childish tone. In their minds, they think that only this kind of voice is a child's voice, while at the same time they make certain strange gestures which make people feel incredibly awkward and uncomfortable. They haven't understood what God means by being pure and open, fresh and lively like a child, and all they do is just external behavior—pretense, mimicry, and affectation. The understanding of people like this is deviant and mistaken. What is the biggest issue here? Not only are they incapable of purely understanding the meaning of God's words, but on the contrary, they mix God's words up with the behavior, actions, and trends of the unbelievers. Isn't this a mistake? They don't come seek before God, they don't read God's words, and they don't seek the truth; instead, they analyze and study things using their own brains, or else they look for a theoretical basis among the unbelievers, in traditional culture, or in scientific knowledge. Isn't this a mistake? (Yes, it is.) This is the biggest mistake. Where is there any truth in the knowledge of the unbelievers? If you're looking for a basis for how to conduct yourself, you can only seek the truth in God's words. In any case, regardless of what level of understanding people can reach, every one of God's words and every one of His requirements of man are practical and detailed and are absolutely not as simple as they appear in man's notions and imaginings. God's requirements of man are not a decoration for their external appearance, they are not simple behaviors, much less are they just a way of doing things, but rather they are the standards God requires of people; they are the principles and standards by which man should conduct themselves and act, and these principles are what people ought to master and possess. If I don't fellowship clearly on these detailed problems, then people will only understand some doctrine and will find it difficult to enter into the truth reality.

What we just fellowshiped on was the notions and imaginings people have concerning belief in God in terms of their external behavior. What others do you know in terms of external behavior? Speaking of notions, are notions right or wrong? (Wrong.) Are they positive or are they negative? (Negative.) They definitely run contrary to God's requirements and the truth; they do not accord with the truth. Regardless of whether people imagine them out of thin air or they have some basis, in any case, none of them have anything to do with the truth. So, what is the purpose of fellowshiping on and dissecting these notions? It's to first make people aware of what notions are and, at the same time as knowing that these are notions, to also allow people to understand what the truth is, before then entering the truth. The purpose of this is to allow people to understand the essence of the truth, which is to genuinely come before God. No matter how reasonable your notions are or how much of a basis they have, they are still notions; they are not the truth, and neither can they replace the truth. If you regard notions as the truth, then the truth will have nothing to do with you, you'll have nothing to do with belief in God, and your faith will be worthless. No matter how much you work or run about for God, or how great a price you pay for God, what will the final result be if you do all this based on your notions and imaginings? Nothing you do will have anything to do with the

truth or with God; God will condemn it and not commend it—these are the beneficial and harmful outcomes. You should now understand just how important resolving one's notions and imaginings is.

What is the first step in resolving your notions? It is to discern and recognize what a notion is. When God's house first began to shoot movies, something repugnant happened in the Film Production Team, which is related to people's notions. I take this matter to dissect it now not to condemn anyone, but to allow you to grow in discernment, so that you remember this matter, and so that you deepen your understanding of notions through this matter and know just how harmful notions are to people. If I don't talk about this matter then you may think it's not a big deal. However, after I've dissected it, you'll surely be nodding your heads and agreeing that this is a big deal. When it comes to making movies, there is the question of what color and style of clothing to choose. Some people were particularly conservative, specifically using dull gray and khaki. I was puzzled by this and wondered what it was all about. Why were they choosing these colors of clothing? The all dull gray and khaki colors made the entire scene particularly dark, and when I saw it I felt very uncomfortable. Why didn't they choose something more colorful? I'd already said that the clothing could be colorful and that the style had to be appropriate and elegant. So why were people placing God's words and the requirements of God's house to the backs of their minds and not paying any attention to them, instead choosing dull gray and khaki fabrics to make the clothes? Why were they behaving in this way? Isn't this worth reflecting on? What was the root cause of this? People didn't understand the truth, they weren't listening to what was said, and they weren't being obedient—the root cause was that people have a nature within them that betrays God. What is this nature? What is this disposition? Most crucially, people don't love the truth and can refuse to accept the truth, and their hearts are hardened. People say they're willing to submit to God's arrangements and willing to seek the truth, but when they do things, they just do them depending on their own preferences to attain their own aims. If it were a matter of your own personal life, then doing everything as you wish wouldn't be a big deal, as that relates only to your own life entry. However, you're now performing your duty in the church, and the consequences of acting in that way concern God's work and the glory of God, and it concerns the reputation of the church; if people act recklessly according to their own will, they will be liable to dishonor God. God's house doesn't interfere with how individuals dress—the principle is to look decent and proper, so that others are edified when they see you. However, is it appropriate for someone to propose wearing all dull gray and khaki when shooting a movie? What was the essence of this problem? This was people doing things in reliance on their notions and regarding dull gray and khaki as a sign and a symbol of someone who believes in and follows God. It may be said that they defined these colors as colors that accorded with the truth, with God's will, and with God's requirements. This was a mistake. There's nothing wrong with these colors in themselves, but if people do things based on their notions and make these colors into a kind of symbol, then that's a problem. This consequence was brought about by people's notions, and these ideas and practices came about because these notions were in people's hearts. People treat these notions and imaginings like they were the truth, regarding dull gray and khaki as a symbol for wearing clothes for believers in God, while putting the truth, God's words, and God's requirements to one side and excluding them, replacing them with people's notions and standards—this was the root cause of the problem. Actually, choosing colors and styles of clothing are external things which have nothing to do with the truth, but these absurd things happened because of people's notions, and they created a certain negative impact, and so the truth was needed to resolve the matter.

In people's belief in God, no matter what issue they encounter or what problem they come across, their notions constantly arise and they continue to use them. They always live among their notions and are constrained, dominated, and controlled by their notions. This causes people's thoughts, behavior, ways of living, principles of conduct, life direction and goals, as well as how they treat God's words and work to all be colored by their notions, and they are not freed and liberated with the truth at all. By believing in God in this way and always clinging to notions, after 10 years or 20 years, all the way up to today, the notions people had in the beginning remain untouched. No one has dissected them, people themselves have never examined them, much less have they ever accepted being pruned and dealt with. People have never handled them in earnest, and so regardless of how long they have believed in God, do they reap results or not? They definitely reap no results. The relationship between man and God is gradually improved through the process of constantly dissecting and understanding notions, and then resolving them—isn't there a practical side to this? (Yes.) However, if your notions remain constantly at the stage they were when you first started believing in God, then your relationship with God can be said to not have improved at all. When it comes to believing in God, what other notions you rely on to live have you not resolved? Which notions do you always believe to be right, to be things which accord with the truth, and which you believe are not a problem? Which notions can affect your behavior, your pursuit, and your views on belief in God, causing your relationship with God to always be lukewarm and neither close nor distant? You mistakenly believe that you love God very much, that your faith in and loyalty to God have grown, that your determination to suffer has grown, when in fact, to God, you haven't the slightest truth reality at all. You should all dissect this matter, and each of you will certainly have many notions which you rely on to live that are still present and which you haven't resolved. This is a very serious problem.

I've given three examples of the notions people have concerning belief in God, so are you now more aware of which notions you have concerning belief in God? (Yes.) So then tell Me, what other notions and imaginings can obstruct people from practicing the truth and influence the performance of their duty and their normal relationship with God,

that is, notions that can obstruct people from coming before God and that have a direct impact on them knowing God? (Quite a strong notion I have is that I believe if I can perform my duty normally every day, then by believing in God in this way, I can attain salvation.) Believing that you can attain salvation by performing your duty is a notion and an imagining. So, is it important to perform your duty up to standard? Can people who don't perform their duty up to standard attain salvation? If someone performs their duty recklessly, then this pertains to disrupting and disturbing God's work. Not only can someone who does this not attain salvation, but they will also be punished. You aren't able to think of these things, you don't understand them, and you can't see them clearly, and yet you still say such things as "As long as I perform my duty, then I can attain salvation and enter the kingdom of heaven." Is this in line with God's words? This idea is just wishful thinking; how could you achieve that so easily? Can not accepting the truth be considered as having faith in God? Can someone attain salvation without casting off their corrupt disposition? You have so many things pertaining to notions and imaginings inside you. All manner of imaginings, understandings, and definitions that don't accord with the truth all pertain to notions. What other notions do you have? (I think the more important the duty I perform and the more achievements which bear witness to God I make, then the more merit I will earn, the more God will commend me, and the greater my blessings will be in the future.) This is also a notion. In short, notions are all imagined and inferred by people out of thin air. Even though they may have some basis, they are not derived from any basis in God's words or the truth, but rather are ideas based on people's wishful thinking and produced by the desire to be blessed. When people do things dominated by such a thought, they do all kinds of things, and they pay a great price before finally discovering that they've made a mistake and gone against the principles, that things aren't as they imagined they were, and so they become negative. One day, when they look back and realize that they've been following a path relying on their notions and imaginings, so much time has already been wasted, and they want to go back but it's not possible. What other notions do you have that you haven't resolved yet? (I think that, since I believe in God and expend myself for God, then God should bless me and give me advantages. When I have an issue and I call on God, I feel like God should open a way for me, and because I believe in God, everything should be smooth sailing. That's why when I'm performing my duty and I encounter a difficult situation, I misunderstand and resent God, and feel like God shouldn't let those things happen to me.) Most people have this notion; it is a kind of understanding people have concerning belief in God. People think that one believes in God to gain advantages, and if they don't gain advantages then this path must be wrong. So, has this notion now been resolved? Have you started to rectify it? When this notion controls your behavior or affects your forward direction, have you sought the truth to resolve it? People often delimit belief in God in their hearts, believing that since they believe in God then everything should be peaceful, or else they think, "I expend myself and perform my duty for God, so God should bless my family, bless my whole family with peace, make it so that I don't get sick, and so that all my family may be happy. And although I perform my duty, this is God's work, so God should shoulder all the responsibility for it and arrange everything well and make it so that I don't encounter any difficulty, danger, or temptation when I'm performing my duty. If anything like this happens, then it's perhaps not God's doing." These are all people's notions; people are liable to have such notions when they don't understand God's work. Do these notions often appear while you're performing your duty? (Yes.) If you always believe that your notions and imaginings are simply normal and reasonable and that this is how things should be, and you don't seek the truth to resolve them, then you won't be able to gain the truth and will have no life entry. To you, the truth will have no value or meaning, and your faith in God will also be meaningless. In their belief in God, if people often eat and drink God's words, attend gatherings, listen to sermons, and live an especially normal spiritual life, yet they act, conduct themselves, and perform their duties in reliance on their notions, basing everything on their notions, and using their notions to measure the right or wrong of all manner of things, then aren't people like this living within their notions? No matter how many sermons they listen to or how much they eat and drink God's words, can people who live within their notions ever change at all? Can their relationship with God ever improve? (No.) So, does God commend this kind of faith? (No.) He certainly doesn't. That's why it's so important to dissect the notions within people.

Most people have no notions when they've eaten and drank their fill and everything is well, or when observing traditional religious ceremonies, but when God performs His work and expresses the truth, any number of notions arise. People have no notions when they have yet to perform their duty and only normally attend gatherings, but when God requires them to perform their duty or they encounter difficulties in their duty, then many notions arise. People have no notions when they're physically comfortable and enjoying life, but when they get sick or encounter adversity, notions naturally arise. For example, before they believe in God, someone's work and family life are all going smoothly, but after they start believing in God some things happen which they don't like. Sometimes they're judged, discriminated against, bullied, and even arrested, tortured, and left with lasting ailments, which makes them feel uneasy and they think, "Why haven't things gone well during my years of believing in God? I believe in the true God, so why doesn't God protect me? How can God see me getting beaten by wicked people and trampled upon by devils and not care?" Don't people form these notions? What's the reason behind them forming these notions? People believe, "Since I now believe in God, then I belong to Him, and God should take care of me, take care of my food and accommodation, take care of my future and my fate, as well as my personal safety, including my family's safety, and guarantee that everything will go well for me, that everything will go peacefully and without incident." And if the facts aren't as people require and imagine, they think, "Believing in God isn't as good or as easy as I imagined

it was going to be. Turns out that I still have to suffer all this persecution and tribulation and go through many trials in my belief in God—why doesn't God protect me?" Is this thinking right or wrong? Does it accord with the truth? (No.) So then, doesn't this thinking show that they're making unreasonable demands of God? Why don't people who have such thinking pray to God or seek the truth? God's good will is naturally behind Him causing people to encounter such things; why don't people understand God's will? Why can't they cooperate with God's work? God intentionally causes people to encounter such things so that they may seek the truth and gain the truth, and so that they will live in reliance on the truth. However, people don't seek the truth, instead always taking God's measure using their own notions and imaginings—this is their problem. This is how you must understand these unpleasant things: No one goes their whole life without suffering. For some people, it has to do with family, for some, with work, for some, with marriage, and for some, with physical illness. Everyone must suffer. Some say, "Why must people suffer? How great it would be to live our whole lives peacefully and happily. Can't we not suffer?" No-everyone must suffer. Suffering causes every person to experience the myriad sensations of physical life, whether these sensations be positive, negative, active or passive; suffering gives you different feelings and appreciations, which, for you, are all your experiences in life. That is one aspect, and it is in order to make people more experienced. If you can seek the truth and understand God's will from this, then you will draw ever closer to the standard God requires of you. Another aspect is that it is the responsibility that God gives to man. What responsibility? This is the suffering you should undergo. If you can take on this suffering and bear it, then this is testimony, and not something shameful. When they get sick, some people are afraid that other people will come to know about it; they think that getting sick is something shameful, when in fact it is nothing to be ashamed about. As a normal person, if, amid illness, you are able to submit to God's arrangements, endure all kinds of suffering, and are still able to perform your duty normally, are able to complete the commissions that God gives you, then is this a good thing or a bad thing? This is a good thing, this is testimony to your obedience to God, this is testimony to you faithfully performing your duty, and it is testimony which shames and triumphs over Satan. And so, any suffering should be accepted and submitted to by every created being and every one of God's chosen people. This is how you must understand it, and you must learn this lesson and achieve true obedience to God. This is in line with the will of God, and it is God's intention. This is what God arranges for every created being. God's putting you in these situations and conditions is equivalent to giving you a responsibility, obligation, and commission, and so you should accept them. Is this not the truth? (It is.) As long as it comes from God, as long as God makes such a demand of you and has this intention for you, then it is the truth. Why is it said to be the truth? This is because if you accept these words as the truth, then you'll be able to solve your corrupt disposition, your notions and your rebelliousness, so that when you encounter difficulties again you will

not go against the will of God or rebel against God, that is, you will be able to practice the truth and submit to God. In this way, you'll be able to bear testimony which brings shame upon Satan, and you'll be able to gain the truth and attain salvation. If you go by your own notions and ideas, thinking, "I now believe in God so God should bless me. I should be someone who is blessed," then how is it that you understand this blessing? The blessing you understand is a lifetime of splendor and prosperity, to have everything you want to eat and drink, to have no illnesses, to be born with everything, to have everything ready for the taking, and to enjoy a rich material life without having to work for it. Moreover, it is to live a peaceful life where everything goes smoothly, living in exceptional comfort without any pain—this is what you think blessing is. But, looking at it now, is that a blessing? That's not a blessing, that's a calamity. Walking the path of coveting fleshly comforts will cause you to drift further and further away from God, as well as causing you to sink deeper and deeper into this wicked world, unable to pull yourself free. When the Creator calls upon you, there are many things you're not willing to give up, and you can't let go of these fleshly comforts. Even if God gives you a commission and asks you to perform a duty, you treat yourself too preciously: Today you don't feel well, tomorrow you're not in a good mood, you miss your parents, you miss your partner, thinking only of fleshly things every day, not performing any duty well but wanting to have more enjoyment than others. You live like a parasite—can you put the truth into practice? Can you bear testimony? No, you can't. People have so many imaginings concerning belief in God. They imagine that after they come to believe in God, they'll have wealth and peace all their lives, that their relatives will all benefit along with them, eyes all shining with envy, that they will never be poor, and that they'll never get sick or encounter any kind of disaster. Such imaginings cause people to have many unreasonable requirements of God. When you come to have unreasonable requirements of God, is your relationship with God normal or abnormal? It's certainly abnormal. So, do these notions and imaginings cause you to stand on the side of God or in opposition to God? They can only cause you to stand in opposition to God, to contest with and resist God, and even betray and abandon God, and these behaviors become increasingly serious. That is to say, once people have these notions, they are no longer able to maintain a normal relationship with God. When people come to have notions about God, their hearts then produce feelings of rebelliousness and negativity. At times like these, they should seek the truth to resolve these notions. When they understand the truth, when they understand the commission God gives them and the many requirements God has for their belief in Him, once they have understood these things, and can behave and act in accordance with God's requirements, then in this way, their notions and imaginings will be resolved. Once they come to understand the truth, they will naturally give up their notions, and at that point their relationship with God will become more normal. Resolving notions is equivalent to resolving misunderstandings about God. To say it another way, only when they let go of and resolve their notions will they understand what the truth is and what God's requirements are.

What other notions are there within your hearts that can influence the performance of your duties? What notions often influence and govern you in your lives? When certain things happen to you that are not to your liking, your notions naturally appear, and then you complain to God, argue and compete with God, and they bring about a rapid transformation in your relationship with God: You go from how you were at the beginning, feeling that you love God so much and that you are very faithful to Him, and wanting to devote your whole life to Him, to suddenly having a change of heart, to not wanting to perform your duty or be faithful to God anymore, and you regret your belief in God, you regret having chosen this path, and even complain about being chosen by God. What other notions are able to suddenly cause a change in your relationship with God? (When God arranges a situation to test me and exposes me, and I feel that I won't have a good outcome, I form notions about God. I feel that I believe in God and follow God, and that I've always done my duty, so as long as I do not forsake God, then He shouldn't abandon me.) That is one kind of notion. Do you often have such notions? What is your understanding of being abandoned by God? Do you think that if God leaves you, then that means God does not want you and will not save you? This is another kind of notion. So how does such a notion come about? Does it come from your imagination, or does it have a basis? How do you know that God won't give you a good outcome? Did God tell you personally? Such thoughts are entirely delineated by you. Now you know that this is a notion; the key question is how to solve it. People actually have many notions about faith in God. If you can realize that you have a notion, then you should know that it's wrong. So, how should these notions be resolved? First, you need to see clearly whether these notions come from knowledge or satanic philosophies, where the fault lies, where the harm lies and, once you've seen this clearly, you'll naturally be able to let the notion go. However, this is not the same as you thoroughly resolving it; you must still seek the truth, see what God's requirements are and then dissect the notion according to God's words. When you can clearly discern that the notion is wrong, that it is something absurd, and that it is totally out of line with the truth, that means that you have basically resolved the notion. If you don't seek the truth, if you don't compare the notion with God's words, you won't be able to clearly discern how the notion is wrong, and so you won't be able to thoroughly give the notion up; even if you know it is a notion, you still won't necessarily be able to let it go completely. In such circumstances, when your notions conflict with God's requirements, and even though you may realize that your notions are wrong, yet your heart still clings to your notions, and you know for sure that your notions are at odds with the truth, yet in your heart you still believe that your notions are tenable, you will then not be someone who understands the truth, and people like you have no life entry and are too lacking in stature. For instance, people are especially sensitive toward their own end and destination, and toward adjustments of their duty and being replaced in their duty. Some people frequently jump to an erroneous conclusion about such things, thinking that as soon as they are replaced in their duty and they have no status anymore,

or God says He does not like or want them anymore, then it is over for them. This is the conclusion they come to. They believe, "There's no point in believing in God, God doesn't want me, and my outcome is already set, so what's the point in living anymore?" Others, hearing such thoughts, think them reasonable and dignified—but what kind of thinking is this, actually? It is rebelliousness against God, it is abandoning themselves to despair. Why do they abandon themselves to despair? It is because they don't understand God's will, they can't clearly see how God saves people, and they don't have true faith in God. Does God know when people abandon themselves to despair? (Yes.) God knows, and so how does He treat such people? People form a kind of notion and say, "God has paid such a painstaking price for man, He has done much work in every person, and exerted much effort; it is not easy for God to choose and save a person. God will be so hurt if a person abandons themselves to despair, and will hope each day that they can pick themselves up." This is the meaning on a superficial level, but in fact, it is also a notion of man. God takes a certain attitude toward such people: If you abandon yourself to despair and do not try to move forward, He will allow you to choose for yourself; He will not force you to do anything against your will. If you say, "I still wish to perform the duty of a created being, to do all I can to practice as God asks, and to satisfy the will of God. I will use all my gifts and talents, and if I'm not capable of anything, then I'll learn to submit and be obedient; I will not abandon my duty," God says, "If you are willing to live in this way, then continue following, but you must do as God asks; the standards required by God and His principles do not change." What do these words mean? They mean that only people can abandon themselves; God would never abandon someone. For anyone who is able to ultimately attain salvation and behold God, who establishes a normal relationship with God, and who can come before God, this is not something that can be achieved after failing or being pruned and dealt with a single time, or after being judged and chastised a single time. Before Peter was made perfect, he was refined hundreds of times. Of those who remain after rendering service to the very end, there will not be one who has only experienced trials and refinement eight or ten times before making it to the end. Regardless of how many times someone is tested and refined, is this not the love of God? (Yes, it is.) When you can behold the love of God, you can then understand God's attitude toward man.

When some people read God's words and see God condemning people in His words, they form notions and feel conflicted. For example, God's words say that you don't accept the truth, so God doesn't like you or accept you, that you are an evildoer, an antichrist, that He gets upset just looking at you and that He doesn't want you. People read these words and think, "These words are aimed at me. God has determined that He doesn't want me, and since God has abandoned me, I won't believe in God anymore either." There are those who, when reading God's words, often develop notions and misunderstandings because God reveals people's corrupt states and says some things condemning people. They become negative and weak, thinking that God's words were

directed at them, that God is giving up on them and won't save them. They become negative to the point of tears and don't want to follow God anymore. This is actually a misunderstanding of God. When you do not understand the meaning of God's words, you should not try to delineate God. You don't know what kind of person God abandons, or under what circumstances He gives up on people, or under what circumstances He puts people aside; there are principles and contexts to all of this. If you don't have full insight into these detailed matters, you'll be very prone to hypersensitivity and you'll delimit yourself based on one word from God. Isn't that problematic? When God judges people, what is the chief aspect of them that He condemns? What God judges and reveals are people's corrupt dispositions and corrupt essences. He condemns their satanic dispositions and satanic natures. He condemns the various manifestations and behaviors of their rebellion and opposition to God, He condemns them for being unable to obey God, for always opposing God, and for always having their own motivations and aims—but such condemnation does not mean that God has abandoned people with satanic dispositions. If this is not clear to you, then you lack comprehension ability, which makes you a bit like people who are mentally ill, always suspicious of everything and misinterpreting God. Such people are devoid of true faith, so how could they follow God to the very end? Hearing a single statement of condemnation from God, you think that, having been condemned by God, people have been abandoned by God, and will no longer be saved, and because of this you become negative, and abandon yourself to despair. This is misinterpreting God. In fact, God has not abandoned people. They have misinterpreted God and abandoned themselves. Nothing is more critical than when people abandon themselves, as fulfilled in the words of the Old Testament: "Fools die for want of wisdom" (Proverbs 10:21). No behavior is more stupid than when people abandon themselves to despair. Sometimes you read God's words that seem to delineate people; in fact, they are not delineating anyone, but are the expression of God's will and opinion. These are words of truth and principle, they are not delineating anyone. The words uttered by God during times of anger or rage also represent God's disposition, these words are the truth, and, moreover, belong to principle. People must understand this. God's purpose in saying this is to allow people to understand the truth, and to understand the principles; it is absolutely not to delimit anyone. This has nothing to do with people's ultimate destination and reward, much less are they people's ultimate punishment. These are merely words spoken to judge and deal with people, they are the result of anger at people not living up to His expectations, and they are spoken in order to wake people up, to prompt them, and they are words from God's heart. And yet, some people fall down and forsake God because of a single statement of judgment from God. People like this don't know what's good for them, they are impervious to reason, they do not accept the truth at all. Some people feel weak for a time and then come before God again, thinking, "This isn't right, I must continue to follow God and do as God requires. If I don't follow God or perform my duty well, then my life will be worthless. For the sake of

living out a meaningful life, I must follow God." So, how do they follow God? They must experience God's work. Only saying one believes in God and not experiencing God's work is not following God. Previously not faithfully performing one's duty and being unwilling to accept a little pruning and being dealt with—is this the attitude one should have when accepting God's work? Not accepting being pruned and dealt with and constantly complaining when one suffers a little—what kind of disposition is this? One should reflect on oneself and see what God requires, and one must do as God requires. If God says you're not good enough, then you're not good enough, and you shouldn't use your notions and imaginings to delimit things or oppose God; you should submit and acknowledge that you are not good enough. Don't you then have a path of practice? Can someone still leave God when they're able to practice the truth and obey God? No, they can't. There are times when you believe God has given up on you—but in fact, God has not given up on you, He just puts you to one side so that you can reflect on yourself. God may find you detestable, and does not wish to heed you, but He has not truly forsaken you. There are those who make an effort to perform their duty in the house of God, but because of their essence and the various things that are manifested in them, God sees that they do not love the truth and do not accept the truth at all, and so God actually forsakes them; they were not truly chosen, but merely gave service for a time. There are some, meanwhile, whom God does His utmost to discipline, chasten, and judge, and even condemn and curse, employing various ways of treating them that are at odds with the notions of man. Some people do not understand God's will, and think that God is picking on them and being hurtful. They think that there is no dignity to living before God, they do not wish to hurt God any longer and leave the church. They even think there is sense to doing this, and in this way they turn their backs on God-but in fact, God had not forsaken them. Such people have no inkling of the will of God. They are somewhat oversensitive, going so far as to give up on God's salvation. Do they really have conscience? There are times when God shuns people, and times when He places them to one side for a time so that they may reflect upon themselves, but God has not forsaken them; He is giving them the opportunity to repent. God only truly forsakes the wicked who commit many evil acts, nonbelievers, and antichrists. Some people say, "I feel devoid of the work of the Holy Spirit and long have I been without the enlightenment of the Holy Spirit. Has God forsaken me?" This is a misconception. There is also a problem of disposition here: People are overemotional, they always follow their own reasoning, are always willful, and are devoid of rationality—isn't this a problem of disposition? You say that God has forsaken you, that He will not save you, so has He set your end? God has merely said a few angry words to you. How could you say that He's given up on you, that He doesn't want you anymore? There are occasions when you cannot feel the work of the Holy Spirit, but God has not deprived you of the right to read His words, nor has He determined your end, or cut off your path to salvation—so what are you so upset about? You are in a bad state, there is a problem with your motives, there are issues

with your thought and viewpoint, your state of mind is twisted—and yet you do not try to fix these things by seeking the truth, instead constantly misinterpreting and blaming God, and pushing the responsibility onto God, and even saying, "God doesn't want me, so I don't believe in Him anymore." Are you not being irrational? Are you not being unreasonable? This kind of person is too overemotional, without any sense at all, impervious to all reason. They are the least likely to accept the truth and will find it very difficult to attain salvation.

Remember these words: Peter was made perfect by being refined hundreds of times. In your notions and imaginings, being refined hundreds of times is to live a spectacular life of untold hardships to follow God, and in the end to be crucified upside down. This isn't the case; this is just man's notion. Why do I say this is man's notion? It's because people don't understand what God's trials are and that every trial is arranged and done by the hand of God; people don't understand this "hundreds of times," or why God refined Peter hundreds of times, or how this "hundreds of times" was reached, or what the root cause was—people don't know these things, instead always relying on their notions and imaginings to understand things, and as a result they misunderstand God. People are unable to understand certain words of God which they have not experienced. In real life, if what God does with every person is to bless them, guide them, and speak calmly to them, then trials would forever be just empty words for people, and nothing more than a word, a definition, a concept. However, God often performs this work on you: now causing you to become sick, now causing you to encounter something unpleasant and become discouraged and weak, now causing you to encounter a difficult situation that you find hard to cope with and you don't know the right thing to do—what are these things to you? When it comes to all these unpleasant things, all these sicknesses or difficulties or hardships, and even the temptations of Satan, if you can always regard them as trials given to you by God, each one being one trial among hundreds, and you can accept them and seek the truth within them, then your state will undergo a transformation and your relationship with God will improve. However, if when you encounter trials you reject them, constantly try to hide from them, resist them, and oppose them, then this "hundreds of trials" will forever be just empty words to you which will never be fulfilled. For example, someone harbors a bad attitude toward you and, not knowing the reason for this, you feel unhappy. If you live within hotheadedness and within your flesh, then you have an excuse to be unpleasant to them as well—a tooth for a tooth, an eye for an eye. But if you live before God and you wish to accept being perfected and saved by God, then you should regard all this you encounter as a trial from God and accept it; in truth, this is one of the different ways in which God tests you. By fellowshiping in this way, do you now feel much more liberated and much more relieved in your hearts? If you can practice in accordance with these words, compare your behavior and views with these words, then this will assist you greatly when it comes to submitting to God's orchestrations and arrangements in your daily lives.

What are the main aspects involved in today's discussion of people's notions concerning belief in God? One is the aspect of people's external behavior, acting as falsely as the Pharisees, acting so refined and genteel; another aspect is that of food, clothing, housing, and travel; another is the aspect of people's understanding of belief in God, thinking that by believing in God, they must be blessed and given advantages. What was Job's experience of this aspect? When trials befell Job, he was able to ascertain that they came from God, that he hadn't done anything wrong and that this was not a punishment from God, but rather this was God testing him and it was Satan tempting him—this was how he understood it. And how did Job's friends understand it? They believed that this calamity must have befallen Job because he'd done something wrong and offended God. That they could think this way shows that they harbored notions about belief in God. Why was Job's understanding different from the others? It was because Job had clearly seen what was happening, and so he harbored no notions about it. While God performed His work on Job, Job gained in experience and came to know God's work, and these notions and ideas of man were no longer to be found in Job. And so, when the hand of God fell upon Job, did he misunderstand? (No.) He didn't misunderstand and so he didn't complain; he didn't misunderstand and so he didn't rebel; he didn't misunderstand, and so he was able to truly submit. Isn't that right? (Yes.) Why is it right? If people say "Amen" to God's words in their hearts, take God's words as the reality of positive things, as that which is right, as the standard, as the supreme, and as the principles they should put into practice, then they will submit and not misunderstand. There is always an expression when people form misunderstandings about the words God utters or the deeds God does—what expression is that? (They're unwilling to accept them.) And what lies behind this unwillingness to accept God's words and deeds? It is that they have their own ideas, and these ideas contradict and clash with God's words, and then people form misunderstandings and notions about God, believing that the things God says aren't necessarily correct. Sometimes, even if people appear to accept them, it's still just a pretense and is not true acceptance. One must, by seeking the truth, think completely in accordance with God's words and requirements, and agree with God's words in one's heart, and only then can one be compatible with God. If you don't accept these things in your heart, and you misunderstand and even oppose and resist them, then this shows that there is something inside you. If you can dissect this thing inside you and seek the truth, then your notions can be resolved; if you have a deviant and absurd understanding, if you have no spiritual understanding, or you have no comprehension ability, you simply aren't capable of comparing your notions to God's words, are unable to know and dissect them, and you're not aware when notions arise in you, then your notions will be unresolvable. Some people know perfectly well that they harbor notions about God in their hearts, yet they still say they have none, afraid that if they speak up then they'll lose face and be looked down on. If someone asks them, "If you haven't misunderstood God, how come you can't obey Him?" then they reply, "I don't know how to practice." What kind of manifestation is this? If you have no spiritual understanding, if you're not capable of discernment, and don't know how to reflect on yourself when you have a problem, then you won't be able to resolve your notions or your misunderstandings about God. When things happen which aren't related to your notions, you feel very calm, and it can't be seen that you have any problem. The moment something happens that touches upon your notions, however, feelings of conflict to God arise in you. How is this conflict manifested? Sometimes you may feel resentful, and as time goes by and this feeling is not resolved, then your misunderstandings about God become even more entrenched and your corrupt disposition swells, and you will begin to vent your notions and judge God. The moment you judge God, then it is no longer a problem of thinking or behavior, but rather is an expression of a satanic disposition. If someone shows a little conflict or disobedience in their behavior out of sheer ignorance, then God does not condemn this; if someone directly conflicts with God from their disposition and conflicts with Him on purpose, then this will cause trouble for them, and they are defying God. When someone defies God on purpose, then this is an offense against God's disposition. Therefore, when people have notions, they should resolve them; only when they've resolved their notions can they resolve the misunderstandings between themselves and God; and only when the misunderstandings between themselves and God are resolved can they truly obey God. Some people say, "I have no notions and the misunderstandings between myself and God have been resolved. I don't think of anything anymore." Is this enough? The purpose of resolving notions is not only to resolve notions, but rather it is to practice in accordance with God's requirements and the truth, to achieve obedience to God and satisfy God. Some people say, "So long as I have no misunderstandings about God, then that's enough, everything will be fine, and I'll be safe." This is not truly putting the truth into practice, nor is it true obedience—the problem has still not been resolved. If the problem really was resolved, then not only would people have no misunderstandings about God, but they would also know what God requires and what His will is in the things that happen to them. They would not only be able to dissect their own notions but would also be able to help those with notions to learn how to seek the truth, to be able to practice the truth and to meet God's requirements. Wouldn't they then be in accord with God's will? The ultimate goal in resolving notions is to understand God's will and to enter the truth reality—this is key. You say you have not formed any misunderstandings about God, so do you understand the truth? If you do not understand the truth, then even if you have no notions or misunderstandings about God, you're still not someone who submits to God. Having no misunderstandings does not mean that you understand God, much less does it mean that you are capable of submitting to Him. People have no notions or misunderstandings about God when all is well, but this doesn't mean that they have no notions or misunderstandings about God at all. When something happens to them which touches upon their personal interests, their notions then naturally arise and they will form

misunderstandings about God and even voice complaints. Can people submit to God when they regard their personal interests as so very important? Why is it that when something happens that affects someone's personal interests, their notions and misunderstandings arise in its wake and they rebel against and defy God? This is how it is with people who have a satanic nature and satanic disposition. When something happens that affects their personal interests, they aren't able to submit to God anymore, and neither can they submit to God when something happens that is at odds with their own notions and imaginings. People's notions and misunderstandings about God arise with their situation. If they're not able to seek and accept the truth, then their notions will never be resolved and their relationship with God will never return to normal. Those who harbor notions but do not seek the truth to resolve them will not be saved by God no matter how many years they have believed in Him.

God's salvation of man is not just empty words. He expresses all these truths in order to address the various things of corrupt mankind that are at odds with the truth—their notions, imaginings, knowledge, philosophies, traditional culture, etc. By dissecting these things, He allows man to understand what constitutes positive things, what constitutes negative things, which things come from God, which things come from Satan, what the truth is, and what the philosophies and logic of Satan are. When people are able to see these things for what they really are, they will naturally choose to pursue the correct path of life, and they are able to practice the truth, to do as God asks, and discern negative things. This is what God asks of man, and so, too, is it the standard by which He perfects and saves people. Some people say, "God dissects man's notions, but I have no notions. People who have notions are usually wily old foxes, or else theologians and Pharisees. I'm not like that." What is the problem in being able to say such a thing? They do not know themselves. No matter how the truth is fellowshiped, they don't apply it to themselves, thinking that they are not like that. This is ignorance, and they have no spiritual understanding. Could you think in this way? Today, most people do not think like that. When one has eaten and drunk many of God's words and can understand some truths, one is then able to see clearly that everyone possesses the things of notions and imaginings and that everyone possesses corrupt dispositions. There is nothing shameful in dissecting these things; after dissecting them, furthermore, they believe that it will help others develop discernment, and they themselves will grow, and be able to understand the truth more quickly. For this reason they are all able to openly dissect themselves. What is the aim of dissecting notions? It is to put aside these notions, to address misunderstandings between man and God, and then enable people to focus on what God asks of man, to know how to enter onto the path of salvation, and to know what to do to practice the truth. By often practicing in this way, the intended effect is achieved in the end: One aspect is that people will come to understand the will of God and become able to submit to God, while another aspect is that they will have the immunity to reject and resist many negative things, such as wicked notions and imaginings, and things that

arise from knowledge. When faced with a religious intellectual, a theologian, or a religious pastor or elder, you can see through them by talking with them, and are able to use the truth to refute their myriad notions, imaginings, heresies, and fallacies. This shows that you are able to identify negative things, that you have understood some truths, that you are possessed of a certain stature, and so are not intimidated when faced with these religious leaders and figures. The knowledge, the learning, and the philosophies they talk about—even all of their ideologies and theories—are untenable, for you have seen through the words and doctrines, the notions and imaginings, of religion, and those things can deceive you no longer. But you are not there yet. When you encounter these religious fraudsters and Pharisees, or anyone with a little status, you are intimidated; you know what they are saying is wrong, that it consists of notions and imaginings, born of knowledge, but you do not know how to repudiate it, you do not know from where to start dissecting it, or which words to expose these people with. Does this not show that you still have not understood the truth? (It does.) So, you must equip yourselves with the truth and, once you have understood the truth, you can then dissect yourselves and you will know how to have discernment of people. When you have understood the truth, you will be able to see other people clearly, but if you do not understand the truth, you will never be able to see them clearly. To see through people and things, you must understand the truth; without the truth as your foundation, as your life, you will not be able to deeply penetrate anything.

When people have resolved various notions and imaginings, they have knowledge and experience of God's words, and at the same time they have also entered the reality of God's words. In the process of entering the reality of God's words, the various notions and imaginings that arise in people are resolved one by one, and there is a change in people's knowledge of God's work, God's essence, and the various attitudes God has toward people. How is this change brought about? It is brought about when people put aside their various notions and the imaginings of man, when they put aside the various ideas and perspectives that come from knowledge, philosophy, traditional culture or the world, and instead accept the various points of view that come from God and that are connected to the truth. When people accept the words of God as their life, they also enter into the reality of God's words, and are able to regard and think about questions using the truth, and resolve issues using the truth. Once people have resolved their various notions and misunderstandings about God, they can then immediately improve their relationship with God while at the same time pave their road toward life entry. When people achieve such changes, what becomes of their relationship with God? It becomes one of created beings and Creator. In relationships at this level, there is no competition, no temptation, and very little rebellion; people are much more obedient, understanding, worshipful, faithful, and honest toward God, and they truly fear God. This is the change brought to people's lives when they have resolved their notions. If you are able to achieve this kind of change, are you then willing to resolve your notions? (Yes.) But resolving

people's notions is a very painful process. People must deny themselves, they must put aside their notions, put aside the things they believe to be right, put aside the things that they persistently seek, put aside the things they have believed to be correct and which they have pursued and longed for their whole lives. This means that people must forsake themselves, must put aside the knowledge, philosophies—even their way of existence—that were learned from the world of Satan, and replace them with another way of living, the foundation and the root of which is the truth. As such, people must endure great suffering. Such suffering may not be physical illness or the hardship and difficulties of daily life, but it may come from a change in all types of views of different things and of mankind in your heart, or it may even come from a change in the various aspects of the knowledge you have of God, which turns upside down your knowledge and view of the world, human life, mankind, and even God.

We just now fellowshiped on people's notions concerning belief in God and gave several examples so that you could have a basic concept of this aspect of the truth. Afterward, you may contemplate it again and fellowship on it together, draw inferences, and gradually reflect, understand, and dissect the various notions concerning belief in God, before then resolving them step by step. In short, people have many imaginings and notions about belief in God. For example, whether in terms of people's lives, marriage, family, or work, the moment some difficulty arises, people form notions about God and then they blame and judge Him, always thinking in their hearts, "Why doesn't God protect me or bless me?" It's just like what the unbelievers always say: "Heaven is unfair," and "Heaven is blind"; but these things do not happen by accident. When life is comfortable and happy, people never say one word of thanks to God and can even deny God and doubt His existence. When disaster comes calling, however, they make God responsible for it, and they begin to judge and blaspheme against God. Some people even think that they no longer need to learn anything or work once they believe in God, that God will prepare everything for them when the time comes, and that if they have any difficulty they can pray to God and entrust the matter to Him and He'll solve it for them. They believe that if they get sick, God will heal them, that if disaster befalls, God will protect them, that when the day of God arrives, they'll all change form, and that if God performs signs and wonders, everything will be alright—these are imaginings and notions people have. As for the professional knowledge related to duties people should learn, people should learn it in accordance with what is needed for their duty; this is called pragmatism and dedication to one's proper task, and one should not just dream and rely on one's imagination. What God requires people to do is that which people must do, that is the duties people should perform. This absolutely cannot be changed and must be approached conscientiously—this is in accord with the truth and it is the perspective people should have toward their duty. This is not a notion, it is the truth and it is what God requires. There are many times when the things God does are at odds with people's imaginings. If people can set aside their notions, seek God's will and seek the truth principles, then they will be able to pass through these things. If you are stubborn and you cling obstinately to your notions, then that is tantamount to you not accepting the truth, not accepting things that are right, and not accepting God's requirements. If you don't accept the truth or the things that are right, could you not then be said to be in opposition to God? The truth and positive things come from God. If you don't accept them and instead cling to your notions, then clearly you are opposed to the truth. We'll end our fellowship on people's notions concerning belief in God here. What is left is for you to apply it to yourselves on the basis of these principles and the words we've fellowshiped here today. Notions concerning people's belief in God are the most common and most basic of the three types of notions. The truths related to these notions are not really that profound, and so these notions should be easy to resolve.

Now we'll fellowship on people's notions about the incarnation; people have many notions about the incarnation, too. People have lots of imaginings, don't they, when they haven't seen God incarnate? For example, they believe the incarnation should understand everything and see everything clearly. In short, they think that God's incarnate flesh should be exceptionally perfect, that He is too good for the likes of them and unapproachable. When people haven't met God, these imaginings people have are notions, and they arise according to certain judgments, or the knowledge, religious beliefs, and traditional cultural education people have. Once they have met God, people then form new notions: "So, this is what Christ looks like. This is how He speaks and this is what His personality is like. How can He be different from what I thought? My God isn't supposed to be like this." In fact, people have no idea and cannot explain what God is supposed to be like. While people are constantly forming these notions, they are also constantly denying and dealing with themselves, believing that it's wrong to harbor notions and imaginings, that the things God does are right, but they still can't understand them. Their notions continually pour out and a battle is waged in their hearts, as they think, "What God does is right; I shouldn't harbor any notions." But they're not able to entirely put aside their notions and they're still not convinced, and so there is no peace in their hearts. They think, "Is He a human being or God? If He's God, then He doesn't look like it, and if He's a human being, then it wouldn't be possible for Him to express so many truths." They get stuck here. They want to find someone else to fellowship with but find it hard to talk about, afraid of being laughed at or that others will say they're so foolish, devoid of faith, or that their understanding is deviant and absurd, and so all they can do is suppress how they feel. In any case, whether someone has seen God or not, as long as notions and misunderstandings about God form in their hearts, then there is a problem with their understanding. God expresses so many truths and fellowships on these issues very clearly and lucidly so that people can be convinced in heart and by word. When people are still capable of forming notions and misunderstandings in such a situation, then this is not such a simple problem anymore. Some people have notions because they don't have spiritual understanding; some people have notions because of their deviant and absurd understanding; and some people form notions because they don't love the truth and don't understand the truth at all. Whatever the case, as long as people's beliefs and ideas do not conform with God's words, God's work, and God's essence, and they obstruct people from believing in God, knowing God and submitting to God's work, or else they cause people to have ideas and perspectives which question, misunderstand, deny, and resist God, then these are all notions, and they all go against the truth.

Next, I'll use some concrete examples to fellowship to you. There may be many of you who have heard stories about Me. When you first started to believe in God or you found yourself in a certain situation, someone might have told you some tales that made your heart fill with emotion or moved you to tears. For example, someone said that, at New Year one year, everyone else went home to spend New Year there while Christ was walking the streets alone, facing the wind and snow, with no home to go to. After hearing this story, some people became extremely moved and said, "It's really difficult for God to come and live in the world! Mankind is so corrupt and they all reject God, and that's why God suffers like this. It seems that what God said is true, that 'The foxes have holes, and the birds of the air have nests; but the Son of man has nowhere to lay His head.' These words have come true. God is so great!" They believe that the greatness of God has arisen from this story, and this is the conclusion they come up with from this story. While you're being moved to tears after listening to this story, have you ever wondered why people want to listen to stories like this? Why are they moved by such stories? People have a kind of notion about God's flesh, they have a kind of requirement of His flesh, and they have a kind of standard for measuring His flesh. What is this notion? It's that if God comes in incarnate flesh, then He should suffer. God said, "The foxes have holes, and the birds of the air have nests; but the Son of man has nowhere to lay His head." If these words had not come true, if the Son of man's life conditions were not like this, and He'd not suffered in this way, but instead enjoyed happiness, then people wouldn't admire Him and wouldn't feel motivated, and then they wouldn't want to perform their duty and they'd be unwilling to suffer even a little. People believe that God should suffer, and only by suffering can He serve as an example and a model for mankind. They believe that, when God comes into the world, He cannot enjoy great wealth and rank—those things belong to the world. God came into the world specifically to suffer, and only after He's suffered can He cause mankind to become speechless, and to feel moved by His suffering and admire Him, before then following Him. People harbor this kind of notion about God, which is why they identify with stories like this and find them easy to accept. So, would you like to know whether this story is true? Do you hope that it is true or that it isn't? Do you find this difficult to answer? If it were true, then people would find it very much in line with their own notions; if it were not true, would that destroy the heroic example in your innermost hearts? Would this have an impact on you? Would it be a blow to you? Actually, it's not important whether this is true or not.

What is important? Dissecting people's notions. Everyone has a notion and a standard by which to measure God incarnate, His life, His living environment, His quality of life, and His food, clothing, housing, and transportation, and this notion they have is that, now that God has come, He must suffer. In people's hearts, moreover, Christ must certainly be influential and worthy of worship, admiration, and adoration: He must be able to read extremely fast and never forget anything He's ever laid eyes on, He must have some exceptional abilities that are beyond the reach of normal people, and He must even be able to perform signs and wonders, which then makes Him worthy of being followed and worthy of the title of "the mighty God." If people's notions and imaginings were fulfilled in real life, they would be so energetic and confident in their faith. If the things that really happen are at odds with their notions and imaginings, such as seeing Christ still being pursued by the ruling authorities, people then think, "God still suffers the pain of being pursued—this isn't the hero and the Savior I imagined!" And they then think that God is not worth believing in. Isn't this caused by their notions? How do these notions come about? One aspect is that they arise from people's imaginations, while another aspect is that people are influenced by the images of famous and great people, which causes them to form incorrect definitions of God. People believe that the lives of famous and great people are simple, that for them a toothbrush can last for 20 to 30 years, and a single piece of clothing can be repaired and even worn for a lifetime. Some famous and great people eat without wasting anything, even licking their bowl clean after finishing their meal, and picking up and eating any bits of fallen food, and so people form an extraordinary impression of these great people in their hearts, and they use such impressions to measure God incarnate. If God incarnate does not match their impressions, then they form notions, but if God incarnate exactly matches their impressions, then they don't form notions. Does it accord with the truth for people to compare Christ to these things? Do the things that famous and great people do accord with the truth? Are their nature essences those of the saints? In fact, these famous and great people are all demons and devil kings, and not one of them has the essence of normal humanity. Even though they may seem to have some merits when using human notions to measure them, in terms of their nature essences and actions, they are all devils and Satan in essence. By taking the image of devils and of Satan to compare with God incarnate, is this not blasphemy against God? Satan and devils are always the best at disguising themselves. Everything they say and do on the outside accords with people's notions and imaginings, and they only ever say pleasant-sounding things. However, what they plan in their hearts and what they do behind the scenes are all shameful devilish things, and if no one exposes them, then no one can fathom them. Everything that is spoken by Satan and devil kings is hypocrisy and deceit, and some people who understand the truth will be able to see this clearly. Some people are always comparing the image of devils and great people with God incarnate, and when there is no match, they feel uncomfortable, they form notions and they never let them go. Are

there many people like this? There are surely many of them. Some people are still concerned about whether the story I recounted just now was true or not. When I first heard about this, I was puzzled that I, the person involved, didn't know what had supposedly happened to Me. It was a big joke and a big lie. It wasn't true. In that situation, even though there weren't many brothers and sisters who had accepted this stage of new work, there were still some people who accepted it when God first began to utter His words. What's more, they were all believers in Jesus who had come to accept this stage of work. They were all willing to show love and absolutely could never have shut the door in Christ's face; they certainly could never have done that. At New Year, some people invited Me to their homes. Besides, with that many brothers and sisters, whose home could I have gone to and not been hosted? By saying that, it seemed as if the brothers and sisters were being rebellious and that no one would host Me anywhere. This was an attempt to frame brothers and sisters and spread rumors about them! It was all totally unfounded and was clearly fabricated by certain people with ulterior motives, and yet you still really believed it. How could you still believe this? It was because people have certain notions about the incarnation, and they have these requirements in terms of their feelings, desires, and psychological makeup, and so they're willing to listen to such stories. Some people took advantage of this chance to fabricate these stories and then did all they could to spread and disseminate them, embellish them, and then make inferences and concoct things. Finally, more and more people came to hear their fabrications and regard these things as true. If I hadn't clarified this matter, you'd never have been able to distinguish true from false in your lifetime. Do you understand now? This simply never happened.

I'll tell you some things now so that, through these things, you can understand what notions there are about the incarnation and Christ. When this stage of God's new work had not long been started, the church needed to write some hymns, and I wrote one too. At that time, God incarnate had already been borne witness to. After they'd read My hymn, some people thought it was great, but there was one person who said something very odd: "How have You written this hymn so quickly? How have You come up with so many words?" Hearing this, I felt very puzzled, and thought, "Does one need words to write a song? Does one have to be knowledgeable? What then does he think all those words I've expressed are?" He had a notion, an idea, believing that these words the incarnation was expressing were just words and articles—he didn't think, nor did he understand, that these words were the truth. He found everything the incarnation did very obscure. Because he didn't understand the truth, he used the words of the unbelievers to explain them, and people felt uncomfortable and disgusted when they heard this. This person did not have spiritual understanding and there are people like this even now. So, what kind of notions does this matter relate to? This person didn't deny the incarnation or deny Christ; he used a notion to measure what had happened. He believed that Christ must be knowledgeable and educated and that, when among other people, He must be able to convince them utterly. Even if Christ wasn't very educated, yet His caliber, talents, and abilities must be better than others, that is, He must be better than other people at certain things or be different from other people in certain ways in order to be worthy of being God and Christ. He believed that Christ could be Christ if He was qualified to be so. He didn't believe that Christ could be Christ only if He possessed the essence of Christ, and that's why he said such a thing. What obstacles does this kind of notion pose to people's belief in God and their life entry? People will use their brains to analyze God's words and to analyze and study God's flesh, and they're always studying Him and thinking, "Is what this person says logical? Does it accord with normal thinking? Is it in line with grammatical rules? Where did He learn this from?" They don't seek the truth in God's words, they don't understand God's words from the perspective of accepting the truth, and they don't accept God's words as the truth. Instead, they use their brains and knowledge to analyze, study, and question. No matter what kind of viewpoints or notions people use to take the measure of this person or approach this person, what is the final result? (They cannot gain the truth.) They certainly cannot gain the truth. There is another aspect which you haven't understood, and that is that people aren't able to ascertain whether He is the incarnation or not—isn't this crucial? (Yes.) Many people ascertain that He is indeed God, that His words are the truth and life and they come from God by listening to the sermons He gives and certain mysteries He reveals. However, if people are always studying God with their notions and never accept His words as the truth, then what is the final result? They will always question this person's identity and essence and His work, that is, they won't be able to verify whether this person is human or God, thinking that perhaps this person is a messenger sent by God, or perhaps a prophet, because humans aren't able to say the things that He says. Some people don't acknowledge that this person is God, because within them there are many restrictions and fetters and many notions which do not match this flesh. When they don't match, these people don't seek the truth but continue to cling to their notions, and so they end up stuck. When you tell such a person as this to make an effort in their faith, they harbor many notions which they can't let go, and when you tell them to leave, they become fearful that they won't be blessed. Are there people like this? Are you like this? Even though most of you have confirmed that this person is indeed God incarnate, actually you confirm it only 80 or 90 percent, and there is still 10 or 20 percent of doubt and questioning. It can be said that you have basically confirmed it, while that remaining doubt and questioning are not such urgent issues. The resolution of these notions is within reach, but it can be very troublesome if these notions and questions are not resolved in a timely manner. As far as your notions go, how should I treat you in order for you to be satisfied, for you to think that this is done by God and that this is how God is supposed to treat people? Should I speak softly and then be concerned about you and care about you in every matter? If one day I were to find that some of you have done something absurd, and I give you a good telling off, expose and judge you harshly, and hurt your self-esteem, would you feel that I'm not like

God? You believe God to be the gentlest, the most loving, and that God is filled with lovingkindness, so what then can I do in order to be the God of your notions and imaginings? If you still make such demands of God now, then you are without any reason and you really don't know God.

I'll tell you another thing about notions concerning the incarnation. Twenty years ago, when I was in China, I wasn't yet 20 years old and, at that age, people aren't very experienced and mature in their speech and actions; they speak and act like young people, and this is normal. If they spoke and acted like old people, then that wouldn't be normal. It's normal for people in any age group to be like people in that age group. God created mankind and ordained a normal growth pattern for man. Of course, God Himself in the flesh is no exception, and He also lives and experiences life in accordance with this pattern. This pattern came from God, and God will not violate it. Therefore, before God incarnate had reached the age of 20, certain of His behaviors were definitely like those of a young person. For example, when moving house one time, some brothers and sisters left behind some pens and notebooks after moving away. I thought it would be a pity to lose them, and brothers and sisters also needed to take notes, so I packed them up and shared them with a few sisters. Someone then formed a notion and said, "Whoever wants these things can come and get them themselves. You're acting like a child, sharing them out!" This is what he said. Is this an important matter or a minor matter? If someone were to judge a normal person as acting like a child, then that would be a normal thing to do, it would be a saying, and no one would pay attention or take it seriously; no one would think this saying was a notion or a perspective, either, but would just take it as it is. However, what was his approach in saying this to Me? What was the nature of it? In his notions and imaginings, even though God incarnate hadn't yet reached 20 years of age, He should still act like an old person, sit solemnly every day with His eyes staring forward, looking like a wise, experienced old person who never tells jokes or chats, and who is particularly steady and composed. The moment I behaved or did anything that ran counter to what an old person might do, such as Me sharing the pens and notebooks out to some sisters, someone would condemn My actions as being like those of a child, not like Christ, and not like the God in their mind, because God incarnate was not supposed to act in any way like a child. Wasn't that them defining God incarnate? Is this kind of definition a kind of condemnation and judgment, or is it a kind of appreciation and approval? (It's condemnation and judgment.) Why is it a kind of condemnation? Could it be that by saying God incarnate was like a child, he was denying God? What was wrong with him saying this? What was the central issue of him forming this notion? (He was denying the incarnation's normal humanity and denying the normality and practicality of God. It's like what God said just now, that the incarnation is just like created mankind, with a normal growth pattern. That person, however, regarded God as being especially supernatural and so he didn't understand the incarnation. The nature of this is denial and condemnation of God, and it is blasphemy.)

That's right, his denial was the essence of the problem. Why did he deny God incarnate in this way? It was because he harbored a notion about God incarnate in his heart, thinking, "You're God, so You cannot reveal Your normal humanity in line with normal aging. You're not yet 20 but You must be as mature and experienced as a 50-year-old. You're God, so You should live in violation of the growth pattern of normal humanity. You must be supernatural, You must be different from everyone else, and only then can You be Christ and the God that we have in our minds." This was the notion he had. And what was the consequence of this notion? Would his notion have been revealed if this thing hadn't happened? No one knows; it's just that he was exposed through this matter. If he'd had a notion about this matter, but had thought that people weren't able to thoroughly understand what God had done, and he hadn't spoken recklessly, then he would have had space to seek, and this would have been excusable. People don't understand the truth and there are many things they are not able to thoroughly understand. However, even though people don't thoroughly understand these things, some people judge and condemn, while others don't speak recklessly and instead wait and seek the truth—isn't there a difference in nature here? (Yes.) So, what was the nature of this person's failure to thoroughly understand? He went immediately to condemnation, and this was a serious problem. Once people form notions, doubt and even condemnation and denial arise in them concerning God incarnate, and this is extremely serious.

I've just given three examples of notions about the incarnation. These three examples show certain issues, and you should seek to find what the truth is in them. What's the first notion? (People delimit the incarnate God using their definitions of great people, believing that God should suffer in order to be a model for mankind.) This is a notion people have. Their notion is that God incarnate should suffer more and set an example, be a model, for mankind. What is the second notion? (People believe that Christ should be knowledgeable and educated, more so than ordinary people, and only then is He Christ.) Many people now still believe that God's utterances and work come from His knowledge and gifts, or from certain things He has mastered and understood this is a notion. And what is the third notion? (People believe that Christ is not supposed to have any expressions of normal humanity.) To be more specific, it is that God incarnate is supposed to be supernatural and must be different from everyone else and have supernatural abilities. If Christ was ordinary and normal in every way, people's faith in God would be weak, and they would doubt God and even deny Him—everyone loves the supernatural God. Is it beneficial to your understanding of the truth for Me to tell you these stories? (Yes.) It should be helpful. You would perhaps think it abstract if I were to fellowship this aspect of the truth to you without any factual basis, and you wouldn't know what it actually refers to. What I've told you, however, are some concrete examples and, upon hearing them, you think them practical and easy to understand, and through these stories you are able to understand some truths. But are you able to learn how to use the

truth to measure and approach other things when you encounter them? If you can apply the truth, then that shows you have spiritual understanding and you understand the truth in these stories; if not, then you do not have spiritual understanding and you have not understood the truth in these stories. If in the circumstances of these stories you can discover the truth of them, know what God's will is, know what you should understand, dissect, and enter into, and what truths you should seek and gain, then you have spiritual understanding; if, when I've finished telling these stories, you become very interested in these things and you remember them, but you put the truth to one side, then you do not have spiritual understanding. If you can truly understand the truth of these stories, then I will not have told them in vain. As long as it helps you to understand the truth, I will give some practical examples. No matter what the issue is, I'll dissect it; as long as it helps you to have understanding and to be able to understand the truth and see things clearly, then I don't mind telling any number of stories. Actually, I don't want to tell you these things, and I really don't want to tell you stories of right and wrong, but if these things help you to enter into the truth, then I'll tell you them; as long as it helps you to understand the truth, I don't mind speaking a little more. If you dislike Me chatting on and on, however, then I'll have no choice but to speak less.

What notions should be resolved from these stories I've told you? First you must understand, when it comes to God incarnate, how does God essentially define this flesh's humanity? He is ordinary and normal and can live among corrupt mankind and engage in all the activities of normal humanity, and He is not of a different kind. He can help, guide, and lead people. Whether it is His normal humanity or His divinity or His personality—regardless of the aspect—He must certainly be able to handle the work He undertakes and the ministry He performs. This is the standard by which God measures Christ and the incarnation; it is a standard for His work, and a standard for His definition. When the Lord Jesus performed His work, His humanity, compared with the incarnation now, possessed some supernatural aspects. He could perform miracles: He could curse the fig tree, rebuke the sea, make the sea and wind calm, heal the sick and cast out demons, and feed five thousand people with five loaves and two fish, and so on. Besides this, however, His normal humanity and basic needs appeared to be so very normal and practical. He wasn't born 33 and a half years old and was then crucified. He lived to be 33 and a half years old, and He lived every day, every year, one minute and one second at a time, until finally He was crucified and thereby completed the work of redeeming mankind. It was only after living for 33 and a half years in this world that the incarnation completed this work—is this not practical? (It is.) This is practical. As for the stage of work God is performing now, everything He says to you and every truth He communicates is based on your stature, your level of growth in life, and the entire environment arranged by God, and so I contemplate which truths will be most appropriate to communicate to you and which truths I want you to understand. Externally, it appears as though this flesh is pondering these things, when in fact the Spirit of God

is acting simultaneously; while this person is coordinating, the Spirit of God is guiding it all. If you look at it this way, you won't doubt the essence of this flesh or His identity you will never question these things. The things I do with you and the requirements I have of you can never conflict with the entire management plan of God's Spirit. They advance together, they move in the same direction, and they support each other. If the Spirit of God didn't wear this flesh, He wouldn't be able to speak with you face to face, you wouldn't be able to hear what He said, and you wouldn't be able to understand what He requires of you. However, if there was only this flesh and the Spirit of God were not within Him, would this flesh be able to perform any work? He certainly wouldn't. If God did not become flesh, then no human being would be able to undertake this work. Therefore, this normal flesh has to live every day, every month, and every year, living moment by moment in this way, His humanity ever maturing, His experience ever increasing, while at the same time constantly striving to be able to undertake the work required by God's management plan. In performing this stage of work, I began to work in the church when I was not yet 20 years old and I came into contact with brothers and sisters. I started to attend gatherings, give fellowships, and walk among the churches, and I came into contact with all kinds of people. From that time till now, I feel that My linguistic ability and My ability to view people and things have been constantly growing. How does this growth in My abilities differ from your circumstances? You have to experience through the words I speak and the truths I fellowship on and, as you experience, you gradually become certain that the words I speak are from God, they are truth, they are right, and they are words that can enable you to achieve dispositional change and attain salvation. As for Me, while you are making progress, I am growing ever deeper. While My understanding of you continues to grow, I am also constantly making the things I want to say be able to supply your needs step by step. Some people say, "You want to supply our needs, to make our statures gradually grow, to enable us to change and progress more and more on the path of salvation, and for our relationship with God to grow ever closer, so how are You going to do that?" You don't need to worry about this. I never ask for anything, nor do I need to fast or pray, or ask for anything as though praying for rain, so that God quickly gives Me some words to provide to you. I don't need to do that. Because this flesh is God Himself and He performs this ministry, He therefore expresses the truth to provide for people—this is the difference between God's incarnate flesh and corrupt mankind. Therefore, I don't need to make a point of understanding what you need; yet what I want to provide you with and fellowship with you is definitely what you need. You just need to move onward in the wake of My words and work, and your state will begin to improve, and your life will also progress more and more along with it. At the same time, the Spirit of God will, while I'm watering you, perform His work in tandem. In fact, it is the Spirit of God which cooperates with His humanity, and His humanity cooperates with His divinity—They all work simultaneously. I'm here watering you and the Spirit of God is among you, working, enlightening, and illuminating, and then arranging situations and creating conditions for you so that you can enter into various truths. His humanity and divinity work together in this way. So, is there any human being who can achieve this collaboration between the flesh and the Spirit? Absolutely not. Therefore, if you don't try to know God's entire management and approach this flesh from this aspect of the truth, you will forever be unable to understand exactly what the essence of this flesh is, what this flesh is all about, and how exactly He performs work. If you can't understand these things, then you'll never be certain whether He is a human being or God. If, however, you can see this level clearly or reach this level in your experience and appreciate this level, you will then know that while God's flesh— Christ—is working on earth, the Holy Spirit is working in tandem and performing the same work, and this is something no one among all of mankind can achieve. And while the Spirit is working, the flesh is working in tandem with the Spirit's work. They are complementary, consistent, and never in conflict with each other. Some people say, "Sometimes, when I encounter trials, the Holy Spirit enlightens me to learn the lessons." You, however, express other truths. What's that all about?" There is simply no contradiction or conflict here. Christ expresses the truth gradually and in the appropriate order, while the Holy Spirit leads everyone in their experience to different degrees—there is no onesize-fits-all approach. Christ preaches by giving fellowship on the truth based on the key issues that really exist for God's chosen people, and the guidance of the Holy Spirit is also based on individual circumstances. There is no contradiction or conflict here. People have different statures at different times and at different stages, whereas all the work God performs is in the truth He expresses, that is, the truth, the way, and the life as spoken about by God. His work doesn't go beyond this scope—it is all truth. What are the truths the Holy Spirit enlightens you with and the light He allows you to understand based upon? They're based upon these truths Christ now expresses, that is, the truth, the way, and the life that He now allows you to understand. Some people say, "We don't need You in this flesh. It's enough that we have the Holy Spirit to enlighten and guide us. We can have new enlightenment and light just the same without You, we can enter the new age just the same, and we can attain salvation just the same." Is this a tenable thing to say? (No.) Religious people have believed in Jesus for two thousand years and the Holy Spirit has guided them for two thousand years, and what have they gained? Only the gospel of redemption, and they've just enjoyed much grace from God, yet they aren't able to gain these truths God expresses in the last days. Therefore, if God's incarnate flesh was not here in the last days expressing so many truths, what would you be able to gain? You would be just like those religious people, gaining great enlightenment from the Holy Spirit and much grace, or else God would choose you and use you and you could be a prophet or an apostle, but if you don't accept these truths God's incarnation of the last days expresses, then you will have no way to be made perfect, to enter the kingdom of heaven, or to receive God's commendation.

You are now able to accept the incarnation, yet you still have certain notions about the essence of the incarnation and are never certain that the incarnation is the practical God. If I were to engage with you now, and you discovered that I don't understand some things in the outside world either, would you form notions? Some people wouldn't be able to get over it, and would think, "You don't understand it either. This isn't supposed to happen. You're God incarnate so You should understand everything. There should be nothing You don't know and nothing You can't do. Even though You can't be everywhere at once, You should still know everything!" Isn't this a notion people have? (Yes.) This is a notion, too. What is the concept behind the incarnation's normal humanity? It is that there is normal human logic in the way the incarnation thinks—it's not supernatural, it's not vague, and it's not hollow. He can achieve what can be reached with the thinking of normal humanity by studying, though He may not necessarily know more about such things than someone with the relevant expertise, and this is normal. Moreover, He speaks and acts in accordance with the logic and thinking of normal humanity, and not supernaturally. For example, the thinking of normal humanity proceeds step by step, and this is how the incarnation thinks too. Why is His normal humanity like this? Is this reasonable? (Yes.) Why do you say this is reasonable? How many stairs does a normal person take at a time when stepping up them? (One.) One stair with every step; this is the normal way to walk up stairs. If I were to span many stairs in just one step and enter the house immediately, would you be able to do this? (No.) No, you wouldn't. And if I insisted that you do this, what would you do? Would you be able to achieve this? (No.) No, you wouldn't. It is based on the needs of those whom the work is aimed at. I fellowship on the truth in this way, taking a topic and a core issue and then doing all I can to speak specifically and completely, telling stories, giving examples, saying things again and again, yet even by speaking in this way there are many people who don't understand and who miss the point. So if I didn't speak in such detail and explained everything in a most profound and general way, then you wouldn't be able to gain or understand anything, and this work would be empty and impractical. You can progress by taking one stair with every step, so I will lead you onward by also taking one stair with every step, and in this way you can keep up with Me. If I were to take four stairs in one step, what would the result be? You would never be able to keep up with Me. If My thinking was advanced and could go forward in leaps and bounds, and you weren't able to reach it at all, the incarnation would become meaningless. Therefore, no matter how normal and practical this flesh is—He may even seem to not have the capabilities of God's Spirit—all of this is because of the needs of mankind. Because the people now being supplied by God are people who have been corrupted by Satan, who understand no truth, and who are incapable of understanding the truth, in becoming flesh, He must possess the most basic thinking of normal humanity. What is this most basic thinking? It is that, when He speaks, people with middling caliber and even slightly lacking caliber can understand Him. As long as their thinking is normal, everyone can understand what

He says and talks about and understand the truths He preaches, and can then accept the truth. Only in this way can every step of the work God performs and all the words He utters achieve effects and see results. Isn't this realistic? (Yes.) So, if people cling to notions and won't let them go, saying, "In the past, some emperors were gifted with extraordinary memories and could read ten lines at a glance. Shouldn't God be like that? If You don't possess these gifts, we won't be able to follow You because You're too ordinary. It would be great if You looked like a big shot," what can you see from this? People have been corrupted by Satan to the point where they're so ignorant as to be beyond remedy. Apart from having some normal human thinking and caliber, and with God choosing them and working on them, people having some heart to follow God and a little conscience and reason—apart from this, they understand nothing. Not only do they not understand any truths, but they don't even understand what normal humanity is, what corrupt dispositions are, how notions and imaginings arise, how to resolve them, how people should approach God, or at the very least what conscience and reason they should possess, and so on. No matter what easy-to-understand language God uses, people don't quite understand and only have a superficial understanding. Tell Me, when faced with a group of corrupt people who understand nothing, who are in opposition to God, what kind of essence, what kind of humanity, and what kind of normal human thinking should God incarnate possess in order to be able to lead such people before God? Tell Me, what should God do? Some people say, "Isn't God all-powerful? Why not show lots of signs and wonders to conquer people?" This is a notion held in most people's hearts. They don't question whether corrupt dispositions can be exposed and resolved by showing signs and wonders and by supernatural means. Can the truth be wrought into people by supernatural means? Would this convince Satan? (No.) Your saying "No" now is perhaps a kind of doctrine, but when you have experienced up to a certain day, you will then know just how numb and dull-witted, just how disobedient, just how intransigent, just how wicked people are, and just how much they do not love the truth. When you've experienced up to a certain day, you will then understand that God's incarnate flesh, this flesh of normal humanity, is what is needed by all of mankind. Therefore, if you still have all manner of imaginings and notions, to you this is an irresponsible attitude to have, and to God it is blasphemy; it is to deny and question God's painstaking intent to save mankind. If you think, "We have knowledge and education and brains. We've been born into the last days, and some of us have received higher education in the world and have certain family backgrounds. We're modern, educated people and we have reason to reject such an exceedingly ordinary and normal Christ whom everyone looks down on; we have reason to form notions about You," then what kind of problem is this? This is disobedience and not knowing the difference between good and bad! People can resolve their notions once they've arisen, but if after they've been resolved, people still stubbornly refuse to accept God's incarnation or the normal humanity side of Christ, then this will cause trouble for them and will prevent

them from attaining salvation. When you have experienced up to a certain day, you will understand that the more normal God's incarnation, His normal humanity, all that He has and what He reveals, the greater our salvation, and the more normal they are, the more they are what we need. If God's incarnation were supernatural, then not one of those who live on earth would be able to attain salvation. It is precisely because of God's humility and hiddenness, because of the normality and practicality of this seemingly unremarkable God, that mankind has the chance of salvation. Because in people there is disobedience, satanic corrupt dispositions, and corrupt essence, all kinds of notions, misunderstandings, and conflicts toward God are produced; it is even the case that, as a result of these notions, people often proudly or self-confidently deny this Christ, and deny His normal humanity—this is a big mistake. If you wish to attain salvation, if you wish to receive God's salvation, and the judgment and chastisement of God, you must first put aside your various notions and imaginings and erroneous definitions about Christ's normal humanity, you must put aside your various views and opinions about Christ, and you must think of a way to accept all that comes from Him. Only then will the words He speaks and the truths He expresses gradually find entry into your heart and become your life. If you wish to follow Him, you should accept everything about Him; whether His Spirit, His words, or His flesh, you should accept it all. If you have truly accepted Him, then you should not stand in opposition to Him, always misunderstanding Him and being disobedient toward Him in reliance on your notions, much less should you cling to your notions, always doubting Him and even being conflictive and resistant toward Him. This kind of attitude will only harm you and it is of no benefit to you at all. Can you accept what I say? (Yes.) That's good, so now hurry and seek the truth to resolve your notions. This issue pertains to corrupt dispositions, and if you don't solve them, then you must die of your corrupt dispositions.

Now, when it comes to the form in which God performs His work in the last days, despite the fact that some people produce certain imaginings and notions about it, these imaginings and notions are largely incapable of obstructing their faith in God, and people will not casually say that they don't believe in God or deny God. What is this phenomenon? This is the result achieved by God's words. People have been conquered by God's words and work, and can basically accept Christ as their God. In this sense, people have basically laid down a foundation on the true way, and they are certain about it and sure about it. When this result is achieved, are people's misunderstandings about God then resolved? (No, they're not.) That their misunderstandings are not resolved proves that they still have many imaginings, requirements, and notions about God's incarnate flesh and about Christ. These notions can guide your thoughts, guide the direction and goals of your pursuit, and they can also frequently influence your state. When the matters you encounter do not touch upon your notions, you are still able to eat and drink God's words and perform your duty normally. The moment something clashes with your notions, goes beyond your notions, and contradictions arise, how do you

resolve this? Do you give free rein to your notions, or do you deal with them, restrain them, and forsake them? Some people have notions when things happen to them, and not only do they not let their notions go, but they also go and spread their notions to others and find opportunities to vent them, so that others come to have notions too. Some people also argue, saying, "You say everything God does is meaningful, but I don't think this particular occurrence has any meaning." Is this appropriate to say? (No.) What is the correct path to take? When some people have notions about God, they can realize that their relationship with God isn't normal, that they have formed misunderstandings about God, and that it will become very dangerous if they don't resolve them, that they will be likely to conflict with God, question God, and even betray God. They then pray to God and relinquish their notions. First, they deny their own incorrect perspective, then they seek the truth to resolve it. By doing this, they can easily come to submit to God. If someone forms notions, but still believes that they are right, and if they are ultimately unable to completely let go of or resolve their notions, then over time these notions will exert an influence on their life entry. In severe cases, they can even rebel against God and resist Him, and the consequence of this does not bear thinking about. If it is someone who pursues the truth, who already understands some truths and who occasionally forms notions about things, this is not such a big problem, and their notions will not have a great influence on them. Because they have the truth within them, directing their thoughts and behavior, and guiding them in the performance of their duty, their notions will have no impact on them following God. Perhaps one day they will listen to a sermon or some fellowship and they will understand, and their notions will be resolved. Some people form notions about God's orchestrations and arrangements, and afterward they don't feel like doing their duties, and they don't put effort into performing them, they're always in a negative state, and their hearts harbor conflict, dissatisfaction, and resentment—is this behavior right? Is this an easy thing to resolve? For example, suppose that you think yourself clever, but I say that you are a fool and that you don't have spiritual understanding. Upon hearing this, you become angry and conflict with it, and you say to yourself in your heart, "No one has ever dared to say I don't have spiritual understanding. Today is the first time I've heard this and I cannot accept it. Could I lead the church if I didn't have spiritual understanding? Could I do this much work?" A contradiction has arisen, right? What should you do? Is it easy for people to reflect on themselves when this happens to them? What kind of person can reflect on themselves? Someone who accepts the truth and seeks the truth can reflect on themselves. If you are someone who possesses reason, you should first deny yourself when this happens to you; denying oneself means acknowledging that one does not possess the truth. Even if you have some ideas and perspectives, they are not necessarily accurate. Therefore, to practice denying yourself in such circumstances is the correct thing to do, it is not debasing yourself. After you've denied yourself, you will feel at peace in your heart, you will be much more well-behaved, and your attitude will be corrected. When you hear God

say that you are a fool and that you don't have spiritual understanding, you should quiet yourself before God and accept His words with a submissive mindset. Even though you don't yet have any consciousness or understanding of God's words, and you don't know whether they are right or not, within your belief you should acknowledge that: "God is truth, so how could God say something wrong?" Even though what God said differs from what you think, you must accept God's words based on faith; even if you don't understand them, you must accept them as the truth. Doing this is guaranteed to be correct. If people don't accept God's words as the truth when they don't understand them, that is so lacking in sense, and those people must be shamed in this matter. So, obeying God can never be wrong. This isn't doctrine, this is practical, and these words come from experience. Then, when you are able to take God's words as the truth and accept them, you must begin to reflect on yourself. Through performing duty and interacting with others, you will discover that not only do you not have spiritual understanding, you are also incredibly foolish, and have many faults and deficiencies, and you will discover that you have a serious problem. Won't that mean that you'll be able to understand and accept what God has said? You must accept these words, first as a rule, a definition, or a concept, and then in real life you must think of a way to compare yourself to His words, and to understand and experience them. After a while doing this, you will come to possess an accurate assessment of yourself. When that happens, will you still have misunderstandings about God? Will you still refuse to accept God's assessment of you if there is no disagreement between you and God on this matter? (No.) You will be able to accept it and will no longer be disobedient. When you can accept the truth and thoroughly understand these things, you will then be able to take a step forward and make progress. If you don't accept the truth, then you will always be standing in one place and will not make any progress. Is it important to accept the truth? (Yes, it is.) People must relinquish their notions about God, and they mustn't harbor any hostility toward or conflict with the things God says—only this is an attitude of accepting the truth. Some people become negative and weak because they are replaced. They don't want to perform their duties and are always passive and slacking off work. From the outside, it looks as though it's because they have no status and they cherish status too much, but this is not in fact the case. They feel weak and negative simply because God's assessment of them, or the assessment the brothers and sisters have of them, doesn't match with their own assessment of themselves, because it is poorer than how they assess and understand themselves. That's why they feel unconvinced and aggrieved, and ultimately, they decide to be negative and antagonistic, and to write themselves off as hopeless, thinking, "Didn't You say that I'm not good enough? Then I'll show You, I'm not going to do anything at all." The result of this is that they cause delays to their duties, they offend God, and their own life entry grinds to a halt—this is a significant loss.

Some people say, "I can't accept it when Christ says I'm bad. I'd accept it if the God in heaven said there was something bad about me. The incarnate God has normal

humanity, His judgments can be wrong, and the things He does cannot be 100 percent correct. There are some questions over whether He could be mistaken in His assessment and condemnation of people, or in how He handles and makes arrangements for them. So I'm not afraid of what Christ-the God on earth-says about me, for He cannot condemn me or determine my end." Do such people exist? They certainly do. When I deal with them, they say, "The God in heaven is righteous!" When I handle them, they say, "I believe in God, not some person!" They use these words to rebuff Me. And what are these words? (They are a denial of God.) That's right, they are a denial and a betrayal of God. What they mean is, "This is not up to You, but the God of heaven." In their notions and in their understanding of God, these people will never realize what the relationship is between the incarnate Christ and the God in heaven, that is, what the relationship is between the flesh and the Spirit in heaven. In their eyes, this insignificant person on earth will always be just a person, and no matter how many truths this person expresses, how many sermons He preaches, He is still a human; even if He makes some people complete, and brings them salvation, He will still be on earth, He will still be a person, and incapable of transcending the God in heaven. Thus, these people believe that faith in God must be the faith in the God in heaven; to them, only belief in the God in heaven is the true belief in God. People like this believe however they wish. They believe in whatever way makes them happy, and they imagine God to be whatever they wish Him to be. They follow their own imagination when it comes to the incarnate Christ, too: "If this God on earth were a little nicer to me, if He made sure that things went well for me, then I would respect Him, and love Him. If He isn't good to me, if He has a problem with me, if He has a bad attitude toward me, and always prunes and deals with me, then He is not my God; I choose to believe in the God in heaven." People with this attitude are not in the minority. They include you, too, for I have already encountered such people. When all is well, they are pretty nice to Me, and wait on Me attentively, but as soon as I replace them, they turn against Me. So, when they were being good to God, did they really believe that this was God, and Christ? No: What they are eyeing up is the identity and status of God, their every move is nothing more than fawning over the status and identity of God. At all times, they only identify the vague God in heaven as the true God; no matter how many truths this God on earth expresses, or how edifying and beneficial He is to man, the mere fact that He lives in His normal humanity and is of a fleshly body means that He cannot possibly be the God in heaven, and regardless of how these people flatter, serve, and respect this God on earth, in their hearts these people still believe that the God in heaven is the only true God. What do you think of this view? It is fair to say that such a view exists deep in many people's hearts, that it is buried deep in their subconscious. At the same time as accepting the provision and shepherding of Christ, they are also observing, studying, and questioning Christ—whilst also looking forward to when the righteous God in heaven comes to pass judgment on all they have done. And why do they wish the God in heaven to pass judgment on them? Because

they want to go with their preferences, notions and imaginings to give free rein to their desire that the God in heaven—the God of their imagination—shall behave toward them as they wish, whereas the God on earth will not do that; the God on earth only expresses the truth and speaks the truth principles. And they think, "The God in heaven's love of man is selfless, unconditional, and without limit, whereas as soon as you say or do something wrong and the God on earth finds out, He uses you as a negative example in His sermons and begins dissecting you—so people must be more careful, they must keep themselves more hidden, and they can't let Him know when something's up." Tell Me, am I not able to dissect the things you try to keep from Me? I don't need to dissect the things you do; I'll dissect your dispositions and your states. I don't need to take these things you do as examples; I can still fellowship on the truth and give sermons to solve problems just the same, and I can still enable people to understand the truth. In the hearts of the nonbelievers, they believe that this flesh, this God, cannot know the things which His eyes do not see, much less know anything to do with the spiritual world or the truth. They believe that He can't even see the things people are capable of doing when they're being dominated by their corrupt dispositions, and that He can't possibly totally understand man's corrupt essence—this is the logic and reasoning of nonbelievers. They are always approaching Christ with a studying, questioning, and even nonbelieving attitude, and they also use the criteria for measuring man as well as the knowledge they understand and the things they imagine to measure Christ. For example, when talking to others, some people believe that other people don't know what they think in their hearts or what kind of dispositions they have, and they speak to Me in this way too, treating Me in this way just as they would treat an ordinary person, thinking that I know nothing—isn't this them not knowing God? They lie to other people and other people don't mind, and they also lie to Me like that, giggling and treating Me as an equal, always wanting to treat Me like their buddy. They believe they can act that way because they're familiar with Me, and they think that I may not know anything. Is this not a human notion? This is a human notion, this is human ignorance, and within this ignorance there lurks a satanic wicked disposition; it is this wicked disposition that leads people to form notions. Tell Me, do I need to live with someone, and spend every minute observing their thoughts and views, and totally comprehend their background, in order to reveal or see through their nature? (No.) No, I don't, but you wouldn't be able to achieve this. Even though you associate with people and live with them every day, you still aren't able to see through their nature essence. No matter what happens to you, you are only able to see through the surface of things and not their essence. You could only have a little discernment of someone if God were to completely expose them, otherwise you wouldn't be able to see through them even if you associated with them for several years. I can be in contact with someone for a day or two, and they do some things, say some things, and express some views, and then I basically know what kind of person they are. However, there are some people who haven't done anything yet, who I haven't interacted with or handled anything

with, yet I draw a question mark over them, and the moment they encounter an issue and express some view, their nature essence is revealed right away. Many people say, "Can You see through them as soon as their nature essence is revealed? What do You base this insight on? How come we can't see through them?" If you don't understand the truth then you won't be able to take people's measure, and you will never have the necessary criteria to do so. If you don't have those criteria, you won't be able to see through people. I, however, have those criteria. In one respect, I understand the truth, so I'm more perceptive and quicker when it comes to taking someone's measure, and in another respect, God's Spirit is at work. Some people think, "When people have lived in this world for a long time, they are able to see through things and people." That's not real insight; what is it they see through? The types of scams that exist in this society, such as political scams, business scams, financial scams, or scams related to pornography. These things can be avoided by people who have experienced and heard about them more. People who've undergone and experienced these things less are often deceived, but once they've been duped more, they gain experience, and they are able to see through them. This is how they see through things. However, when it comes to man's corruption, nature, and man's essence that has been corrupted by Satan, if people don't possess the truth, then they will never have the wisdom to see through these things, and they will never be able to see through the dispositions that various kinds of people reveal behind a matter, or the source of the problem. If you can't see through these things, then you won't know how to handle the matter or the related people, events, and things—you will have no way to handle it and you won't have the wisdom to handle it. That's why when you encounter such a matter, you feel very flustered and agitated, and you find it difficult to deal with. If you understand the truth clearly, then you'll be able to see through people's corrupt dispositions and the essence of their corrupt dispositions. Through seeing the corrupt dispositions they reveal, you'll come to know their essence, and then you'll know what kind of thing they are, what kind of person they are, you'll know how to guard against them, how to discern them, and you'll know how to cope with this matter. Isn't this the source of wisdom? (It is.) So, Christ can see through man and supply man—what is the source of all this? To say it in doctrinal terms, it all comes from the Spirit of God. To say it in more practical terms, it's because Christ possesses the truth that comes from God. This is how it is. When one day you come to possess the truth reality as your life, you will then have wisdom and you will be able to see through people.

There is another aspect to human notions, and that is the notions people form about God's work. How do people's notions about God's work come about? Some come from people's previous comprehension of faith, and some come from their own imaginings about the work of God. For example, people used to imagine God's work of judgment as there being a big white throne in the sky, with God upon the throne judging all peoples. Today, you all know that such imaginings are unrealistic—such things are impossible. Whatever the case, people have many imaginings about God's work, management, and

treatment of man, and most of these imaginings come from human predilections. Why do I say this? Because people do not want to suffer. They always want to follow God to the very end with ease, enjoy ample grace, inherit His blessings, and then enter the kingdom of heaven. What a wonderful thought! The most common and extravagant idea that corrupt mankind has about the work of God is breezing into the kingdom of heaven upon a sedan chair. Moreover, when people encounter the work of God, most of the time they are incapable of understanding it; they do not know the truth it contains, or what God's aim is in doing this work, and why God behaves toward man thus. For example, I have previously described God's love using the words "vast" and "immense," but I think it likely you have never understood just what I meant by these two words. What was My aim in using these two words? It was to get everyone's attention, so that you would go and reflect on them. Superficially, these words seem empty. They do have a certain meaning, but no matter how much thought people give them, all they can come up with is, "Vast—it means as boundless as the sky; it is saying that God's heart is boundless, there is no limit to His love for mankind!" God's love is not the kind of love that can be imagined by the mind of man. People are incapable of imagining this love, they must not use learning and knowledge to interpret this word, but must use another method to appreciate and experience it. Ultimately, you come to sense truly that the love of God is different from the love spoken of by people, that the true love of God is unlike any other kind of love, unlike the love understood by all mankind. So what exactly is this love of God? How should you understand God's love? First you must not approach it with the notions and imaginings of man. Take a mother's love, for example: A mother's love toward her children is unconditional, it is extremely protective and warm. Right now, does the love of God for man that you feel have the same level of sensation and meaning as a mother's love? (Yes.) Then this is a problem—it is wrong. You must distinguish God's love from the love of parents, of a husband, wife, or children, of your kin, from the concern of friends, and come to know the love of God anew. Just what is the love of God? The love of God is without emotion and is unaffected by relationships of blood. It is love pure and simple. So how should people understand the love of God? Why have we come to discuss the love of God? The love of God is embodied in the work of God, so that people acknowledge it, accept it, and experience it, and ultimately realize that this is the love of God, and acknowledge that this is the truth, that God's love is not empty words, nor some form of behavior on the part of God, but the truth. When you accept it as the truth, you will be able to recognize this aspect of God's essence from it. If you treat it as some form of behavior, you will have difficulty recognizing it. What is meant by "behavior"? Take mothers, for example: They give their youth, their blood, their sweat and tears to bring up their children, and they give them whatever they want. Regardless of whether her child has done right or wrong, or what path they take, a mother gives selflessly, meets her child's needs, never teaching, helping or guiding her child how to follow the right path, just constantly caring for, loving and protecting them, to the extent

that ultimately, the child cannot tell right from wrong. This is the love of a mother or any kind of love born of the flesh, emotions, and fleshly relationships of man. The love of God, meanwhile, is exactly the opposite: If God loves you, He expresses this by often chastening and disciplining you, by pruning and dealing with you. Although your days may pass uncomfortably, amid chastening and discipline, once you have experienced this, you will discover that you have learned much, that you have discernment and are wise when it comes to interacting with other people, and also that you have come to understand some truths. If the love of God were like the love of a mother or father, as you imagine it to be, if He were so scrupulous in His care, and invariably indulgent, could you gain these things? You could not. And so, the love of God people can comprehend is different from the true love of God they can experience in His work; people must approach it according to God's words and seek the truth in His words in order to know what true love is. If they do not seek the truth, how could someone who is corrupt conjure, out of thin air, an understanding of what God's love is, what the aim of His work in man is, and where His painstaking intentions lie? People would never understand these things. This is the most likely misunderstanding people have about God's work, and it is the aspect of God's essence that people find most difficult to understand. People must experience it profoundly and personally and practically engage with it and appreciate it in order to be able to understand it. Ordinarily, when people say "love" they mean giving someone what they like, not giving them something bitter when they want something sweet, or even if sometimes they are given something bitter, it is in order to treat an illness; in brief, it involves the selfishness, the emotions, and the flesh of man; it involves aims and motivations. But no matter what God does in you, no matter how He judges and chastises you, chastens and disciplines you, or prunes and deals with you, even if you misunderstand Him, and even complain about Him in your heart, God shall, with unflagging patience, continue to work in you. What is God's ultimate aim in doing this? He uses this method to awaken you, so that one day you can understand God's will. But when God sees this outcome, what has He gained? He has actually gained nothing. And why do I say this? Because your all comes from God. God does not need to gain anything. All He needs is for people to properly follow and enter in accordance with what He requires while He performs His work, to ultimately be able to live out the truth reality, to live with the likeness of man, and no longer be deceived, beguiled, and tempted by Satan, to be able to turn their backs on Satan, to obey and worship God, and then God is well pleased, and His great work is done. What does God gain? God gains you and you can praise God. But what does your praise mean to God? Would God not be God if you did not praise Him? Would God not be all-powerful if you did not praise Him? Would you not praising God change His essence or His status? (No.) No. This can only be said to be the love and work of God. Is there this meaning to your understanding of God's love as vast and immense? (No.) Your understanding has not reached that point. Even when someone breaks God's heart, and others think there is no way God could save

them, what is God's attitude when they reflect on themselves, realize the error of their ways and repent, and put aside the evil in their hands and accept His salvation? God accepts them all the same. As long as people take the right path, God will not hold people's transgressions to account. This is the love of God. What notion of man is to be remedied here? It is the notion regarding the way God loves. People should leave their various notions and imaginings behind; they must seek the truth and understand the truth in order to be able to let their notions go. It is easy to leave one's notions behind, but thoroughly changing one's notions is not easy. If you are to encounter a similar issue in the future and your notion forms again, what kind of problem is that? It would prove that this notion is deeply embedded within you. Even though with some matters you can let notions go by fellowshiping on the truth, with some other matters you will not be able to let them go. It may be easy to let a notion go with one matter, but to get people to utterly resolve their notions is not easy. One must understand many truths before being able to utterly resolve the problem of one's notions. This requires people to seek the truth in the matters they encounter, practically experience and appreciate God's love, and it requires God to perform many deeds so that people can know Him. Only when people know God can the problem of their harboring notions and imaginings about God be thoroughly removed.

What you need to analyze now are notions about God's work and what these notions are, and mainly summarize your various imaginings, conflicts, and requirements about God's work, God's sovereignty and arrangements, and the way God works. These things can hinder you from submitting to God's orchestrations and arrangements and can cause you to misunderstand and feel conflictive toward everything God has done with you. Such notions are very serious and are worth dissecting. For instance, some people read God's words which judge and condemn people and they form notions and say, "God says He doesn't love people like me, so perhaps He won't save me." Is this not a notion? What will the consequence be of this notion? No matter what corruption you have or what kind of person you are, you know that God doesn't like people who disobey Him, so why don't you repent? If you accept the truth, cast off your corruption and completely submit to God, won't God then like you? Why do you delimit God, saying that He won't save you? These negative thoughts you have will hinder you from following God and experiencing His work, they will cause you to remain at a standstill and abandon yourself to despair and will even cause you to reject God. Antichrists and wicked people appear in some churches and create disturbances, and in doing so they deceive some people—is this a good thing or a bad thing? Is this God's love, or is it God playing with people and exposing them? You can't understand this, can you? God brings all things into His service to perfect and save those He wishes to save, and what those who genuinely seek the truth and practice the truth ultimately gain is the truth. Some who don't seek the truth, however, complain, saying, "It isn't right for God to work this way. It causes me to suffer so much! I almost fell in with antichrists. If this really is arranged by

God, how can He allow people to fall in with antichrists?" What's going on here? You not following antichrists proves that you have God's protection; if you fall in with antichrists, then that is a betrayal of God and God no longer wants you. So, is it a good thing or a bad thing that these antichrists and wicked people cause disturbances in the church? From the outside, it appears to be a bad thing, but when these antichrists and wicked people are exposed, you then grow in discernment, they are cleansed away, and you grow in stature. When you encounter such people again in the future, you will have discernment of them even before they've shown their true colors, and you will reject them. This will allow you to learn lessons and be benefited; you will know how to discern antichrists and will no longer be deceived by Satan. So, tell Me, is it not a good thing to have antichrists disturbing and deceiving people? Only when they have experienced to this stage can people see that God has not acted in line with their notions and imaginings, and that God permits the great red dragon to frenziedly create disturbances and permits antichrists to deceive God's chosen people so that He can use Satan in His service in order to perfect His chosen people, and only then do people understand God's painstaking intentions. Some people say, "I've been deceived by antichrists twice and I still can't discern them. If a yet more cunning antichrist comes along, I'll just be deceived again." Then let it happen again so that you can experience it and learn the lesson— God must do things this way so that He can save mankind from Satan's influence. Two phrases can be used here to describe the way God works, and they are that the various ways in which God works are extraordinary and beyond the imagination of ordinary people. Why do I define God's work using these two phrases of "extraordinary" and "beyond the imagination"? It's because corrupt mankind can't understand these things and they don't understand the truth, the way God works, or the wisdom of God in His fight against Satan—all of mankind draws a blank with these things. So how can people still harbor ideas and notions? It's because they learn a little knowledge, understand some doctrine, and have their own preferences, and so they form certain notions and imaginings. When it comes to matters of the spiritual world and the work God performs, however, they don't understand these things at all. In the last days, the Creator directly faces all of mankind and utters His words. This is the first time this has ever happened since the creation of the world. That is, He faces all of mankind and openly performs deeds in this way, publicizes His management plan and then implements it and carries it out among mankind—this is the first time this has ever happened. People draw a blank with and are strangers to this realm of God's thought, God's essence, and the way God works, therefore it is normal for people to harbor notions about these things, but this does not mean that they accord with the truth. No matter how normal people's notions are, they still go against the truth, they do not conform with God's words, and they conflict with God's will. If these notions are not resolved in a timely manner, then they will be a huge obstruction to people experiencing God's work and to their own life entry. Therefore, when it comes to human notions, no matter how much they accord with

people's imaginings and ideas, as long as they do not conform with the truth and with God's words, then they all run contrary to the truth and are in opposition to God, and they are not compatible with God. No matter how in line with people's imaginings their notions may be, people should always try to discern them; they should absolutely not blindly accept their notions. What should mankind accept? Mankind should accept God's words, the truth, and all positive things that come from God. As for the things that pertain to Satan, regardless of how good or how in line with their own imaginings people think these things are, they must not accept them, but instead must reject them. Only in this way can people achieve submission to God and meet the Creator's requirements.

People's notions can only be resolved through God's words and by using the truth; they cannot be put aside through preaching doctrine and by giving advice and encouragement—it is not that easy. People have no commitment to righteous matters, but are liable to cling to various notions or wicked, deviant and absurd things, which they find hard to put aside. What is the cause of this? It is because they have corrupt dispositions. Whether people's notions are large or small, serious or not, if they do not have corrupt dispositions, these notions are easy to solve. Notions, at the end of the day, are just a way of thinking. But because of people's corrupt dispositions, such as arrogance, intransigence, and even wickedness, notions become a fuse which causes people to conflict with, misinterpret, and even pass judgment on God. Who can still obey and praise God when they harbor notions about Him? No one. Harboring notions, people are just conflictive toward God, they complain about Him, they judge Him, and they even condemn Him. This is sufficient to show that notions arise from within corrupt dispositions, the appearance of notions is the expression of corrupt dispositions, and all corrupt dispositions that are expressed are rebellious against and resistant to God. Some people say, "I have notions, but I don't resist God." This is deceptive talk. Even if they don't say anything, in their hearts they are still conflictive, and their behavior is conflictive. Can such people still submit to the truth when they're like this? It's impossible. Governed by a corrupt disposition, they cling to their notions—this is caused by their corrupt dispositions. And so, as notions are solved, so too are people's corrupt dispositions. If people's corrupt dispositions are solved, then many of their immature, childish thoughts, and even the things that have already become notions, are not an issue for them; they are just thoughts, and do not affect the performance of your duty, or your obedience to God. Notions and corrupt dispositions are connected. Sometimes a notion is in your heart, but it does not direct your actions. When it does not infringe upon your immediate interests, you ignore it. Ignoring it, however, does not mean there is not a corrupt disposition within your notion, and when something happens that is in conflict with your notion, you cling to it with a certain attitude, an attitude dominated by your disposition. This disposition could be intransigence, it could be arrogance, and it could be viciousness; it causes you to shoot your mouth off to God, saying, "My point of view has been academically ratified many times. People have held it for thousands of years, so

why can't I? The things You say that are at odds with human notions are wrong, so how can You still say they are the truth, that they are above all else? My perspective is the highest of all mankind!" One notion can lead to you behaving like this, to such bluster. What causes this? (Corrupt dispositions.) That's right, it is caused by corrupt dispositions. There is a direct relationship between notions and people's corrupt dispositions, and their notions must be resolved. Once people's notions about faith in God have been addressed, it becomes easy for them to submit to the work arrangements of the house of God, and so they more smoothly perform their duty well, they are not taking circuitous paths, they do not disrupt or disturb, and they do not do anything that brings shame upon God. If people's notions and imaginings are not addressed, it becomes easy for them to do things that cause disruptions and disturbances. In more serious cases, people's notions can produce in them all manner of conflict to the incarnation of God. Speaking of notions, they are certainly wrong views that are at odds with the truth, they are entirely opposed to the truth, and they can cause all kinds of conflictive feelings to God to arise in people. This conflict makes you question Christ and become unable to accept or obey Him, whilst also affecting your acceptance of the truth and entry into the truth reality. In even more serious cases, people's various notions about the work of God cause them to deny the work of God, the ways in which God works, and the sovereignty and arrangements of God—in which case they have no hope of salvation whatsoever. No matter which aspect of God people have notions about, behind these notions lurk their corrupt dispositions, which can cause these corrupt dispositions to become worse, giving people even more of a pretext to approach the work of God, God Himself, and the disposition of God using their own corrupt dispositions. And does this not encourage them to resist God with their corrupt dispositions? This is the consequence of notions for man.

Although we've previously often talked about human notions, we've never fellowshiped systematically and in detail on what aspects and matters people harbor notions about, and the kind of notions they form. By fellowshiping and dissecting point by point in this way today, I've given you a clear line to follow so that you know what kind of notions you have, and so you can then have a path to resolve them one by one. If people can resolve these notions one by one, all aspects of the truth will become increasingly clear to them. In this way, their onward path will also become increasingly clear, and the path they walk in their faith in God will become increasingly solid and bright the farther they go.

September 20, 2018

Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (2)

Regarding the issue of notions, we fellowshiped last time about three points: The first was notions about belief in God, the second was notions about incarnation, and the third was notions about God's work. We finished discussing the first two points, and talked about some fairly basic conceptual content with respect to the third point. Regarding the notions concerning this point, or the content concerned with these notions, afterward did you carefully contemplate what other content is concerned with these notions and relates to this truth? No truths are as simple as their literal meaning; they all have their own real meaning contained within, and they are all concerned with people's life entry, as well as with all aspects of their daily lives and belief in God. So, have you figured out from your daily lives any content regarding this aspect of the truth? When you are listening to fellowships on this aspect of the truth, you can only understand some of it, in a literal sense, and have some discernment of obvious notions. Afterward, through further contemplation, prayer and seeking, and fellowshiping with your brothers and sisters based on your experience, you should be able to gain a somewhat deeper and more real understanding. Looking at these three truths in the literal sense, which one is most concerned with people's corrupt dispositions, their understanding of God's disposition, and their actual entry? Which truth is the most in-depth and profound? (The third truth.) The third truth is a little more in-depth. The first was notions about belief in God, and these notions are fairly obvious and superficial things; the second was notions about incarnation, which involve some content that people can see and understand, and that they may come into contact with and reflect on in life; the third was notions about God's work, which is concerned with people's corrupt dispositions—this last truth is somewhat more profound. So what exactly are notions about God's work? What notions do people have about God's work? How should they understand and deal with these notions, and how should they resolve them? This is the content of today's fellowship.

When people's notions about God's work escalate from their application of reasoning and judgment to their making demands on God, having extravagant desires toward God, conflicting with Him, and making some assessments or judgments about His work, then these notions are no longer just a point of view or a belief, but are also concerned with people's corrupt dispositions. Once they become concerned with corrupt dispositions, this is enough to cause people to resist God, judge Him, and even betray Him. Hence, it is not a big problem if people's notions about God go no further than imaginings and speculation. Whereas, if they escalate into a point of view and an attitude toward God's work, turn into unreasonable demands on God or judgment and condemnation of God, or become filled with ambition, desires, or intentions, then these are no longer ordinary notions. Why do I say they are no longer ordinary notions? Because these notions and thoughts relate to your life entry, and to your understanding of God's work, and to whether

you can accept and obey God's sovereignty, and to whether you can recognize Him as your Sovereign and as the Lord of creation, and all this has a direct bearing on your standpoint and attitude toward God. Looking at it this way, is it a serious problem for people to have these notions? (Yes.) In order to dissect these notions, if we do it from a theoretical point of view, they may sound a bit abstract, or somewhat far removed from your daily lives. So let us talk some more about various types of people's living situation, which we can see in daily life or among humankind, or about their destiny, or about their various views and attitudes toward life and toward God's sovereignty and orchestration, so as to dissect people's notions and allow them to see how God rules over and orchestrates humankind, and what the actual circumstances of God's work are. This is a topic that is not so easy to fellowship on. If the fellowshiping is too theoretical, people will feel it is hollow, whereas if it is too concerned with trivial matters or too close to people's real lives, they will think it is very shallow, and there will be problems of this type. Be that as it may, let us nevertheless fellowship about it in a way that is fairly straightforward and easy to understand, which is still by telling a story. Through the plot and characters of the story, as well as the philosophy of living reflected in the story itself and the phenomena that people see, they can understand some of the ways and methods by which God does His work, as well as the mistaken and absurd views that people have in real life regarding God's work, His sovereignty and orchestration of everything, or some incorrect things that people cling onto—it is somewhat easier for people to understand when fellowshiping in this way.

So here is the story. There was once a little girl who was born into a not-so-rich family. Ever since she was very young she had a wish: She didn't ask to be rich or wealthy in life, all she wanted was someone to rely on. Was this wish too extravagant? Was it asking too much? (No.) But unfortunately, her father passed away before she reached adulthood, so in effect she had no one to rely on in life. She had lost the primary person she could rely on in this life, the only person she thought in her young mind that she could depend on. Was her young mind not afflicted with great anguish? For something like this to happen, it must have caused her great anguish. Was there trauma in her heart? There definitely was trauma. How did such trauma come about? It was because, in her young mind, she wasn't ready yet, saying, "I can be independent, I can provide for myself, I don't need to rely on my parents anymore." She was, as they say, yet to spread her wings. In her naive thoughts, she hadn't got around to thinking what to do about her future or how she would survive without her parents. It was in this situation, before she had become aware of such things, that her father passed away, which meant that her means of support in life was gone, and that times would get even tougher than they already were. You can imagine what her days must have been like after that. She led a difficult life with her mother and young brother, barely making ends meet. But no matter how anguished she was, life still had to go on, so she just stumbled on, keeping her mother and brother company. A few years later she had grown up, and could

independently earn some money to provide for her mother and brother's living expenses, but still they were by no means wealthy in life. All this time, her innermost wish had not changed. She needed someone to rely on, but what kind of person? What exactly was the one she wished to rely on? You describe them to Me. What does "someone to rely on" mean in the simplest terms? It means someone who could give her the means to live, as well as food and clothing, without her needing to go off and eke out a living on her own, or suffer any pain. Someone whom, at the very least, she could lean on whenever things went wrong, someone who had her back, as they say—that was the kind of person she hoped to rely on. Even if they couldn't help or support her financially in life, then at the very least, whenever something went wrong or whenever she felt anguished, she would have a shoulder to lean on, someone who could help her get through the tough times and ride out the storm—this was what she wished for. Was this too much to ask? Was this wish unrealistic? It wasn't too much to ask, and it wasn't an unrealistic wish. Don't many people also wish for something so simple as this? Very few people can say that they were born without relying on anyone but themselves. Most people living in this world and in a community hope to have a friend, or someone to rely on, and this girl was no exception.

In the blink of an eye she reached marriageable age, and still she wished to find someone she could rely on, someone dependable. That person didn't need to be particularly wealthy, or to keep her in the lap of luxury, and he didn't need to be a great conversationalist. He just needed to be there to support her whenever she was most in trouble, or beset by difficulty or illness, even if only to give her a few comforting words and nothing more. Was this a wish that could easily come true? This is uncertain. No one knows whether people's wishes are what God planned to give them or accomplish in them, or whether ultimately, their wishes are already preordained in their destiny. Therefore, no one knew whether this girl's wish could come true, and she herself didn't know either. However, she kept holding onto this wish as she moved toward the next stage in life. At this time, she felt very apprehensive and uneasy, but be that as it may, the day had nevertheless come. She didn't know if the person she was planning to marry actually was someone she could rely on for the rest of her life, but still she sincerely hoped in her heart: "This person should be someone I can depend on. The past twenty or so years of my life have been hard enough. If I end up with someone who isn't dependable, the rest of my life will be even harder. Who else would I be able to rely on?" She felt pained, but there was nothing she could do, so she just continued hoping. In order to survive, when people don't know why they are here in this life and how they should go through life, they grope forward with this kind of wish and unknown hope. When this moment came, she didn't know what her future would be like. The future was unknown. She continued to move forward. However, many facts often run counter to people's wishes. For the time being, let us not comment on why God arranges people's destiny in this way—whether it is God's intentional arrangement, or whether it is because

people's corruption and ignorance have caused their desires and demands to be diametrically opposed to the destiny God has arranged for them, so that their wishes often cannot come true, and so that things often don't turn out the way they had hoped—let us not discuss all this for now. First, let's continue with the story itself.

After the girl got married, she entered the next stage of life, while holding onto her wish. What awaited her at this stage of life? She didn't know, but she couldn't avoid it just because she was afraid of the unknown. She had to steel herself and move forward, and she still had to live through each day. At this major turning point in her life, the destiny that God had arranged for her finally arrived—and it was the opposite of what she had longed for. The homely family life that she had longed for, with a simple bed, a small writing desk, a simple, clean room, a husband and children—this simple life she wanted could never come to pass. After she got married, her husband would spend all year away from home due to work, so they had to live apart. What prospects does such a life hold for a woman? That of being bullied and discriminated against. Having to face such a living environment was another blow to her life and destiny. This was something she had never envisioned, and also something she had never wanted to see or face. But now, the facts were completely inconsistent with her wishes and imaginings. That which she didn't want to see or experience had actually happened to her. Her husband was away at work all year long. She had to be independent, both in life and financially. She had to go out and earn money to pay the bills by herself. She didn't have anyone to help her in life, and had to rely on herself for everything. In such a living environment, did this woman end up with someone she could rely on, or not at all? (Not at all.) Was her wish fulfilled or dashed after she got married? (It was dashed.) Obviously, in the second important stage of her life, her hope had been dashed once again, and she had no one to rely on. The person she had thought she could rely on in life was not by her side, and couldn't be relied on at all. The person whom she had considered to be her pillar of strength, her rock, and someone to rely on couldn't be relied on at all. She had to do everything by herself, and handle and face everything on her own. During her most difficult times, she could only hide in bed and cry under the covers, with no one to share her troubles with. For the sake of her face, competitiveness, and self-esteem, she often projected a formidable exterior, and came across as a strong woman, but deep down she was actually very fragile. She needed support, and longed for someone to rely on, but this wish had not yet come true.

A few years further on and she was moving around with her several young children in tow, renting houses and living a life of no fixed abode. In this way, one of her most basic requirements for life was gradually being eroded away, bit by bit, as the years passed. All she had wanted was to have a small room with a bed, a small writing table, and a stove for cooking on, and for her family to be able to eat around the table, keep a few chickens, and live a simple life. She didn't expect to be rich or wealthy. As long as life was simple, peaceful, and the family was together, that was enough. However, all

she could do now was live a hand-to-mouth existence with her children in tow. Not only did she have no one to rely on, but worse still, she had to become the person whom her own children relied on. She also thought that, since living in this mortal world was so painful, she would maybe find a way to resolve this pain, such as by becoming a Buddhist nun, or finding a place to cultivate her spiritual virtues, away from human society and away from this suffering, without relying on anyone, and without anyone relying on her, because living like this was just too tiring and painful. But what was the one thing that sustained her and kept her going? (Her children.) That's right. If she didn't have children, perhaps each day she lived would have been even more painful, but once she had children, she took on responsibilities and became the person they relied on. When her children called out "Mommy," she felt that the burden on her shoulders was too heavy, that she couldn't just abdicate her responsibilities like that, and that she couldn't rely on others, but she could be the one others relied on—this, she thought, could also be regarded as a source of joy in life, an attitude toward life, and a motivation to live. In this way, she endured another ten years or so for the sake of her children. Did the days seem long? (Yes, they did.) Why did they seem long? (Because she lived a hard life, so the days seemed long.) You know from experience, those sound like the words of someone who has been there and done that. The days were hard and torturous, so they seemed extremely long. Everything she experienced was like a kind of torture deep within her heart, so she had to live counting the days, and this kind of life was not easy to go through. Even after the children had grown up, her wish still did not change. She still had this wish deep in her heart: "The children are older and it's no longer such an effort to take care of them. If my husband could be with us and the family were to be reunited, then our life would be even better." Her wonderful imagining returned and, just as unbelievers say, it put the wind of hope back in her sails. Whenever she couldn't sleep at night, she would think such thoughts as: "Now that the children are grown up, if they can get into college, and eventually find a good job and earn money, then life will be easier, and the food, clothing and housing situation will be better than it is now. And if my husband comes back, life will be even better, and I'll have someone to rely on! The two people that I relied on before failed me, but now I have more people to rely on. Heaven has been pretty good to me! It looks like better days are ahead." She believed that better days were ahead. Is this a good thing or a bad thing? No one knows. No one knows what a person's destiny in life is, or what lies ahead. People all stumble through life like this, clinging onto their beautiful wishes.

Ten years passed, her husband transferred to a different job, and the family was finally reunited, which was a good thing. So in the end, could her husband become someone she could rely on? Could he share some of the pain in her life? Because they had never lived together, nor interacted on a deep level, she didn't know her husband well at all. In the days that followed, she and her husband started learning to live together and gained a deeper understanding of each other. Still her wish did not change. She

hoped that this man could become the one she relied on, the one to comfort her and relieve her pain, come what may. However, things still didn't turn out as she had intended. This husband whom she had never interacted with on a deep level, this man whom she didn't understand at all, simply couldn't become the one she relied on. The reason was that the two people's survival abilities, human qualities, outlooks on life, values, and attitudes toward their children, family, and relatives were completely different. The couple constantly guarreled, and continually bickered with each other over isolated things. This woman hoped deep down that she could keep enduring so that her husband might come to understand her kindness, her patience, and her hardship, and afterward be emotionally touched by her and reconnect with her, but still her wish did not come true. As far as she was concerned, deep down, was her husband someone she could rely on? Could he become someone for her to rely on? (No, he couldn't.) Whenever she faced difficulties, her husband not only failed to comfort her and ease her pain, but actually increased her pain, making her feel even more disappointed and helpless. At this time, what were her innermost feelings and understanding on life? They were disappointment and pain, which made her question, "Is there really a God? Why is my life so hard? All I want is someone to rely on, is that too much to ask? I only have this one little wish. Why has it still not come true in all the years I've lived? My requirements aren't excessive and I have no ambitions. I just want someone to lean on whenever things go wrong, that's all. Why can't even such a small wish be fulfilled?" This situation went on for several years. Obviously, this family's life was not very harmonious; there were frequent arguments. The children were sad and unhappy, and so were their parents. There was no peace or joy in the family, and each person felt only fear, trepidation, and terror, as well as pain and uneasiness deep in their hearts.

A few years later, things finally turned around and the gospel of the Lord Jesus came to her. She felt that her wish might finally come true. "I don't need to rely on my father, my husband, or anyone around me," she thought. "As long as I rely on the Lord Jesus I can be at peace, and have someone to really rely on, and find real peace and happiness, and then life will become less of an ordeal." After accepting the gospel of the Lord Jesus, this woman became much happier, and of course her life became much more settled. Although her husband's attitude toward her hadn't changed, and he was still as harsh as before, ignoring her and showing her no consideration, care or concern, or even patience, gratitude or tolerance, nevertheless, because she had the salvation of the Lord Jesus in her heart, her attitude toward all this changed. She no longer argued or tried to reason with her husband, because she had come to understand that people have nothing to gain from arguing about all these things. Whenever things went awry, she spoke to the Lord Jesus and her heart became much more open. In this way, her family life appeared to become relatively settled. But the good times didn't last long, and her life took another turn. Once she started believing in the Lord Jesus, she preached the gospel with zeal, embraced church life, and supported her brothers and sisters. However,

her husband didn't approve. He began to persecute her and often chided her by saying things like: "Do you still want to live with me? If you really don't want to do so, let's split up!" She had no alternative but to just pray to the Lord and put up with it. Although days like this were difficult and painful, the trauma in her heart was much less than before, and she could also draw some comfort from prayer. Whenever she was distressed, she would pray to the Lord. Her heart thus had someone to rely on and gained temporary fulfillment, and she felt that her life was much better.

Gradually, the children grew up. Because the children had lived with her since childhood and their affection for her was somewhat stronger, this woman felt, "Now that my children have grown up, I no longer need to rely on my husband, I can rely on my children." To all appearances, it seemed that she had already come to rely on the Lord Jesus and had put her heart, her family, and even her future and prospects in His hands. But in fact, deep down, she still clung onto this wish for the people she could see and who had a relationship with her, and she hoped that this wish would one day come true. Because people cannot see where the Lord Jesus is, they say that the Lord Jesus is beside them and in their hearts, but she thought that God could not be touched or seen, so this made her feel uneasy. She thought it would be enough to just rely on the Lord Jesus to see her through significant events and major issues, but that in real life she would still have to rely on her children. Throughout all this time her wish had not changed, and she had not let go of it. She now believed in the Lord Jesus, but why had this wish still not changed? There are multiple reasons for this. One is that she didn't understand the truth and didn't know or understand much about God's sovereignty and orchestration; this is the objective reason. The subjective reason is that she was a cowardly person. Although she believed in God, after experiencing so much pain, she still had no clear insight about the significance of believing in God, or about people's destiny, God's orchestration, and the way in which the Creator works. Which things show that she had no clear insight about these things? First of all, she always pinned her own happiness and her deep-seated yearning for a better life onto others, hoping that her wish could be realized because of others' assistance or helping hands. Was this a mistaken view about life and destiny? (Yes.) This view was mistaken. As a parent, is it a mistake to pin your hopes onto your children, by hoping that they will be dutiful to you and able to support you when they grow up? It's not mistaken, and it's not asking too much. So what is the problem here? She constantly wanted to rely on her children, and to live a happy life by relying on her children, and to spend the rest of her life relying on her children, and to enjoy this-and-that by relying on her children. What was her mistaken view in doing this? Why did she have this idea? What was at the source of this view that she held? People always extravagantly hope for a certain way of life and a certain standard of living. That is to say, even before people come to know how God has preordained their lives or what their destiny is, they have already planned what their standard of living must be, which is that they must be happy, and have peace and joy in their lives, and be rich and wealthy,

and have people to help them and rely on—people have already planned their own life path, their life goals, their final destination in life, and everything else. Is there any belief in God within all of this? (No.) No, there isn't. This woman always had a view on life: If I rely on so-and-so, my life will become more peaceful, happier, and more affluent; if I rely on so-and-so, my life will become more settled, more secure, and more joyful. Is this viewpoint right or wrong? (It's wrong.) After so many years, she had already reached the stage of believing in the Lord Jesus, but she still hadn't seen clearly what human life is about. She still had her own intentions and plans, and was calculating her future path and planning her future life. Looking at it now, was this attitude toward life and this kind of planning correct or incorrect? (It was incorrect.) Why? (Because she was pursuing her own ideals and wishes, rather than what God requires of people.) What she was pursuing had nothing to do with God's preordination. Even before she knew what God was going to do, she first resolved to find someone to rely on. She would rely on this person at this stage and that person at the next stage. In this way, she lost her reliance on God and came to rely solely on people, rather than on God. Given that she constantly had this wish and these plans, did she have God in her heart? (No.) So, in a way, what was the cause of the pain that came from all her struggles? (It was caused by her wish.) That's absolutely true. So how did her wish come about? (By her not believing in God's sovereignty or in His orchestration and arrangements.) That's right. She didn't understand how people's destiny comes about, nor did she understand how God's sovereignty works. This is the root of the problem.

Let us continue the story. When this woman's children grew up, some got jobs and others settled down and got married, and of course they had to leave their parents and lead independent lives, and couldn't get together with their parents often. So, what was the next problem this woman faced? Her wish to rely on her children seemed to be on the verge of being shattered yet again. It was another painful tragedy, another blow in her experience of life. Due to all sorts of reasons, her children couldn't live by her side and keep her company, or often visit her and take care of her. Therefore, her hope that her children could be by her side to be filial to her and take care of her, and her wish to rely on her children so that she could take things easier, and live a more comfortable and happier life—all this was slipping further and further away from her. Thus, her concern, worry, and longing for her children became more and more intense. Was this not another kind of pain? As she grew older and the years weighed on her little by little, her pain became deeper and deeper, as did her longing for her children. Many years passed, and although the people whom this woman relied on at each stage of her life were different, they all left her at the appointed times, completely shattering her wishes or delusions, and leaving her feeling extremely tormented and anguished deep down. What did this bring to her? Did it cause her to reflect on life? Or to reflect on how the Creator arranges people's destiny? If one takes into account people's normal thinking, after listening to some sermons and having understood some truths, they should know some things about the Creator, about life, and about people's destiny. However, due to various reasons, and because of the problem with the protagonist herself in this story, up to this point she still could not comprehend and didn't have a clue about what she had experienced and encountered at each stage of her life, or what her problem was, and deep in her heart she still longed for someone to rely on. So who exactly should she rely on? It is true that God is the One that people rely on, but God is not just for people to rely on, this is not all He is for. It is more important for people to know how to get along with the Creator, how to know God and submit to Him—it is not just a relationship of relying on and being relied on.

After this woman lost her reliance on her children and by the time she reached old age, she transferred her hopes onto her husband, who became her one last straw to grasp at. She had to rely on him for her basic necessities, and to keep on living. She had to find ways to make her husband live a few more years, so that she could draw some benefit for herself. That was the one she relied on. Having lived for this long, the old woman had a head full of gray hair, a wrinkled face, and almost all of her teeth had fallen out. Although her appearance had changed, what remained the same was that at each stage of her life, she had hit a wall, and despite hitting a wall many times, she had the same constant wish—that of having someone to rely on. Another thing that didn't change was her delusion about God's promises to people, as well as some delusions about herself, humankind, and her destiny and prospects. Although deep down, these delusions were becoming more and more fuzzy and distant, perhaps she still held a glimmer of hope deep within her heart: "If, in my remaining years, I am able to live happily with someone I can rely on, or I can see the day when God's work ends and He is glorified, then this life will not have been in vain." That was the life of this woman. And that's the end of the story. What should the title of this story be? ("Who Do I Rely On?") That's a pretty good and thought-provoking title.

Returning to the topic of our fellowship, what does this story have to do with people's notions about God's work? Which part relates to people's notions about God's work? What notions does it relate to? Share your thoughts. (People feel that God should accomplish things according to their expectations and plans. This is the kind of notion that people have.) Within people's notions, people think that so long as their aspirations are good, positive and proactive, the Creator should grant them, and that they should not be deprived of the right to strive toward a beautiful life. This is a notion. Does the Creator's fulfillment accord with man's wishes, with his hopes, with his imaginings? (It does not.) In what way, then, does the Creator act? Regardless of who you are, and regardless of what you have planned, how perfect and honorable your imaginings are, or to what extent they match the reality of your life, God does not look at any of these things, nor does He pay attention to them; rather, things are accomplished, orchestrated, and arranged according to God's ordained methods and laws. This is God's righteous disposition. Some people think, "After the countless hardships I've experienced in my

life, aren't I entitled to a good life? When I come before the Creator, won't I be qualified to request and aspire toward a beautiful life and a beautiful destination?" Is this not a human notion? What are such notions and human-engendered thoughts to God? They are unreasonable demands. How do such unreasonable demands come about? (People do not know God's authority.) This is the objective reason. What is the subjective reason? It is that they have a rebellious disposition, and that they are unwilling to seek the truth or to submit to the Creator's sovereignty or arrangements. Is the life the Creator arranges for the majority of people one of hardship, or is it happy and carefree? (One of hardship.) The majority of people live lives of hardship, with too many difficulties and too much pain. What is the Creator's purpose in arranging hardships for people during their whole life? What is the significance of this? In one sense, such arrangements are meant to allow people to experience and know God's sovereignty, arrangements, and authority; in another sense, His primary purpose is to let people experience what life really is, and thereby to realize that man's destiny is controlled in God's hand, and is neither decided by any person nor changed in the wake of changes in people's subjective will. Whatever the Creator does and whatever sort of life or fate He has arranged for people, He makes them reflect on life and on what man's destiny really is, and, as they reflect on all these things, He makes them come before God. When God expresses the truth and tells people what all this is, He makes people come before Him, accept what God says, experience what God says, understand what the relationship really is between all God says and all the things people experience in their real lives. He lets people verify the practicality, accuracy, and validity of these truths, after which they gain them and acknowledge that man is controlled in the hand of the Creator, and that man's destiny is ruled and arranged by God. Once people have understood all this, they will no longer have any impractical plans for their life, and they will not have plans that go against the wishes of the Creator nor what He has ordained and arranged; rather, they will have an increasingly accurate assessment and understanding, or a comprehension and plan, of how their life should be lived and the road they should take. This is the purpose and significance of the many hardships that the Creator arranges in people's lives.

Returning to the story, after the protagonist experienced many hardships, what was her understanding of why she had suffered hardships and pain in this life, and of why the Creator orchestrated and arranged things this way? Can you see that from the story? Did she gain an understanding of these things? (No.) Why did she not gain it? (Because at every stage of her life, and at every turning point in her life, when her wishes were shattered again and again, she did not reflect or draw a conclusion as to why her lifelong dream could never come true. If she could have reflected and sought the truth, she would have changed. However, she didn't understand the sovereignty of the Creator, and could only resolutely persist with her dream and hope that one day her destiny would suddenly change, which was impossible. During this process, she was constantly resisting and struggling, hence her immense anguish.) That's how it was. Because she chose a wrong

path, but she didn't know it. She regarded it as a correct path, as her legitimate pursuit and legitimate wish, and then worked hard, fought, and struggled in that direction. She never doubted whether her wish was realistic or not, nor did she doubt the correctness of it. Instead, she stubbornly pursued this direction, never changing or turning around. What, then, was God's purpose in giving her so much hardship in life? It was not by accident that God did all this. In any person's life, God arranges some exceptional experiences and some painful experiences for them. In fact, the Creator is using this method and these facts to tell you not to go on like this, and that this path leads nowhere, and that it is not the path you should take. What do you see in this, intangibly? This is God choosing a path for people, and it is also God's way of talking to people, and His way of saving people, and of getting people to emerge from their wrong notions and stubborn ways. This is also God's way of telling you: The path you chose is a quagmire, a pit of fire, a road of no return, and you must not walk down it. If you keep on going this way, you will continue to suffer. This is not the correct path in life, it is not the path you should take, and it is not the path that God has preordained for you. If you are a smart person, then after experiencing hardship, you will reflect: "Why did I experience such hardship? Why did I hit a wall? Is this path not suitable for me? So, what path should I walk and what direction should I take in life?" While you are reflecting, God will give you some inspiration and guidance, or point out the right direction in which you should take your next step. God is constantly guiding you, so that you can more practically and accurately grasp the path ahead which He has planned for you in real life. Did the protagonist in the story I just told you do this? (No, she never reflected.) What kind of disposition did she have? (Intransigence.) Intransigence—this is so troublesome. From when she was a child to when she was a gray-haired old woman, her wish of having someone to rely on never changed. Whether before she had heard God's gospel and gained insights into how the Creator created the heavens and earth and all things, or when God's gospel came to her and God told her the truth of all this, her wish never changed from start to finish—this is the most lamentable aspect. People have thoughts and ideas. What was God's purpose in creating all this for people? It was for people to perceive and comprehend the people, events, things, and environments that God arranges for them. As a normal person possessed of reason and conscience, every created human being will understand the Creator's intention more or less and to a varying degree of depth when they experience and appreciate with their heart all these things that God has orchestrated. This is one way in which God works that is particularly practical and real. But because people are too arrogant and intransigent, and cannot easily accept the truth, it is difficult for them to grasp the Creator's will. How is people's intransigence manifested? No matter what God says or does, people still cling onto their own things. Their mentality is: "I want to plan my life. I have ideas, I have a brain, I'm educated, and I can be in control of my life. I can see the source of everything in my life, and I can completely orchestrate all of this, so I can plan my own happiness, my own future, and my own prospects." When they hit a wall, they say, "I failed this time, I'll try again next time." They believe that this is how people should live, and that if a person doesn't have a competitive spirit, they will be extremely useless and feeble in life. What is at the root of their persistence? What's the reason for it? It is because they believe that they must absolutely be a strong person rather than a weak person, and that they must not be beaten down by life, much less be looked down upon by others, and that people should be independent and competitive, and possessed of resolve, and be held in high esteem by others. These dispositions, these ideas, and these thoughts dominate their behavior, so that each time they face the difficulties, predicaments, or pain that God orchestrates for them, they choose the same way as before: that of persisting with their own thoughts, not turning around, and absolutely persisting to the end with whatever they think is good, right, and beneficial for themselves, and being a competitive person. It is precisely this intransigent disposition that leads them to make many ignorant and impractical judgments, and gives rise to many impractical understandings and experiences.

I talked just now about one aspect of people's dispositions—intransigence. Because of people's intransigence, when they face the painful circumstances and predicaments that the Creator puts them in, their attitude is not to submit, but rather, to hold fast to whatever benefits them and to not abandon it. How does God deal with such behavior? God's work is independent of people's will, so how does God deal with people's actions like this? God will definitely not say, "You failed this time, so you are doomed. People like you are no good and I don't want you anymore." God has not given up on people. He keeps using the same way, arranging different environments and different people, events, and things, so that people can experience the same pain and face the same predicaments. What is the purpose of this? (It makes people come to their senses.) It makes people reflect, come to their senses, and abandon their stubborn views. Time and time again, God uses His own unique methods to converse with humans in this way, and to interact with humans in this way. Ultimately, what is the result that God wants to achieve through this method of working? God guides people by making them go through different predicaments, anguish, and even illnesses and family misfortunes throughout their lives. The purpose of making people experience this suffering is to get them to constantly reflect and understand in their soul, and to verify deep down: "Is this God's arrangement? How should I walk my future path? Should I change direction? Should I seek the way of truth? Should I change the way I live?" God makes people experience all kinds of pain, tribulations, misfortunes, and predicaments, so that afterward they receive confirmation deep in their hearts that there is a Sovereign who rules over people's destiny, and that people cannot be willful, arrogant, or stubborn, but must learn to submit—submit to environments, submit to destiny, and submit to everything that happens around them. Before you hear God's clear words, God uses these ways and facts to make you experience all sorts of environments, people, events, and things, and to make you constantly confirm deep in your heart that people's destiny is arranged by

God, that no person holds sovereignty over it, and that people cannot hold sovereignty over their own destiny. You constantly have this kind of understanding or voice deep in your heart, and you constantly confirm that everything you experience is not caused by any one person, nor does it happen by chance, nor is it caused by objective reasons or circumstances, but it is God who invisibly holds sovereignty over everything. It is not by coincidence that a person meets another person and something happens, or that they encounter an environment that changes their life. It is not by coincidence that a person is afflicted by disease and afterward obtains great blessings. This is God telling each person in this unique way: God holds sovereignty over people's destiny, God is watching over and guiding people every day, and guiding everyone through each day and throughout their life. In addition to letting people know that He holds sovereignty over the destiny of humankind, over everything to do with people's lives, over the destination of humankind, and over absolutely everything to do with humankind, what else does God want to accomplish? It is to make some impractical notions, imaginings, and demands that people have toward God the Creator gradually fade, disappear, and be cast off, and then for people to gradually reach the point where they can clearly recognize and understand the ways in which the Creator guides humankind and the ways in which the Creator arranges the destiny of people's whole life. From these things, people can then see that God has a disposition and that God is vivid and lifelike. He is not a clay statue, nor a robot, nor is He an inanimate creature imagined by people, but rather, He has life and dispositions. In one sense, this makes people understand the ways in which the Creator works and makes people let go of all sorts of notions, imaginings, and some empty reasoning and logic that do not conform to reality. In short, it makes people let go of all empty notions and imaginings regarding God's work. In another sense, once they let go of these notions and imaginings, people can accept and submit to God's work and His sovereignty. This is a small result in one sense, but in another sense there is a result that you have not seen, and it is the one that is the biggest and the most profound. What is this result? It is that God uses these ways to tell people that everything He does and accomplishes on people, He does in a particularly practical and real state. Once people understand this, they will cast off some empty and illusory things, actually obey and submit to the Creator's arrangements, and then actually face everything arranged by the Creator in real life, instead of using some empty theories or religious concepts or theological knowledge to imagine the Creator, or to deal with some things in life. This is the outcome that God wants to see, and what He wants to achieve in people. Therefore, in the first stage, before you hear the Creator's voice and understand the Creator's clear words about various truths, the way God works on people is to arrange various environments for you to experience and be exposed to. When you have some confirmation, and when you have some feelings about these things deep in your heart, and are moved by them and comprehend them, God will tell you in clear words what life is about, what God is about, how humans came to be, and what kind of path people

should take. In this way, based on the belief that humans come from God and were created by God, and the belief that there is a Sovereign among the heavens and earth and all things, people then take the path of faith in God, and subsequently come to accept God's judgment and chastisement, and accept God's salvation and perfection—the effectiveness of this is even better. Now, who are all the people who accept God's work of the last days? At the very least, they acknowledge the existence of God and believe that the entire universe world is subject to God's sovereignty. They also believe in destiny and that human life is preordained by God, and furthermore, they believe in the existence of the spiritual world and the existence of heaven and hell, and that people's destiny is predetermined. From among these people, God has selected His chosen people, who love the truth and who can accept the truth. They can understand God's voice and accept God's work. This is one way and one principle by which God works.

We talked just now about how God works on people, and about the ways in which God works. We touched on these things alone, without saying anything about what people's notions are or what demands people place on God. Let's fellowship now on the issues in this regard. Since we mentioned in this fellowship that people have some empty and vague ideas and understandings about God's work, let's find some examples to prove this, and talk a little bit about both positive and negative examples. On this foundation, won't people then be able to understand which imaginings are fairly hollow and quite vague, and are notions about God's work? Starting with the story I told you earlier, the protagonist of the story went through a number of painful experiences in life. After each painful experience, God continued, using His own methods, to arrange and orchestrate her destiny and guide her on the road ahead. Although she didn't understand, didn't know, and didn't reflect, God still did this, just as He had always done. At this stage, did she display some thoughts about this way in which the Creator works? Could those thoughts be said to be a sort of notion? What exactly are these thoughts and this kind of notion? First of all, in terms of the protagonist herself, she had one wish. She didn't expect to be rich or wealthy in life, she only wanted someone to rely on. Through dissection and analysis, we can see that this wish was wrong. In one sense, it was contrary to the destiny that God orchestrates and arranges for people, and in another sense, it wasn't practical either. So has God provided a definition or a statement about this wish of hers? According to people's imaginings, it would be very easy for God to make a person understand a little bit of doctrine, wouldn't it? If He wanted to make them understand, wouldn't they just understand? This woman had a desire to have someone to rely on—God could make her not have that desire, or make her change that desire—did God do that? (No.) No, God didn't do that. Was her desire a sort of notion? Was it supernatural? Was it hollow? It is a natural phenomenon for such thoughts to arise in people. Why do I say that it's a natural phenomenon? God made man with free will. Man has a brain, thoughts, and ideas. After being corrupted by Satan, man became immersed in the sounds and sights of the world, and, after being educated by parents,

conditioned by families, and educated by society, many things arise in man's thoughts things that are born of man's heart, which all come forth naturally. How are these things that come forth naturally within man formed? Firstly, a person must have the ability to give thought to problems—this is the foundation one must have to be able to give rise to these things. Then, through environmental conditioning—such as being educated by one's family and society—as well as being impelled by one's own corrupt dispositions and ambitions and desires, these thoughts gradually take shape. When it comes to such formed thoughts and ideas, regardless of whether they accord with reality or are hollow, or however else they may be, we will not pass a verdict on them now. Instead, we will just speak about how God handles thoughts of this kind. Does God condemn them? God does not condemn them. So how does He approach them? He does not remove such thoughts from people. People harbor a notion and imagining, they think that with a gentle touch of God's great, formless hand, their thinking will be changed. Is this notion not vague, supernatural, and hollow? (It is.) This is a notion people have of how God works. In the depths of their hearts, people often have fantasies of God's work and the methods of His work, though they do not give voice to them. People imagine the Creator coming softly next to man and, with a wave of His great hand and a puff of breath or with the rotation of a thought, the negative things inside man will disappear in an instant, with the wordless silence of a great wind blowing away a cloud. How does God treat these ideas of man, these things to which man's mind gives rise? God does not resolve them with supernatural, hollow methods, but by laying out man's environment. What sort of environment does He lay out? It is not hollow—God does not do anything supernatural, breaking all the laws. Rather, He lays out an environment that compels a person to understand the matter and to reflect unceasingly, after which God makes use of all manner of people, events, and things to light that person's way, whereupon that person comes to an understanding. God does not change their destiny; He just adds a few incidents to the course of their destiny, thereby enabling them to understand these things. Man's notions are all supernatural, hollow, vague, discordant with reality—they are divorced from reality. Say, for instance, someone is hungry and would like to eat. There are those who would say, "God is omnipotent, all He'd have to do would be to breathe on me and I'd be full. Do I really need to cook? It would be great if God could perform a little miracle so that I didn't feel hungry." Is this not unrealistic? (It is.) If you told God you were hungry, what would God say? God would tell you to find some food and cook it. If you said you had no food and could not cook, what would God do? He would tell you to learn to cook. This is the practical side of God's work. When you encounter something obscure to you, and you no longer give hollow prayers or rely vaguely on God in a self-assured way, or consign your hopes upon these notions and imaginings you have about God, you will then know what it is you should do—you will know your duty, your responsibility, and your obligation.

I just talked about one aspect, which is that when people don't understand the environments that God lays out, what does God do? God continues to lay out environments.

He does this so that people keep on understanding the Creator's sovereignty, and understanding what their destiny is through the experience of life, and so that people know deep down that their wishes are distinct from their destiny, and distinct from the Creator's arrangements. He does it so that people will then learn to gradually let go of their own wishes and submit to everything the Creator orchestrates. This is fairly easy to understand. Another aspect is that when God's clear words come to people, they form some more notions and imaginings. What notions? "God's words are the bread of life and the truth. God's words are God Himself. When I hear God's words, no matter how stupid I am, I immediately become intelligent. As long as I read more of God's words, my caliber will improve and my skills will increase." What are these thoughts that people have? They are their notions. So, is this how God works? (No.) Since these are man's notions, they are definitely at odds with God's work and in opposition with it. Herein lies a fact. God speaks with man face-to-face and tells him what he should and should not do, what road he should take, how he should obey God, and the principles he should enter into within the various aspects of the work. God clearly tells man all these things, yet man often still waits and anticipates that God will tell him what His intention really is by means other than His words, hoping to be able to attain previously unimaginable results and hoping to witness miracles. Is this not man's notion? (It is.) What does God do, in fact? (God lays out practical environments for people to go through and experience God's words.) What does God do if people still don't understand His will after He lays out those practical environments for them? (He enlightens and guides people.) What should you do if He doesn't enlighten and guide you? (Practice according to God's words and do as God says.) That's right. From the time that God began His work until the present, how many words has God spoken to people face-to-face? There are so many that even if you spent several years reading them, you still wouldn't get to the end. But how many words do people gain? If a person gains too few of them, what does that prove? It proves that the person has not put enough effort into God's words and has not listened to them. There are some who say, "I listened"—but did you take God's words in? Did you understand them? Did you focus on them? You didn't focus on them, so God's words have already flowed right past you. Therefore, when God uses clear language to tell man how to act, how to live, how to obey Him, and how to experience every event, if man still does not understand, God does nothing more beside laying out environments for him, giving man some special enlightenment, or having man undergo some special experiences. That is the end of what God can, should, and is willing to do. There are those who ask, "Doesn't God want every person to be saved and not want anyone to suffer perdition? If God used such a method to act, how many people would be able to be saved?" In response, God would ask, "How many people heed My words and follow My way?" There are as many as there are—this is God's view and the method of His work. God does no more. What is man's notion of this matter? "God takes pity on this mankind, He's concerned for this mankind, so He's got to take responsibility unto

the end. If man follows Him unto the end, he'll inevitably be saved." Is this notion right or wrong? Does it accord with God's will? In the Age of Grace, it was normal for people to have these notions, because they did not know God. In the last days, God has told people all these truths, and God has also made clear to them the principles of His work of saving people, so it is very preposterous if people still have these notions in their hearts. God has told you all these truths, so if, in the end, you still say that you don't understand God's will and don't know how to practice, and you still say such rebellious and treacherous words, can such a person be saved by God? There are some who always think, "God does such great work, He should gain more than half of the people in the world, and use a great force of many people with lots of high-class personages to bear witness to God's glorification. How wonderful that would be!" This is man's notion. In the Bible, in both the Old and New Testaments, how many were there, in total, who were saved and made perfect? Who was able to fear God and shun evil in the end? (Job and Peter.) They were the only two. As God sees it, to fear Him and shun evil is, in fact, to meet the standard of knowing Him, of knowing the Creator. People like Abraham and Noah were righteous in God's eyes, but they were still a level beneath Job and Peter. Of course, God did not do so much work then. He did not provide for people as He does now, nor did He speak so many clear words, nor did He do the work of salvation on such a large scale. He may not have gained many people, but this is still within His preordination. What aspect of the Creator's disposition can be seen in this? God hopes to gain many people, but if many people cannot, in fact, be gained—if this humanity cannot be gained by God while He does His work of salvation—then God would rather abandon them and discard them. This is the inner voice and view of the Creator. In this regard, what demands or notions does man have of God? "Since You wish to save me, You must be responsible unto the end, and You promised me blessings, so You must give them to me and let me gain them." Within man, there is many a "must"—many demands—and this is one of his notions. Others say, "God does such great work—a sixthousand-year management plan—if, in the end, He only gains two people, that would be such a shame. Wouldn't His actions be in vain then?" Man thinks it ought not to be so, but God is happy to gain even two people. God's real purpose is not merely to gain those two, but to gain more than that, but if people do not wake up and understand, and they all misunderstand and resist God, and are all hopeless and worthless, then God would rather not have them. That is God's disposition. Some people say, "That won't do. Wouldn't Satan be laughing then?" Satan may be laughing, but is it not God's vanquished enemy all the same? God has still gained mankind—several among them who can forsake Satan and not suffer its control. God has gained true created beings. Are those who have not been gained by God then taken captive by Satan? You have not been made perfect—are you capable of following Satan? (No.) Some people say: "Even if God doesn't want me, I still won't follow Satan. Even if it offered me blessings, I wouldn't take them." None of those whom God has not gained follow Satan—does God not thus gain

glory? People have a notion about the number of people God gains or the scale with which He gains them; they believe God should not gain only those few. That man can give rise to such a notion is because, in one regard, man cannot fathom the mind of God and cannot understand what sort of person He wants to gain—there is always a distance between man and God; in another regard, to have such a notion is a way for man to comfort himself and set himself free so far as his own destiny and future are concerned. Man believes, "God has gained so few people—how glorious it would be for Him to gain us all! If God didn't discard a single person, but conquered everyone, and everyone was made perfect in the end, and the talk of God's choosing and saving people didn't come to naught, nor did His work of management, then wouldn't Satan be humiliated all the more? Wouldn't God gain greater glory?" That he can say this is partly because he does not know the Creator and partly because he has his own selfish motive: He is worried about his future, so he hitches it to the Creator's glory, and thus his heart feels at ease, thinking that he can have his cake and eat it too. In addition, he also feels that "God gaining people and humiliating Satan is strong evidence of Satan's defeat. It's killing three birds with one stone!" People are really good at working out how to benefit themselves. This notion is quite clever, isn't it? People have selfish motives, and is there not something of rebelliousness in these motives? Is there not a demand made of God? There is within it an unvoiced resistance against God that says, "You have chosen us, led us, labored so much on us, bestowed Your life and Your entirety upon us, bestowed Your words and truth upon us, and had us follow You all these years. What a loss it would be if You couldn't gain us in the end." Such an excuse is an attempt to blackmail God, to obligate Him to gain them. It's saying that if God doesn't gain them, then they won't be losing out, and that it's God who will suffer a loss—is this statement correct? Within this, there are both man's demands, and his imaginings and notions: God does such great work, so He must gain however many people. Where does this "must" come from? It comes from man's notions and imaginings, his unreasonable demands, and his vanity, along with some admixture of his intransigent and ferocious disposition.

Such notions of man must be fellowshiped on from another perspective. There are some who think, "Since the Creator doesn't care how many people He gains, and thinks that He will just gain as many people as He gains, since this is the Creator's attitude, how should we cooperate with Him? Is it okay to just believe casually and not take it so seriously? In any case, God doesn't take it seriously either, so we don't need to be so serious in catering to God's requirements, nor do we need to regard it as our primary occupation, or as our lifelong pursuit. Now that we know God's thoughts, shouldn't we change our way of living?" Is this view right or wrong? (It's wrong.) Since God's attitude has been made clear to people, and they understand it, they should let go of their notions. After letting go of their notions, what should people do and how should they choose, and how should they understand and deal with this matter so that they have the view and attitude that they ought most to hold? First of all, in terms of their views, people

should try to ponder over them. Once one believes in God, they have a vague imagining of reverence and esteem for Him. They think that "God is almighty, omnipotent, and, since He has chosen a group of people from among this corrupt humanity, He will certainly be able to make them complete. We, therefore, are bound to be blessed, as a matter of certainty." Does such "certainty" not have a mentality of trying one's luck behind it? To wish to gain blessings and God's approval without pursuing the truth or undergoing God's judgment and chastisement is the attitude man ought least to hold. Do not adopt a mentality of trying your luck—luck is the great enemy. What sort of mindset is trying one's luck? Which of your states, thoughts, ideas, attitudes, notions, and views have a mentality of trying your luck behind them? Can you detect this? If you do detect this and see the existence of a mindset of trying your luck to gain blessings, how should you go about changing it? How should you resolve it? These are practical issues. You must see through the mentality of trying your luck. You must resolve it. If you don't resolve it, it will be likely to trip you up and you will suffer. So, what things involve a mentality of trying one's luck? There are some who think, "I believe in God and have even left my family and guit my job. No matter what, even if I haven't rendered a meritorious service, I've worked hard, and even if I haven't worked hard, I've tired myself out, so as long as I follow God to the end, I might become one of the overcomers, one of the saved, one of the blessed, one of the people of God's kingdom." This is a mentality of trying one's luck. Doesn't everyone have this mentality? At the very least, the majority of those who leave everything behind to follow God and perform their duties full-time have this sort of mentality. Is a mentality of trying one's luck not a sort of notion? (It is.) Why do I say it is a sort of notion? Because, when you have not understood or comprehended the intention and the attitude the Lord of creation has toward this matter, you just subjectively expect a good outcome and subjectively pursue, and that is how you approach it. It is a sort of notion. To the Lord of creation, is such a notion not a kind of blackmail? Is it not an unreasonable demand? It is as if to say, "Since I've followed You, and since I've left everything behind and come to God's house to perform my duty full-time, I must count as someone who has submitted to the arrangements of the Lord of creation, right? So, can I have a promising future now? My future shouldn't be obscure—it should be plain to see." This is a mindset of trying one's luck. How is such a mindset resolved? One must know God's disposition. Now that I have fellowshiped like this, everyone should fundamentally understand this: "So that's what God thinks. That's God's view and His attitude. So, what should we do?" People should put aside their mentality of trying their luck. To put aside this mentality, is it enough to say, "I've put it aside and won't have such thoughts anymore. I'll treat my duty seriously, take responsibility, and work harder"? It is not so simple—when one develops a mentality of trying their luck, there emerge in them some thoughts and practices, and, more than that, some dispositions will be revealed. These things should be resolved by seeking the truth. Some say, "If I've understood God's will and attitude, aren't I rid of the mentality of trying my luck?" What

sort of talk is that? It is lacking spiritual understanding; it is hollow talk. How, then, is this problem resolved? You must consider, "What should I do if God takes everything away from me? Is everything I devote to God and expend for Him given willingly, or are they attempts to barter with Him? If I have an intention to barter with Him, then that's not good. I'll have to pray to God and seek the truth to resolve that." In addition, as you practice and as you perform your duty, you should understand which truth principles you do not understand, what you do that goes against God's requirements and His will, what sort of path is the wrong one and the path of disaster, and what sort of path is the one that can meet with God's approval. What other things involve a mindset of trying one's luck? There are people who, having come down with a serious illness, are saved by God and are ill no longer. They think, "All of you believe in God to chase after blessings. I'm different. It was God's great love that brought me here; He gave me special circumstances and special experiences that led me to believe in Him, so He loves me more than He loves you, He treats me with particular grace and, in the end, I will have a greater chance to survive than you." They think they have an extraordinary, special relationship with God—that their relationship with Him is different from those of ordinary people. Because of their special experience, they feel themselves to be extraordinary and uncommon, and they therefore maintain a kind of certainty that they will succeed. They define themselves as assuredly different from others, and are assured of their ability to survive—this, too, is a mentality of trying one's luck. There are others who have taken on some important work and whose status is high. They suffer a bit more than others, are pruned and dealt with a bit more than others, keep themselves a bit busier than others, and speak a bit more than others. They think, "I've been put in an important position by God and by His house and I am in favor with my brothers and sisters. What an honor this is. Doesn't this mean I'll be blessed before others?" This, too, is a mentality of trying one's luck, and it is a kind of notion.

I have just talked about some practical manifestations and states of trying one's luck. What other states, manifestations, or things that often arise and habitually exist in people's minds belong to trying one's luck? Besides those who have special experiences, high status, and who have left everything behind to expend themselves for God full-time, there are also those who are qualified, perform some special duties, and have some special talents—these people all have a mindset of trying their luck. What does "qualified" refer to? For example, some who preach the gospel believe that if they win over 10 people, they will have borne 10 fruits and have a 10 percent chance of being blessed, and that if they bear 50 fruits they will have a 50 percent chance, and if they bear 100 fruits then they will have a 100 percent chance. This is a sort of notion, a kind of bartering, and above all, it is trying one's luck. If they can measure God's work while holding onto these notions and this mentality of trying their luck, is this believing in God? What path are they taking? Is there not something wrong with their pursuit? Why do these things arise in them? Why do they hold onto them and refuse to let go? Some say

that it is because they don't know God. Is this right? This is empty talk. So what exactly is the reason? The people who always hold onto such views and attitudes, and who have these notions and are particularly stubborn in clinging onto them—are they seriously putting effort into God's words? (No.) They always have a perfunctory attitude toward God's words, that is, the attitude and view of someone who is looking through a haze. They think that in their belief in God, they only need to know how much they have suffered for God and how much of a price they have paid, how much merit they have earned, what special talents they have, how skilled they are, how high their status is, what kind of "moments of companionship in adversity" they have experienced with God, what special experiences they have had, and what special things God has given them, or what grace and blessings He has given to them that are different from what has been given to other people—they think this is enough. No matter how tightly they cling onto these views, they have never reflected on whether these views of theirs are correct, or which of God's words and which principles of His work these views conflict with, or whether these views have been validated by God, or whether God works this way, or accomplishes things this way. They have never cared about these issues. Up until now, they have only pondered, ruminated, and dreamed in their own minds. So what has the truth become to them? It has become a decoration. Although these people believe in God, their belief has nothing to do with God or with the truth. So what does their belief have to do with? It has only to do with notions, imaginings, and their own desires, as well as their future blessings and destinations. They haven't put effort into the truth, so they end up with these results.

Through today's fellowship, now that you have gained some understanding of God's way of working or God's views and attitude, can this have some effect and achieve some results when it comes to your pursuit of knowing God, your pursuit of the truth, and your pursuit of life entry? Can it turn your wrong views around, so that you let go of your own notions? (Yes.) What does this require people to do? (To let go of their notions and act according to the standards required by God.) You must understand that since God has made such requirements and determinations, He will definitely bring them to pass. In the end, the fact is that God's words will not come to naught—they will all be accomplished and fulfilled. If you think that God may not necessarily carry out the things He talks of, this is man's notion and imagining, and it is also doubting and judging God. There are some who say, "How could God do that? How could He be content with just saving as many people as He saves? Is God's love not great and infinite? God's patience is infinite, and God's tolerance and mercy are also infinite." They make all kinds of excuses for not pursuing the truth, they leave themselves a convenient way out so that they can tread their own path, and they ignore God's words and work, and the appearance of the Creator. They know full well in their hearts that it is the truth, and yet they hope that it were not so. There is an element of disbelief in what they do, as well as an element of competing against the Creator, and conflicting with and blackmailing the Creator. What

is the purpose of Me saying these words? There are some who say, "This is to give us a wake-up call, to frighten us, or to make us understand that those who wish to back away can just back away, that those who become weak or negative can just stay weak or negative, and that those who wish to live their own lives can just live their own lives. God's work won't take very long, and besides, God doesn't need that many people, so let's just go our separate ways!" Is this how things are? (No.) No matter what God says, or how He says it, what God makes people understand is His will and what He makes them comprehend is the truth. So what path should people follow? They should follow God's way. What should people reflect on and seek to resolve? All notions, imaginings and demands that are antagonistic toward God. These things are all contrary to the truth. You must give up these things, you must dispel these things from your heart, and you must no longer be affected or controlled by them. You must be able to truly come before God and accept the judgment, chastisement, pruning, and dealing of God's words, you must be cleansed of your corrupt dispositions, and achieve submission to God's orchestration and arrangements. In addition, you must constantly reflect on the things in yourself that are incompatible with God and contrary to the truth, and reflect on your corrupt dispositions, your incorrect views on various matters, and man's different notions and imaginings. Once you reflect on and understand these things clearly, and seek the truth to resolve them once and for all, you will have embarked upon the right track of faith in God, and only then will you be able to obey God and submit to His orchestration and arrangements.

We haven't yet finished dissecting the final part of the story "Who Do I Rely On?" that we just talked about. Once a person starts believing in God, they come before God to pray, seek God's will, accept God's enlightenment and illumination, accept God's guidance, and listen to every word uttered from God's own mouth. During this period, God uses clear words to tell people His will and everything they need to understand. God does not want you to understand doctrines and words, nor does He want you to learn theology. God does not use these words in order to educate you to be a wellbehaved person, or a good person, or someone with aspirations and ambitions—God does not want you to be such a person. God wants to use His words to make you understand where people come from, how they should live, and what kind of way they should follow. However, after hearing these words, people think nothing of them, and still hold fast to their own views, and to their own wishes, and even hold fast to their own principles of comportment. For example, some people say: "I was born wanting to be a good person, and I don't think I'm too far away from being a good person. I don't do any bad things, I don't harm or cheat people or take advantage of them, and I've become an even better person since I started believing in God. I always tell the truth, I deal with others in a genuine manner, and I obey God and the church's arrangements when performing my duty—is that not enough?" Do many people have this kind of thinking? Can believers actually meet God's requirements by relying on this way of thinking? There

are many truths that God requires people to understand, and many lessons to be learned. In particular, truths regarding visions are truths that those who believe in God must possess and things that lay a foundation. If they do not even understand these truths, can they achieve salvation? If they only rely on imaginings and feel good about themselves, and do not pursue the truth, are they still qualified to accept God's judgment and chastisement or His trials and refinement? Can they obtain God's cleansing and be made perfect by Him? (No.) They surely cannot. The number of people in the church who do not pursue the truth may be more than half, or even more. When you consider this situation, would you think like this: "God has said so much, but people still don't understand, so why doesn't God enlighten these ignorant and foolish people? Why doesn't God say something more, do some more work, and put more effort into them? Why doesn't the Holy Spirit move them and discipline them so that these ignorant people are no longer ignorant, and the foolish people are no longer foolish? Why doesn't God do this?" This is wrong. Has God not said enough? Many people say that God says too much, that He speaks in too much detail, and even that He is too repetitive. So, does anyone know why God must speak this way? It's because people are too intransigent and rebellious, never accepting God's words and not putting effort into the truth—God won't force this kind of people. If people don't accept God's words, how does God treat them? God never does anything by force, this is the way He works. God has already said so many words that people can't even read them all, so how can He force people? Why don't people understand God's painstaking intentions? The protagonist in the story, who experienced a lifetime of pain, also read God's words and listened to His sermons, and even spent all her time performing her duty in the church, but in the end, she didn't understand who exactly she could rely on, or how her wish came about and whether it could come true or not—there must be a problem in that case. In fact, from God's point of view this is a very simple problem. You just need to change direction and move toward the direction God has given you and the path God has told you, and believe, accept, submit, and practice in a steadfast manner, without any doubts or misgivings. But people cannot do it. They hold on tightly to their own notions, imaginings and hopes, and the delusions concealed within their hearts. They even regard these things as their last straw to clutch at, or even worse, as the foundation on which they rely for their existence, putting aside God's words and the direction God has given them and ignoring them. So how does God deal with this? If you do not recognize and accept the good things given to you, God takes them away. What has a person gained once these things are taken away? Nothing. Therefore, deep in her heart, this protagonist no longer knew the answers to the questions, "Is God really the One I can rely on? Who can I actually rely on? Who can I rely on to survive, to gain blessings, and to gain my future destination?" She had already become increasingly confused about these questions. In the end, what was the regret that remained deep in her heart? That she had no one to rely on, no one to trust. How tragic and miserable her life was! She was confused about what the

significance of the Creator's arrangements for people in this life is, she didn't know. After she had gone through life this way, and had reached old age and still could not understand it all, or come to an accurate conclusion, or come up with an accurate direction and goal in life—when she could not gain any of this, what did God do about it? He drew a line under this person's life. God had already done all that could have been done. God had arranged environments, enlightened and guided her, and even given her the motivation to carry on living when she was most in pain or when she faced desperate situations. God had enabled her to live to this point with the utmost love and support. And for what purpose? To make her turn herself around. What is the purpose of turning oneself around? To understand that there is no one you can rely on, and that you mustn't rely on anyone, and that you mustn't try to create a happy life on your own, and that you mustn't give rise to any wishes, and that, except for the Creator, no one can orchestrate or wield control over your destiny, not even yourself. What is the choice that you should make? Come before the Creator without any words of complaints or prerequisites, listen to what He says, and follow His way. Whether it be pain or illness, this is all part of human life that must be experienced. When a line is about to be drawn under a person's life and they don't understand all of this, what else does God do? He no longer does anything, which also signifies that God has given up on them. Why does God no longer do anything? Because the person has always lived in their own notions, and lived in their own desires and persistence, and they have treated everything God has orchestrated with an intransigent, stubborn attitude, and a self-righteous, competitive attitude. Therefore, when a person's life is about to end and they have passed step by step through these environments or processes that God has laid down, but their knowledge of the Creator has not changed at all, and they have no understanding whatsoever of the destiny of human life, then it is self-evident what their life amounts to, and the Creator will no longer interfere or do anything. This is the way in which God works.

When some people see God casting out others, notions arise in them and they say: "This person has experienced so much pain in their life, doesn't the Creator take pity on them?" What does taking pity represent? (The giving of grace.) Can the giving of grace determine the person's destiny? Can it change their destiny? Can it change their views? (No.) Therefore, no matter how many blessings, graces, and material pleasures the Creator bestows on a person, if these things cannot induce or help that person to understand God's will, or to take the right path in life, and ultimately to take the path that God points out to people, and to understand what all the things that people experience in their life are, then all the work God has done on them will be in vain, and clearly a line will be drawn under the period of life in which that person believed in God. What notions tend to arise in people? "God is tolerant and patient, and His love is powerful and vast. Why can't He love such a person?" How is God's love manifested? Does God truly love that person or not? Has God's love produced any results in that person? When there are

no results, how is God's love manifested? How is God's disposition manifested? How does God go about His work? In fact, before God does anything, He has already chosen that person, worked on them, and put thought into preordaining their whole life and orchestrating it according to His way. God's will is behind all of this. Is this not God's love? (Yes.) This already is God's love. As that person goes through each process in their life, God shows them mercy and care, protects them, gives them motivation, and lays down some environments, constantly protecting them in completing their mission in this life. During this process, no matter how persistent, stubborn, arrogant, or intransigent they are, God continually helps them to smoothly pass through their life according to God's way, with the Creator's love and magnanimity, and God's responsibility. No matter how many perils and temptations they encounter in their life, or even how many times they feel desperate and want to commit suicide, God guides them through this life according to His way. Without God's guidance, their life would surely not pass smoothly, because they would be beset by all kinds of enticement, temptation, or peril. So, this is all God's love. In their notions, people think that God's love should be free of such pain, tribulations, and such things that are contrary to their feelings. In fact, God is constantly bestowing mercy, grace, and blessings on people in a loving and tolerant way. In the end, He also expresses the truth with great patience and love, so that people understand the truth and gain life. He uses various methods to achieve results, guiding people step by step so that they understand human life and know how to live meaningfully. What is God's purpose in doing His work this way? Speaking on a shallower level, His purpose is for people to be able to cast off all the pain that befalls them in life, as well as all the pain that they themselves cause; on a more profound level, God's purpose is to make people live happily, to live out life as normal people, real people, and to live under the Creator's guidance. However, everyone has freedom. God created free will and the faculty of thought for people. Later, people accepted many things from this world and this society, such as knowledge, traditional culture, social trends, family education, and so on. God has always loathed these things that come from Satan, and exposes them so that people know the absurdity and hypocrisy of these things, and their complete incompatibility with the truth. However, God never isolates people or keeps them away from these satanic things. Instead, He lets people experience them and discern them for what they are, and therein gain correct experiences of life and correct understanding. When the whole process is over and God has done all that He ought to do, people gain as much as they are able to gain. So in this final stage, what notions arise in people? That God has abandoned someone, which makes people feel that God is inconsiderate of their feelings. At which point, people feel that the modicum of warm hope which that person was able to place in God has been shattered, and people feel that this is somewhat cruel. When people feel this sense of cruelty, their notions are also exposed. You want to be a good person and help that person to be saved. Is this useful? That person has believed in God for so many years without pursuing the truth at all and has gained nothing. You want to pity them and help them, but can you supply them with the truth? Can you bestow life on them? You simply cannot do that, so why do you have notions about God? The work that God does is fair and reasonable to everyone. If they personally do not accept the truth and do not submit to God's work, how can you blame God for not saving them? There are certainly quite a few notions of people here. People harbor so many notions about God's work, such as: "Since God has done so much, why does He not fully accomplish this last stage? This doesn't seem to be what God wants to do, nor should it be done by God. Since God has done such great work, He should let all those who believe in Him be saved. Only such an achievement would be the perfect result of God's work. Why did God cast out this person? This contradicts God's love and mercy for people, and people are likely to misunderstand it! Why would God do things this way? Isn't it slightly inconsiderate of people's feelings?" This is just the way God's righteous disposition is. This is the righteous disposition of God. Just experience it and one day you will understand.

What we just talked about just now relates to some of people's notions and imaginings about God's work. Some of them are people's imaginings, and some are people's demands on God, that is to say, people think that God should do this and God should do that. When God's work does not conform to your notions and conflicts with your demands or imaginings, you will feel upset and sad, and think that "You are not my God, my God would not be like You are." If God is not your God, then who is your God? When these things are not resolved, people often live within these states and notions, and in their minds they often adopt these notions and demands to measure God's work, to judge whether they are doing things right or wrong, and to judge the correctness of the path they are taking—this will lead to trouble. You are following a path that has nothing to do with God's requirements, so even if you apparently follow God and apparently listen to His sermons and His words, will the final result be to attain salvation? No. Therefore, in order to attain salvation through believing in God, it is not the case that by accepting God's work and entering into church life, you are certain to be one person within God's management work, and one of those whom God will save and perfect, and that this means you have already been saved, or that you are sure to be saved. This is not the case. This is just human notions and imaginings, and human reasoning and judgment.

You summarize—what are the human notions involved in this story I just told you? Once you've summarized them, just read them out. (God, we have summarized four notions: Firstly, people feel that if they have a wish and pursuits that are reasonable and that do not go too far, God should fulfill them. Secondly, people feel that if God has paid such a great price working on them and yet they still don't understand, God should do some supernatural work to instantly enlighten them and let them know the right path in life, rather than making them suffer so much hardship in life, and making them grope around on their own and personally experience and put themselves through things. Thirdly, people have notions about God's righteous disposition. They feel that if God has

paid such a great price working on them, ultimately there must be an end result, which is that they must be gained by God. Fourthly, behind people's belief in God there is something of a mentality of trying one's luck.) Are there any more? Who can tell Me? (Another notion is that since God has been working all these years and has done such a big job, He should gain some more people, and that if He gains only a few people, it is not God's work.) That's five notions. Are there any more? (I've thought of one, which is that when people have some special experiences, such as being arrested and persecuted, and in the process have some genuine interactions with God and genuine testimony, they regard it as a kind of capital and think that because they have such experiential testimony, they can win God's approval and so their chances of survival will be higher.) (Also, people think that the greater their work and the more of a price they pay, the more they will win God's approval and the more likely they are to be saved.) In other words, people think that the chances of them winning God's approval are based on how much of a price they pay, and that the two must be directly proportional, rather than inversely proportional or unrelated, and that they must be linked—this is a notion. That's seven. What else? (There is another aspect, which is that people think that if God wants them to understand the truth, He could enlighten them in order to make them understand, and that He shouldn't test people, deprive them, or make them suffer, because God loves people, and making them suffer is not love.) This is a notion about God's love. What other notions are there? (People think that it would be better if God gained everyone. Satan would be humiliated and God would also have gained humankind. But in fact, this is a selfish and despicable way for people to think, and it's for their own sakes.) They have a perfect imagining of the results of God's work. This is a notion. Besides that selfish and despicable aim of people, they believe that all of this which God does should have a beginning and an end, and that the ending must be perfect, and accord with their desires, and be in line with their imaginings, and in line with their longing for beautiful things. However, when God's work is finished, the facts are often not in line with people's imaginings, and the outcome of all this may not be as perfect as people imagine. Of course, people don't want to see that there won't be many people remaining when God's work is finished, just as in the Age of Law, when there were few believers like Job who feared God and shunned evil. People feel that the results of God's work should not be like this, because God is omnipotent, and this is how they define God's omnipotence. This definition of God's omnipotence is itself a notion, a concept of perfectionism imagined by people, and has nothing to do with what God wants to do and the principles by which God does His work. What other notions are there? (When people believe in God, they don't reflect on the path they are walking, nor how they can cast off corruption and attain salvation. Instead, they think that God is omnipotent and that, if God says He will make people change, they will change.) God tells people how to change, but people don't put His words into practice, and they do not change themselves, and even constantly want to save themselves trouble and want God to change them. This is a kind of hollow imagining, and a kind of notion. Are there any more? (People think that someone who has suffered a lot and hit a lot of walls in their life should have a good outcome in the end, and that God should not give up on them. In the end, when this person is not gained by God and He wants to give up on them, people will adopt the perspective of a "good person" in looking at all these things that God has done, and feel that God's actions are too inconsiderate of their feelings and too cruel.) What is the problem here? You only described some matters and some of your perceptual understandings, without mentioning that this is a problem of notions. What is people's main notion here? People think that God saves a person based on how pitiful they are and how much they have suffered. People think that when God finally decides the person's outcome, He should show His compassionate heart, and His magnanimity, tolerance, love, and pity, because this person has suffered so much and their life is so pitiful. No matter whether the person understands the truth or not, and no matter how much they obey God, people think that God should not consider those things, but that He should rather consider how pitiful the person is, and consider that they have suffered a lot of pain, and consider that they cling so tenaciously to their dream, and make an exception by allowing them to be saved—this is a notion of people. People have many "shoulds," and use all these "shoulds" to determine what God should do and to define God's actions. When the facts reveal that God has not done things this way, discord arises between people and God, and misunderstanding about God arises in people. So, is it only misunderstanding? People's disobedience also arises out of this. These are the ills and consequences that notions bring to people.

The focus we are discussing is notions. Through the story we just spoke about, people can see that the protagonist used many notions to measure everything that God had orchestrated, and as a result of everything that happened to the protagonist and the way that God treated her, people develop many thoughts and demands on God—all of which are notions. Tell Me, what other notions do people have? (People think that since God has done such a big job, He should gain more people. But God says that if He can only gain a few people, then that is all He will gain, so people feel that God doesn't like gaining that many people, and so they stop pursuing.) Notions impact people's pursuit. A correction must be made here. It's not that God doesn't like gaining that many people, He does like it. There is a question here. When God ultimately determines people's outcome, on what basis does God say that He will no longer work on them, and instead give up on them? God has a standard here, which is also a principle and a bottom line. If you have notions about this standard, principle, or bottom line, or cannot see it clearly, some conflicts with or imaginings about God will arise in you. Some people say, "God put so much effort into her and yet she didn't change and didn't let go of her wish, but even held fast to it, and didn't come before God, so God gave up on her." Is this the main reason He gave up on her? (No.) What, then, was the main reason? At the end of this story, when the protagonist grew old, although her appearance changed, and she aged

as the years went by, and the times changed, what remained unchanged was her wish, and these almost blurred delusions of hers. So what made her keep holding onto such a wish? (An intransigent, rebellious disposition.) That's right, it was the fact that she didn't love the truth, didn't pursue the truth, didn't accept God's words, and didn't practice the truth that caused such a result. Her corrupt dispositions of arrogance, intransigence, and stubbornness made her keep holding onto her own wish and ideals, and stopped her from letting go of her ideals. What caused this? It was caused by her corrupt dispositions. So, whenever God sees a person reaching the end of the road, and their disposition is still intransigent, arrogant and stubborn, what does this mean? In the course of God's work, although this person appears from the outside to be following God and performing their duty, they do not practice and experience God's words in everything they do, and in essence they do not have life entry at all. So, do people like this truly accept and submit to God's work? (No.) That's right. This results in them finally being abandoned by God. They went through their whole life's path, and although during life they came before God and comprehended that it was the Creator who orchestrated all of this, and that it is the Creator who arranges people's destiny, during the period in which they followed God and listened to God's words, their intransigent, arrogant, and stubborn disposition did not change at all, even at the very end, so this result is selfevident. This is God's final standard—God's principle—for giving up on someone. No matter what views people have, or what assessments they make about this principle and this standard of God, He will not be influenced by people and He will do whatever He ought to do. If you don't engage with this person and don't understand what this person's innermost essence is and what their disposition is, but only consider their appearance, you will never understand the principle and root of God's actions, and you will make judgments about God's actions and His verdict with regard to this person. Let Me ask you, why would God mete out this kind of treatment to such a pitiful person, someone who has experienced all kinds of pain in life, someone who has experienced a lifetime of pain? Why would God give up on them? This result is something that no one wants to see, but it is indeed a fact and it really exists. What is the reason why God treats them like this? If God had worked on such a person for another ten years, would that person change, judging by their pursuit, their disposition, and the path they take? (No.) If He had worked on them for another 50 years and let them live a little longer, would they change? (No.) Why wouldn't they change? (Their nature essence determines that they are not someone who pursues the truth, so no matter how many more years they believe in God, they will not change.) Who can say it in a more specific way? (The path they are taking is wrong, it's not the path of pursuing the truth. This means that no matter how many years they believe in God, it will be pointless. Even if they believe in God for 10 or 20 more years, the path they take and the direction of their life will not change.) That's exactly how it is. They have notions and imaginings inside them. They don't pursue the truth, or pursue understanding of the truth, or pursue entry into the truth. All they pursue

is the appearance of continually following, but the essence remains entirely unchanged. They believe in God for 10 or 20 years without pursuing the truth, or for 30 or 50 years and still don't pursue the truth, and what they ultimately reveal and live out never changes. This is determined by their nature essence, and this is just the kind of disposition they have. It has never changed, and their notions and imaginings of God have never changed. So, does God have principles for dealing with such a person like that? Very much so. People always pretend to be good people, thinking how tolerant and great they are. But is your tolerance as great as God's tolerance? Is your love as great as God's love? (No.) So what is God's tolerance? How can you tell that God is tolerant and loving? God uses various ways that are beneficial to people to bring them before Him, to get them to listen to His words and understand His words, and to get them to walk through life and practice in the way He requires. But that person doesn't accept, and holds fast to their own views right to the very end. So does God give up on them during the course of their experience of life? (No.) God does not give up. In every stage of their life, in everything He does for them and everything He requires them to experience, God takes His responsibility seriously right to the very end. What is God's purpose in taking responsibility right to the very end? To be able to see a good result, to be able to see a result that is satisfactory and agreeable to the person, so that they can enjoy the true happiness they wish for—this is God's tolerance. But what is the result that God sees in the end? Does God see the result that He wants to see in the end? (No.) He doesn't see it, there is already no hope in sight. What does it signify when God sees no hope? It means that God no longer has any hope in this person. In the words of humankind, He is despairing. If there is a glimmer of hope, then God will not give up. This is God's tolerance and God's love. God actually exerts His tolerance and love on people, rather than just saying hollow words. In the end, what God sees in this person is that their corrupt disposition has not changed, their stubbornness still persists, and their wish remains at the bottom of their heart. Although the person wants to be blessed, when they come before God, they let go of nothing. Instead, they hold on to this paltry wish for their entire lifetime, and cling to it for their entire lifetime, and grasp it tightly for their entire lifetime. On the surface, the person delivers themselves over to God, and delivers their life and all their relatives to God. But what is the reality? They want to be in charge themselves, in charge of the people around them, in charge of their relatives, and in charge of themselves, and additionally they want them to rely on each other they don't really deliver all of this over to God at all. No matter which way you look at it, the path which this person takes is not that of following God's way, nor is it that of consciously meeting God's requirements. They do not take the path of following God's way at all. They have suffered so much and experienced so many extraordinary things in their life, but it still hasn't made them abandon the beautiful and happy picture of life which they have drawn, nor has it made them reflect in any way. What kind of person is this? People like this are too intransigent. If people don't pursue the truth and don't follow the right path in life, then this is the final result. In the end, what God did was already all that He could possibly have done. It has already exceeded people's imaginings and gone beyond what they can reach. God has given people too much. According to people's corruption, their disposition, and their attitude toward God, they don't deserve these things, and don't deserve these blessings. But does God give up? God does a lot of work before giving up. God unstintingly bestows His love, His mercy, and His grace and blessings on them. But after they have received these things from God, what is their attitude in return? They still avoid Him and stay away from Him, and often inwardly doubt Him, guard against Him, conflict with Him, and give up. Why does the person constantly want to rely on others to create a happy life? They can't bring themselves to believe in God. They don't believe that God can lead people onto the right path and make them happy. They always feel that their own path is right. If God could have helped them and led them to fulfill their goals according to the path they have chosen and according to their requirements, they would have accepted and submitted. However, God expresses the truth to make people return to Him, so that they can accept the truth and live out a meaningful life, and this is at odds with the person's notions. Therefore, they want to go their own way and live their own life. They think that they just have to rely on themselves and on others, and that they can't achieve their goals by relying on God. Because people don't understand God's will and only hold onto their own notions, they stray further and further away from God. Only those who see that God is the truth, the way, and the life, and who see that people are corrupt in the extreme and in need of God's salvation, and who see that only everything that God does is the truth, and that it is all for the sake of saving humankind from Satan's influence and bringing humankind to a beautiful destination—only such people can look up to God, rely on Him, follow Him to the end, and never leave Him.

What we just fellowshiped on was God's attitude toward a person, and also the various ways in which God works among people and on people. If people develop notions about these things, they should often examine, reflect, understand, and then turn themselves around. What is the purpose of turning oneself around? If people realize that these are notions and imaginings, and realize how God actually does things, are they still likely to develop some even more wrong and distorted notions about God? It's still possible, because people are rebellious and have active thoughts, so they are likely to develop all sorts of different notions about God. One notion gives rise to another, which in turn gives rise to others, and all sorts of notions constantly emerge. At the same time that they are developing notions about God, people are continually misunderstanding Him, as well as reflecting, and then continually understanding the truth, and in this process they gradually come to know God. What is the reason why people cannot achieve knowledge of God? They don't know what notions are, and don't recognize the notions within themselves, nor do they reflect on their notions, or ever let go of them. They only focus on holding onto them, and never make the effort to learn or understand

how God works, or what the essence of God's work is. In this way, in addition to people's corrupt dispositions, yet another thing comes between God and people that also affects people's salvation. Therefore, while dealing with their own corrupt dispositions, people need to gain a finer and more detailed understanding of what human notions are. What is the purpose of understanding and resolving human notions? Is it to let go of them? It is so that people can enter the truth reality as quickly as possible, understand what exactly it is that God wants people to enter, and understand how God does things. If God did things in the way you imagine, could God's work on you be effective? No, it couldn't. For example, there are some things that God never enlightens you about. Instead, He stipulates in explicit terms how to do them, and you just need to go and do them. But you always wait for God to move and enlighten you, and as a result, this waiting delays the work, you don't fulfill your duty properly, and you end up getting replaced. What caused this? (Notions.) Looking at it now, do people's notions affect their entry? (Yes.) To what extent do they affect it? At the very least, they affect people's understanding of the truth and their entry into reality; at worst, they affect people's correct choices and easily lead them to take the wrong path. People are most likely to misunderstand God when they have notions. For example, God prunes and deals with people, and judges and chastises them entirely in order to achieve positive results, so that people gain a better understanding of themselves and truly repent. However, people think that God is intentionally standing against them, and that He deliberately wants to expose them and cast them out. No matter what God says or does, they always think the worst of Him, and believe that God has no love for them, and that they even treat those who practice the truth as fools. God shows people the right path and allows them to practice the truth and live in the light, but they choose instead to live in the darkness according to satanic philosophies and satanic logic. Thus, the path they are walking is not the path of salvation. If you insist on going against God, are you not straying further and further away from God's work? As you stray further and further away from the path of salvation, you will be utterly cast out. There is a saying in the Bible: "Fools die for want of wisdom" (Proverbs 10:21). Is death serious? In the context of the last days, dying is not serious, but perishing is serious. Dying doesn't mean perishing, whereas perishing necessarily means not having an outcome—being dead forever. In the past, it was said that people could die from foolishness. But nowadays, foolishness isn't a big deal. Who doesn't do foolish things? Dying isn't a big deal either, because dying doesn't necessarily mean perishing. So, why do people perish? People perish because of their stubbornness and obstinacy, which is much more serious than dying from foolishness, because there is no outcome. Why do I say that stubbornness and obstinacy can lead to people perishing? This relates to the issue of the path that people take. What kind of disposition is stubbornness? Intransigence. Having an intransigent disposition is very troublesome. Sometimes people don't understand and just want to do things this way, whereas sometimes they understand but still want to do things this way, without following God's

requirements. In addition, obstinacy is also a kind of disposition—that is to say, imperviousness to reason—and it involves arrogance and viciousness. If these two dispositions do not change, they may eventually cause a person to perish. Is this a simple matter? Can you apply it to yourself? You should understand what arrogant and vicious dispositions can lead people to do. Everything that people do, no matter who they are, is done in front of God, the Creator, and God will pass verdicts on people according to His righteous disposition. So, for people with arrogant and vicious dispositions, what are the consequences of the things they do? Why could it be said that these are irreversible consequences? You should all understand that, right? Okay then, we will say no more about the notions involved in this story.

Regarding people's notions of God's work, can you think whether there are any others that we haven't talked about? Are the notions you have heard today the only ones people have regarding God's work? If we talk about judgment and chastisement, trials and refinement, pruning and dealing with, as well as exposing or perfecting people, what content does that relate to? What kind of people does God prune, deal with, judge, and chastise? What kind of people face trials and refinement? In doing these jobs and using these ways to work on people, God has a principle and a scope, which are based on people's stature, their pursuit, their humanity, and the degree to which they understand the truth—I won't talk in detail about this today. In summary, God deals with, prunes, and disciplines people, judges and chastises them, and subjects them to trials and refinement—God works on people according to these several steps. The principle of God's work on people and which step the work is done to are based on a person's stature. This term "stature" may seem somewhat empty to you all. It is mainly measured based on the degree to which a person understands the truth, whether the relationship between the person and God is normal, and also based on the extent to which the person obeys God. If we make a distinction based on this, have most people now faced judgment, chastisement, trials and refinement? For some people it may be still early for these steps, they can see them but cannot attain them, while for other people, such a sight is somewhat frightening. In short, these ways are the steps that God takes to save people and make them perfect, and God determines these several steps based on accurate definitions of all of a person's various aspects. None of the work that God does on people is arbitrary. God does His work in a step-by-step and principled manner. He looks at your pursuit and your humanity, as well as your perceptiveness, and the attitude by which you deal with all kinds of people, events, and things in your daily life, and so on. Based on these things, He determines how to work on people and how to guide them. God needs a period of time in which to observe a person. He doesn't come to a hasty verdict based on one or two things—God is never that rash in each of the things He does on any person. Some people say, "I'm afraid of that way in which God put Job to the test. If ever that actually happened to me, I wouldn't be able to bear witness for God. What if God really did deprive me of everything like that? What would I do?" Don't worry, God will never work on you so arbitrarily, you needn't be afraid. Why needn't you be afraid? Before being afraid, you must first convince yourself with a fact, and consider your stature. Do you have Job's faith, Job's obedience, and Job's fear of God? Do you have Job's degree of loyalty and absoluteness in following God's way? Take the measure of these things, and if you have none of them, then you can rest assured that God will not subject you to trials and refinement, because your stature does not measure up and falls far short. People also have some notions and imaginings—as well as suspicion, fright, or avoidance and guardedness—about God's trials and refinement. Once people have gained a thorough understanding of these things and of how God works, their notions of God's work will gradually disappear, and they will focus on pursuing the truth and putting effort into God's words. The purpose of Him saying these words is to achieve this aim. In following God, you must understand how God works and saves people. If you are truly a person who pursues the truth, then go and do things according to God's requirements. Don't look at God through colored lenses, and don't use your own petty mind to fathom the mind of God. You must understand what exactly the principles of God's work are, what the principles by which God treats people are, to what extent God works on a person, and what God's standard of measurement is. Once you understand these things, what should you do next? What God wants to see is not that you give up your pursuit of the truth, nor does He want to see the attitude of someone who writes themselves off as a lost cause. He wants to see that once you comprehend all these true facts, you can go and pursue the truth in a more steadfast, bold and assured manner, recognizing clearly that God is a righteous God. When you come to the end of the road, as long as you have reached the standard God has set for you, and you are on the road to salvation, God will not give up on you. As regards people's notions about judgment and chastisement, trials and refinement, and pruning and dealing, I will talk briefly about these now. There are still a great many detailed aspects, too many to explain clearly in this short talk. It would be necessary to give some examples of how people manifest and reveal these notions in daily life, and it would also be necessary to tell some brief stories and incorporate a few simple characters and plots, so that you could understand or interpret people's notions through these real-life examples, and so that you could realize that these things are notions that are discordant with reality, and completely at odds with the principles and standards of God. God does not even do that, so why do you keep thinking and speculating blindly? If you constantly live in your own notions and imaginings, you will never, ever follow the path of pursuing the truth according to God's requirements, and you will always be far away from God's requirements. If you go on like this, you will have no path to practice and you will always be subject to constraints. Wherever you go, you will hit a wall at every turn, leaving you at a loss as to what to do, and nothing will go smoothly in the slightest. As a result, in the end you will not even be entitled to receive God's judgment and chastisement. How lamentable that would be!

When it comes to believing in God, no one has been earnest with you before. Now is the time to be earnest, because this is the critical juncture! Time is running out, so don't treat faith in God as something to play around with. God has resolved to make people complete and to save people, and He wants to complete this work thoroughly. How does He go about doing it thoroughly? By telling people all aspects of the truth, so that they can clearly comprehend it and not go astray. God will discipline you when you go astray. If you often stray onto your own path, God will continue disciplining you until you return to the right path. In the end, if God has done all He can and you still haven't met God's requirements, who else is there to blame? You can only blame yourself. At that time, all that is left for people to do is to beat their breasts and cry bitterly. What is the most important thing when it comes to people's understanding of the truth? They must accept the truth and, after accepting it, be able to seek the truth and link it to their daily life. Only in this way can people gradually achieve a genuine understanding of the truth. When you listen to sermons and gain an understanding of their literal meaning, you think that you understand—this is not really understanding the truth. It is only an understanding of doctrine. Once you understand that when listening, you must link it in real life to your own state and your own entry, so that you can get to know yourself and be able to practice the truth. Only that means you enter into the truth reality. If you don't practice this way, the truth has nothing to do with you, God's words have nothing to do with you, and so God has nothing to do with you. If you don't practice the truth, you will gain nothing!

October 11, 2018

Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (3)

Today we continue to fellowship about the issue of notions. We've previously fellowshiped this issue twice, and today we will fellowship it once more to conclude. Regarding what was fellowshiped before, you should communicate among yourselves afterward, and then ponder and experience these things bit by bit. These topics can't be fully comprehended in just a day or two; one can only gradually come to understand them by experiencing and feeling them out in life. What you can now bring forth based on memory alone is merely rote learning. Eating and drinking God's words requires experience; only after undergoing real-life experience for some time can one have genuine understanding and appreciation. People's notions mainly consist of their notions about God and God's work. These two types of notions most affect people's pursuit, the way they view matters, their understanding of and attitude toward God, and even more so the path they walk in believing in God, as well as the direction and objectives they

choose for their lives. From our previous two fellowships, can you now define exactly what is meant by notions? Imaginings about belief in God are a type of notion. These imaginings are primarily manifested in some superficial behaviors in people's speech and conduct, as well as details of their daily life, such as eating, clothing, housing, and transport. This is the most elementary level. Going a step further, there are some imaginings about one's pursuit in believing in God and the path one walks in doing so, as well as some of people's demands, imaginings, and misunderstandings involving God's work. What do these misunderstandings include? Why are they called misunderstandings? When we say misunderstanding, it's definitely not a proper thought. Rather, it is something that does not coincide with facts, is inconsistent with the truth, and incompatible with and contrary to God's work and God's disposition; or something of human will conceived out of people's notions, imaginings, and knowledge, having nothing whatsoever to do with God Himself or God's work. When these kinds of notions, imaginings, misunderstandings, and demands arise, it means that people's notions about God and God's work have reached their peak. What becomes of the relationship between people and God at this point? (A barrier forms between them.) There is a barrier between people and God; is this a serious issue? (Yes.) When such a barrier is formed, it means people's notions and imaginings are very severe. When a barrier forms between people and God, it means they are dissatisfied with some of the things God has done, they no longer want to confide in God, treat God as God, or submit to God. They begin to question God's righteousness and disposition. What manifestations immediately follow this? (Resistance.) If people do not seek the truth, this misunderstanding not only creates a barrier in their hearts but also immediately leads to resistance—resistance to the truth, to God's words, and to God's sovereignty. They become dissatisfied with what God has done, saying, "What You're doing is inappropriate; I neither approve nor agree with it!" The implicit message is, "I can't submit; this is my choice. I want to voice a dissenting view, I want to voice an opinion that is different from God's words, from the truth, and from God's demands." What kind of behavior is this? (They are clamoring.) Following resistance, clamor and opposition arise; this is an escalation. When one's corrupt disposition takes charge, a single notion can create a barrier and misunderstandings between them and God. If this is not resolved promptly through seeking the truth, the barrier grows larger, becoming a thick wall. You no longer see God or His true existence, let alone His divine essence. You start to doubt whether the incarnated God is really God, you lose interest in eating and drinking the word of God, and you no longer want to pray to God. In this way, your relationship with God becomes increasingly distant. Why can people exhibit such behaviors? Because they feel that what God has done has hurt their hearts, harmed their dignity, and humiliated their personhood. Is this really the case? (No.) What's actually going on then? (It's because people's desires have not been satisfied, and the situation they've encountered has touched upon their own interests.) It is because people have a corrupt disposition; when their extravagant desires are not instantly met, they become resistant to God and extremely dissatisfied that He has worked in a way that does not align with human notions. They do not admit, nor do they accept, that what God is doing is the truth, is God's love, and is for the purpose of saving people. They develop notions and misunderstandings about what God has done, which means their corrupt disposition is in control. After these barriers arise, what are the manifestations of all kinds of corrupt dispositions that people reveal when they live by notions? They do not seek, wait, or submit, much less do they fear God or repent. They first scrutinize and judge, and then they condemn, and finally comes the resistance. Aren't these behaviors the exact opposite of positive manifestations like seeking, waiting, submitting, accepting, and repenting? (Yes.) Then these behaviors are all obverse things. They are the revelation of a corrupt disposition; it is their corrupt disposition that is controlling their actions and thoughts, as well as their attitude, intentions, and views toward judging people, matters, and things. When people engage in scrutinizing, analyzing, judging, condemning, and becoming resistant, what is the next step they take? (Opposition.) Then comes opposition. What are some manifestations of opposition? (Passivity, giving up one's duties.) Passivity is one; they passively slacken at work, and give up their duties. What else? (Spreading notions.) (Making judgments.) Making judgments, spreading notions, these are all some manifestations of clamoring against and opposing God. What else? (They may betray God, and betray the true way.) That's the most serious of all; when someone reaches this point, their devilish nature surfaces completely, utterly denying and betraying God, and at any moment they could turn away from God.

Just now, what were the various manifestations of behaviors that clamor against and oppose God? (Passively slackening at work, giving up one's duties.) (Judging God.) Judging God and His work. (Then comes spreading notions, and finally, betraying God.) Let's go into more detail. Is there any complaining involved in spreading notions? (Yes.) Sometimes spreading notions is mixed with complaining, stuff like, "What God does is not righteous," "I believe in God, not in people," and "I believe that God is righteous." These words carry undertones of complaint. Passive slackening, spreading notions, and judging God are all rather serious behaviors, but the most serious is betrayal. These four are quite obvious, quite serious, and are of the nature that directly resists God. What are some specific manifestations within these behaviors that you can think of, have seen, or have even done yourselves? (There's also incitement; to vent dissatisfaction with God, some incite even more people to oppose Him.) This is a manifestation of spreading notions. Are there those who outwardly appear obedient, but during prayers say, "Let God expose it; what I am doing is right, all will be revealed in time; I know God is righteous"? These words may sound correct, even confidently justified, but they hide insubordination and dissatisfaction toward God. This is mental opposition, it is passive slackening and passive opposition. Are there other aspects? (In the case of passive slackening, there is also abandoning oneself to despair and throwing up their hands in

frustration, believing that this is just how they are, that this is just their nature; they think no one can save them, so if God wants to destroy them, then so be it.) This is a form of silent opposition; their actual state is passive, thinking that God's actions are incomprehensible and that people cannot truly grasp them, so whatever God wants to do, let Him do it. On the surface, it seems like they have submitted to God's orchestrations and arrangements, but in actuality, deep down in their hearts, they profoundly resist God's arrangements, and are especially dissatisfied and insubordinate. They have already acknowledged that this is God's doing and don't make any further demands; why then say that this is an oppositional sentiment? Why characterize it this way? In fact, in their consciousness, they don't want to condemn this matter either, they don't want to make a determination that says, "What God has done is wrong; I do not accept it. I can submit to other things God has done, but not this. In any case, I will be passive and slacken at my work because of this." In their subconscious, their state is not like this, they don't have this awareness; in their heart, they are just somewhat defiant, dissatisfied, or indignant. Some people might even condemn God's actions as wrong, but from the depths of their hearts, in terms of their subjective desires, they do not actually want to condemn God in their consciousness, since, after all, what they believe in is God. So why say that this behavior is oppositional, that it is passive slackening, and that it carries elements of passivity? Passivity itself is a form of resistance and opposition, and it has several manifestations. Firstly, when people develop states like giving up in despair and passively slackening, can they be aware in their hearts that these states are wrong? (Yes.) Everyone can be aware of this, except those who have believed for only two or three years and rarely hear sermons; they don't understand these matters. But as long as one has believed in God for at least three years, frequently hears sermons, and understands the truth, they can have this awareness. When people realize that such states are wrong, what should they do to avoid being oppositional? First, they must seek. Seek what? Seek why God has orchestrated things this way, why such situations have befallen them, what God's intentions are, and what they should do. These are positive, these are the manifestations people should have. What else? (Accept, submit, and let go of one's own ideas.) Is it easy to let go of your own ideas? (No.) If you think you're right, you won't be able to let go of them. To reach the point of letting go, there are steps involved. So what practices are most appropriate and suitable for this? (Prayer.) If your prayer consists of only a few hollow sentences, and you're just going through the motions, the problem won't be solved. You pray, "Oh God, I wish to obey; please arrange and orchestrate my circumstances such that I can obey. If I still cannot obey then, then correct me." Does uttering a few empty sentences like this make your wrong state change? It doesn't change it at all. You need a method of practice to effect a turnaround. So how can you practice to turn things around? (One should actively seek God's intentions, internally admit that God is right and they are wrong, and be able to deny themselves.) These are two methods of practice: actively seeking God's intentions, and

internally admitting God is right and oneself is wrong. Both of these methods are quite good, they both say the right things, but one is most practical. Which one is practical? Which is empty talk? (Actively seeking God's intentions is practical.) Often, God will not directly tell you His intentions. Furthermore, He will not suddenly shine a light of understanding on you. Nor will He lead you to precisely eat and drink the relevant words of God that you should understand. These methods are all too unrealistic for people. So, can this approach of actively seeking God's intentions be effective for you? An effective method is the best method; it is the most realistic and practical method. An ineffective method, no matter how good it sounds, is theoretical and only stays at the level of words and does not yield results. So which one is practical? (The second one, admitting that God is the truth and oneself is wrong.) Right, admitting your mistakes—this is having reason. Some people say they don't realize they are wrong. In this case, you should be reasonable and able to let go of and deny yourself. Some people say, "I used to think I was right, and I still think so now. Moreover, many people approve of and agree with me, and I don't feel any reproach in my heart. Besides, my intention is right, so how can I be wrong?" There are several reasons preventing you from letting go of and denying yourself. What should you do in this case? Regardless of whatever reasons you have for thinking you are right, if this "right" conflicts with God and goes against the truth, then you are simply wrong. No matter how submissive your attitude is, regardless of how you pray to God in your heart, or even if you verbally admit you are wrong but deep down still struggle against God and live in a state of passivity, the essence of this is still opposing God. This proves you still haven't realized that you are wrong; you do not accept the fact that you are wrong. When people develop misunderstandings and notions about God, they first must acknowledge that God is the truth and that people do not have the truth, and it is certainly they who are mistaken. Is this a kind of formality? (No.) If you only adopt this practice as a formality, superficially, then can you come to know your own mistakes? Never. Coming to know yourself requires several steps. First, you must determine whether your actions are in line with the truth and with principles. Do not look at your intents at first; there are times when your intents are correct but the principles you practice are wrong. Does this kind of situation occur often? (Yes.) Why do I say that your principles of practice are wrong? You may have sought, but perhaps you have no understanding at all of what principles are; perhaps you have not sought at all, and have based your actions solely on your good intentions and enthusiasm, and on your imaginings and experience, and as a result, you have made a mistake. Can you envision that? You cannot anticipate it, and you've made a mistake—and have you not then been exposed? If you keep contending with God after being exposed, where does the error in this lie? (It lies in not acknowledging that God is right, and insisting that I am right.) That's how you erred. Your greatest mistake was not that you did something wrong and violated the principles, thereby causing a loss or other consequences, but that, having done something wrong, you yet persist in your own reasoning, unable to admit your error; you still oppose God based on your notions and imaginings, denying His work and the truths He expressed—this was your greatest and most serious mistake. Why is it said that such a state in a person is one of opposition to God? (Because they don't acknowledge that what they are doing is wrong.) Whether or not people recognize that everything God does and His sovereignty are right, and what their significance is, if they cannot first recognize that they themselves are wrong, then their state is one of opposition to God. What is to be done to rectify this state? First, one must deny oneself. What we just said about needing to first seek God's intentions is not so practical for people. Some say, "If it isn't so practical, then does that mean seeking isn't necessary? Some things that can be sought and understood don't need to be sought—I can just skip that step." Will this do? (No.) Is one who acts in this manner not beyond saving? Such people are really skewed and erroneous in their comprehension. Seeking God's will is a bit distant and cannot be achieved immediately; for a shortcut, it's more realistic to first let go of oneself, knowing that one's actions are wrong and not in line with the truth, and then seek the truth principles. These are the steps. They may seem simple, yet putting them into practice presents many difficulties, for humans have corrupt dispositions as well as all manner of imaginings, all manner of demands, and they have desires as well, all of which interfere with people denying themselves and letting go of themselves. These are not easy things to do. We won't delve deeper into this topic; let's continue discussing the issue of notions, which we visited in our last two fellowships.

Just now, the main focus of our fellowship was how notions can lead to misunderstandings about God, which in turn form a barrier between people and God, and this barrier leads them to develop resistance to God. What is the nature of this resistance? (Opposition.) It is opposition, rebelliousness. Therefore, when people develop opposition toward God and clamor against Him, this is not something that happens overnight; it has roots. It's like when a person suddenly discovers they've become sick, and that the illness is very serious; they wonder how the condition progressed so quickly. In actuality, the illness was present in the body for a long time and already had roots—it was not contracted on the day it became apparent; rather, that was only the day when they discovered it. What do I mean by saying this? Is the ability to rebel against God, to oppose Him, to clamor against Him something everyone can predict when they first start believing in God? Absolutely not. Is this the initial intention in believing in God of every person who eventually clamors against and opposes Him? Has anyone ever said, "I don't believe in God for blessings; I just want to clamor against God and be oppositional after seeing Him, so that then I'll become famous and make a big name for myself, and my life will have been worthwhile"? Has anyone ever had such plans? (No.) No one has ever planned this way, not even the most foolish, stupid, or wicked person. People all want to believe in God sincerely, to be good, to listen to God's words and do whatever God asks of them. Although they cannot achieve absolute obedience to God, they can at least meet God's minimum requirements and satisfy God to the best of their ability. What a

good wish that is—how did it end up with them clamoring against and opposing God? People themselves feel unwilling and don't know how this came about. When it comes to clamoring against and opposing God, they feel bad and upset inside, thinking, "How could people do this? Even if others act this way, I shouldn't have acted this way!" It's just like Peter said: "Though all men shall be offended because of You, yet will I never be offended" (Matthew 26:33). The words Peter spoke came from his heart, but his behavior could not live up to his wishes and aspirations. Human weakness is something people themselves cannot anticipate. When some situation actually befalls them, their corruption is exposed. One's nature essence and corrupt disposition can control and dictate their thoughts and behavior. With a corrupt disposition, various notions can arise, along with different desires and demands, leading to all kinds of rebellious behavior. This directly impacts one's relationship with God and directly influences one's life entry and dispositional transformation. These are not people's intentions when they first set out to believe in God, nor are they what people are willing and hoping to do in their hearts. Such consequences are attributed to people's notions about God. If these notions are not resolved, one's prospects, fate, and destination may all become problematic.

To resolve one's misunderstandings about God, one must resolve their notions about God, about God's work, about the essence of God, and about the disposition of God. To resolve these notions, one must first understand, know, and recognize them. So what exactly are these notions? This brings us back to the main topic. We must start with some practical examples to address these notions and manifestations of people, making God's will apparent from these instances, allowing people to see, deep within God's heart, what His disposition and essence are and how He treats people, as well as how people imagine He should treat them, and allowing them to distinguish, clarify, and compare these latter two perspectives, which can lead to an understanding and acceptance of the way God treats and rules over people, and an understanding and acceptance of God's essence and disposition. Once people have a clear understanding of the way God rules people and of His work, they will no longer conceive notions about God. The barrier between God and them will also disappear, and oppositional or clamoring states directed at God will no longer arise in their hearts. These issues of rebelliousness and resistance against God can be directly resolved through reading God's words and fellowshiping the truth. No matter which aspect of notions is being addressed, it must begin with reading God's words and fellowshiping the truth. Everything must be connected with the truth, everything involves the truth. So what are these notions that people have? Let us start by discussing God's work, using specific examples to make clear the principles behind God's work, and the principles and methods by which God treats and rules people. An example might touch on the method of God's work; it may also touch on the method by which God classifies an individual and His determination of their outcome; or it may touch upon God's disposition and essence. To clarify these points, if we were to speak in an empty way about what God

is like, what God has done and how He's treated people over His six thousand years of work—do you think that would be appropriate? Could you easily receive that? Or if we talked about how, for instance, God has been working for six thousand years, and in the second phase of His work, He operated in Judea; and we discussed how God treated the Jewish people then, and how we can observe God's disposition from this—would that make it easy to understand? (No.) For instance, if we talked about how God rules this world: how He treats people of various ethnicities, what God thinks, how He demarcates their territories, and why He divides them in different locations—in particular, why some good people are located in less-than-ideal places, while some evil people are in much better places, and what principles God employs in allocating things this way, and saw God's methods for ruling humankind from this topic—would that make it easy to understand? (No.) Aren't these topics quite distant from people's dispositional transformations and life entry in daily life? Aren't they guite abstract? (Yes.) Why do we say they are distant and abstract? Because in real life, only understanding truths related to visions, such as the details of how God rules and guides humankind, seems a bit far removed from the problems we face in our day-to-day lives, and not particularly relevant. To address real-world problems, we must start from examples that you can hear, see, and feel in your lives, and then broaden your insight from there. Regardless of what stories I tell, or which people and events these stories involve—even if they may relate to things you have done in the past—the ultimate effect these stories have is to help you understand truths related to the topic being discussed today. Every story told serves a purpose, and is related to the value it's meant to convey and the truth it expresses.

Let us begin our story. This is Case One. A long time ago, a church sent over a bottle of cough syrup, explaining: "God always talks to us and preaches, and sometimes coughs when speaking too much. To make God's preaching smoother and to reduce coughing, we're sending some cough syrup." When the bottle arrived, a man saw it and said: "This is said to be cough syrup, but who knows what it really treats. We can't just give it to God to drink—it might be harmful. This is medicine; every medicine has some toxins. There could be side effects for drinking it!" Those who heard him thought, "He's being guite considerate. Well, we can't give it to God then." At the time, I didn't need it, so I thought to keep it for later, and the matter was left at that. But does the story end here? No, the story of this medicine began that day. One day, someone discovered that this same man had been drinking the cough syrup himself, and by the time he was discovered, only half of it remained. What happened next can be easily guessed; he finished it all. That's the story itself. Ponder what this has to do with the notions that we're discussing today. First of all, tell Me: Does the story shock you, trigger you? (Yes.) What are your thoughts after hearing it? What triggered you? Generally, those who are triggered will think, "Oh my, this was something offered to God; how could someone drink it?" That's the first thing that triggers them. The second thing is, "He kept drinking it. I can't believe he drank it all!" Besides being triggered, what else can you think of?

Regarding what this person did—all of these behaviors of his; that is, every single event in this entire story—do you consider what God's reaction might be? What would God do? What should God do? How should God treat such a person? And isn't this where human notions start to arise? Let's put aside the content of what triggered you, and talk about whether this experience of being triggered itself could be of any benefit. In being triggered, people merely feel a certain discomfort in their conscience, but can't speak clearly about the event in the story. Next, there may arise condemnation and reproach directed at the individual in the story which are rooted in ethics, morals, theological theories, or words and doctrines, but these things are not the truth. If we want to get at the truth, it's the human notions formed regarding the event itself, or the demands regarding what God should do—these are the issues that need resolving. In this story, the notions and thoughts people have about what God should do in such a situation are crucial. Don't just focus on your emotional reaction; being triggered by something can't resolve your rebelliousness. If one day you find something in God's offerings that you particularly like or need, and you're very tempted, you could take it for yourself too; in that case you wouldn't feel triggered at all. Your being triggered now is merely a function of conscience, a result of the moral standards of humanity; it is not a function of the truth. When you can resolve the notions that arise from this situation, you will understand the truth in this situation. You will have resolved any notions and misunderstandings you have toward God in such matters, and in these kinds of situations, you will understand the truth and gain something. So now, think about what kinds of notions people might develop in this situation. Which of these notions might lead you to misunderstand God, to form a barrier between you and Him, or even to oppose Him? This is what we should be fellowshiping. Tell Me, when this event took place, did this man feel any reproach in his conscience? (No.) How can you tell he felt no reproach? (He drank all of the cough syrup.) This is quite easy to analyze, isn't it? From the first sip to the last, he showed no restraint and didn't stop. If he had taken a taste and then stopped, that would have counted as feeling self-reproach, because he would have stopped, restrained himself and not continued. But this man didn't do that; he drank the whole bottle from beginning to end. If there was more, he would have continued drinking. This shows that he felt no reproach whatsoever in his conscience; this is looking at it from a human perspective. Now, how does God view this matter? This is what you should understand. From how God treats this situation, how He evaluates and defines it, you can see God's disposition, God's essence, and also discern the principles and methods by which God operates. At the same time, it might reveal some human notions, causing people to say, "So this is God's attitude toward people; this is how God handles people. I didn't think this way before." The fact that you didn't think this way reveals the barrier between you and God, that you can develop misunderstandings about God, and that you have notions about the way God works and operates in this regard. So, how did God handle it when faced with this situation? The man said, "This is medicine; all medicine has some toxicity. We

can't let God drink it; there might be side effects." What was the intention, the purpose behind his words? Were these truthful or false words? They were not truthful; they were deceitful, false, and disingenuous. His subsequent actions and what he revealed made it clear what was going on in his heart. Did God do anything about his false words and actions? (No.) How do we know that God didn't do anything? When he spoke those words, he was not sincere; he was being false. God was just watching from the sidelines, neither performing the positive work of guidance nor the negative work of reproach. Sometimes, people feel reproach in their conscience—that is God at work. Did this man feel reproach at the time? (No.) Not only did he not feel reproached, but he also spoke in a high-sounding manner. God did not reproach him; He was simply watching. Why would God watch? Was He watching to see how the facts would unfold? (No.) Not necessarily. Right when a person faces a situation, before making a choice about what to do or forming any facts, does God understand that person? (Yes.) God understands not just their surface but the inner heart—whether their heart is good or wicked, genuine or false, what their true attitude toward God is, whether they have God in their heart, whether they have genuine faith—God has already known these things; He has conclusive evidence, and is ever observing. What did God do after this man said this? First, God did not reproach him; second, God did not enlighten him or make him aware that this was an offering, that humans should not carelessly touch it. Does God need to explicitly tell people to have this awareness? (No.) This awareness should be present in normal humanity. Some may say, "Some people just don't know. You wouldn't tell them? Won't they know if You just tell them? Not knowing exempts one from sin—right now, they don't know; if they knew, they wouldn't have made this mistake, right? Wouldn't this be protecting them?" Did God act this way? (No.) Why didn't God act this way? On one hand, that man should have known the concept that "this is an offering to God, humans cannot touch it." On the other, if he didn't know, why didn't God tell him? Why didn't God make him aware to prevent him from doing such a thing and facing such consequences? Wouldn't telling him better reveal God's sincerity in saving people? Wouldn't it better reveal God's love? So why didn't God do this? (God wanted to expose him.) Yes, God wanted to expose him. When you are faced with situations, it is not by accident that you are faced with them. A certain situation could mean your salvation, or it could mean your destruction. During these times, God is watching, remaining silent, not orchestrating any circumstances to prompt you, nor enlightening you with words like, "You mustn't do this; the consequences would be unimaginable," or "Doing it this way lacks reason and humanity." People have no such awareness. The lack of such awareness is, in one sense, because God didn't give them any prompting at that moment—God didn't act. In another sense, if a person does have conscience and possesses some measure of humanity, would God then act upon such a foundation? (Yes.) That's right. God would bestow such grace upon them. But why did God ignore this particular situation? One reason is that this man lacked conscience and reason, had no dignity, no integrity, and

no normal humanity. He did not pursue these things; he did not have God in his heart and was not a true believer in God. So, God wanted to expose him through this situation. Sometimes God exposing someone is a form of salvation, and sometimes it is not—God intentionally acts this way. If you are someone with conscience and reason, God's exposing you serves as a trial and a form of salvation. But if you lack conscience and reason, God's exposing you will mean being cast out and destroyed. So, looking at it now, what did it mean for God to expose this man? It meant being cast out; it was not a blessing but a curse. Some people say: "He made such a big mistake, and it's quite shameful. From when he started secretly drinking the cough syrup, couldn't God have arranged some circumstances to get him to stop so that he wouldn't make this mistake and therefore wouldn't need to be cast out?" Is this what God did? (No.) How did God act? (He let the situation take its own course.) God let things take their own course—this is one of His principles. Once he opened the bottle of cough syrup, was there any difference in nature between the first sip he took and the last sip? (No.) Why was there no difference? (He is just that type of person in essence.) This situation thoroughly exposed his humanity, his pursuit, and his faith.

In the Old Testament age, Esau traded his birthright for a bowl of red stew. He was unaware of what was important and valuable: "What's the big deal about a birthright? If I trade it, it won't make a difference; I'll still be alive, won't I?" This is what he thought in his heart. It might seem that his approach to the problem was rather realistic, but what he lost was God's blessing, and the consequences of that are unimaginable. Now, in the church, there are many people who do not pursue the truth. They do not take God's promises and God's blessings seriously. Is this not the same in nature as forfeiting one's birthright? Is it not even more serious? Because God's salvation of people is a one-time opportunity; if someone misses this opportunity, it is all over. There was even one person who was ultimately cast out just for the sake of a bottle of cough syrup, something he traded for the outcome of being destroyed; this is simply unfathomable! Actually, though, there isn't anything unfathomable about it. Why do I say that? This event might seem like a minor thing. If such an event occurred among people, it wouldn't be considered much. Like committing a crime, such as stealing or causing injury to others, at most you'd be punished after death and then be reborn as a human through several cycles of reincarnation. It wouldn't matter much. But is the situation I'm talking about now as simple as this? (No.) Why do we say it isn't simple? Why is this situation worth discussing? Let's start with this bottle of cough syrup. Actually, this bottle of cough syrup was not something of great value, but once it was offered up to God, its essence changed; it became an offering. Some people say, "Offerings are consecrated; offerings do not belong to people; people should not touch offerings." Saying this is also correct. What is an offering? An offering is something a person devotes to God; no matter what it is, such things are all referred to as offerings. Since they belong to God, they no longer belong to man. Whatever is devoted to God-be it money or material things, and

whatever its value—belongs entirely to God, and is not at man's disposal, nor is it his to use. How might God's offerings be conceptualized? They belong to God, only He may dispose of them, and, prior to obtaining His approval, none may touch those things or have designs on them. There are those who say, "If God isn't using something, why aren't we allowed to use it? If it were to go bad after a while, wouldn't that be a shame?" No, not even then; this is a principle. Offerings are things that belong to God, not to man; big or small, and whether or not they are valuable, once man has devoted them to God, their essence has changed, regardless of whether God wants them. Once a thing has become an offering, it is among the possessions of the Creator and at His disposal. What does the way one treats offerings involve? It involves one's attitude toward God. If a person's attitude toward God is one of impertinence and disdain, and of insouciance, then that person's attitude toward all the things God owns will certainly be likewise. There are some who say, "Some offerings have no one looking after them. Doesn't that mean they belong to whoever is in possession of them? Whether or not anyone knows it, it's 'finders, keepers'; whoever gets his hands on those things is their owner." What do you think of that view? Quite clearly, it is incorrect. What is God's attitude toward offerings? No matter what is offered to God, and whether or not He accepts it, once something has been designated as an offering, any person with further designs on it may wind up "stepping on a landmine." What does this mean? (It means offending God's disposition.) That's right. You all know this concept, but why don't you recognize the essence of this matter? So, what does this matter tell people? It tells them that God's disposition brooks no offenses by humans, and that they are not to fiddle with His things. God's offerings, for instance—if a person were to take them as their own, or to waste and squander them, then they would be liable to offend God's disposition and be punished. God's fury has its principles; it is not as people imagine it, with God lashing out at anyone who makes a mistake. Rather, God's fury is triggered when someone offends God in crucial, important matters. Especially when it comes to treating God's incarnation and God's offerings, people must demonstrate caution and have a God-fearing heart; only in this way can they be sure not to offend God's disposition.

Some people have faith in their belief in God and are able to expend themselves and pay the price, performing well in all aspects except for one. Seeing the abundant resources in God's house, and knowing that God's chosen people offer not just money but also food, clothing, and various medicines, among other things, such a person thinks, "God's chosen people offer so many things to God, and God alone can't use all of this. Although some are needed for spreading the gospel, it still won't all be used. How should these items be handled? Perhaps the leaders and workers ought to share in some of it?" He becomes anxious and agitated about this issue, feeling a "burden" inside, and begins to ponder, "Now that I am in charge of these items, I should use some. Otherwise, won't all these offerings go to waste when the world is obliterated? Distributing them to leaders and workers is fair. Everyone in God's house is equal; since we have dedicated

ourselves to God, then God's things are also ours, and ours are God's. It's not a big deal if I enjoy some of God's offerings; it's part of God's blessing anyway. I might as well just go ahead and use some." With such thoughts, he becomes tempted. His desires inflate bit by bit and he begins to covet the offerings, starting to take items without feeling any reproach in his heart. He thinks no one will know, and comforts himself by saying, "I've expended myself for God; enjoying some offerings isn't a big deal. Even if God knows, He will forgive me. I'll just enjoy some now." As a result, he starts to steal the offerings, offending God's disposition. On the surface, he finds many excuses for himself, such as, "These things will go bad after a while if they're not consumed! God alone can't use all of these, and if they were distributed evenly, there would be too many people and not enough to go around. Why don't I manage it? Moreover, what if all this money can't be spent by the end of the world? We should each take on a share, which also reflects God's love and grace! Although God hasn't stated this, and there's no such principle, why not be proactive? This is acting according to principles!" He concocts many highsounding reasons and then starts taking action. But once he starts, things get out of hand, and there is less and less reproach in his heart. He may even feel that it's justified, thinking, "If God doesn't need it, I should use it. This is not a real problem." This is where things go wrong. What do you think, is this a big deal or not? Is it serious? (Yes.) Why do we say it's serious? Is this issue worth fellowshiping? (Yes.) What makes it worth fellowshiping? (It involves God's disposition and also concerns man's end and destination.) The issue is significant, its nature severe. Now, what is it that I should warn you about? Never entertain the idea of taking offerings. Some people say, "That's not right; offerings made by brothers and sisters are meant for God's house, for the church. This makes them everyone's communal property." Is this statement correct? How does such a statement come about? Out of man's greed, a theory like this is concocted. What else does this issue involve? There's something we haven't yet touched on—what is it? Some think, "God's house is a big family. To reflect a good family, there should be love and tolerance; everyone should share food, drink, and resources, and all of these things should be distributed equally. For instance, everyone should have clothing, and it should be distributed and enjoyed equally. God does not show favoritism; if someone can't even afford socks and God has some extra pairs, He should offer them relief. Furthermore, those offerings of God's come from the brothers and sisters; God already has so much, shouldn't some be distributed to the poor? Wouldn't this reflect God's love?" Do people think like this? Are these not human notions? People forcefully claim God's property while euphemistically labeling it as God's grace, God's blessings, and God's great love. They always want to evenly divide things with God, wanting to split everything equally, always pushing for egalitarianism. They think this is a symbol of universal unity, of human harmony, and a fulfilling existence, and consider this a state of affairs that ought to be manifested. Are these not human notions? Especially in God's house, they think nobody should go hungry. If someone is hungry, God should use His offerings for relief; God should not ignore the matter. Isn't this "should" that people believe a type of notion? Isn't it a human demand on God? Some people, after believing in God, say, "I've believed in God for so many years and have gained nothing; my family is still in poverty. This shouldn't happen; God should be kind to me, should bless me so that I can better glorify God." Because your family is poor, you don't pursue the truth; you hope to change your impoverished conditions through belief in God, and use glorifying God as an excuse to bargain with Him. These are human notions and imaginings; they are man's extravagant desires. Is believing in God with such motives not a form of bargaining with God? Do those who bargain with God have conscience and reason? Are they people who submit to God? Absolutely not. These people lack conscience and reason, don't accept the truth, are despised by God, and are unreasonable people who cannot attain God's salvation.

Some people think, "When humans have some improper thoughts or actions that violate God's administrative decrees and offend God's disposition, God should intervene to stop them. This is God's salvation, this is God's love." Is this not people's notions and imaginings? Is this how God works to save people? God saves people by expressing the truth. Whether one can be saved depends on whether they can accept the truth. Aside from this, there is one thing that God considers even more important, and that is people's conscience and humanity. If, within your humanity, there is no conscience, no integrity, and no reason—that is, when something befalls you, your conscience and rationality cannot function normally, cannot restrain and regulate your actions, cannot correct your intentions and views—then God will definitely do nothing. For God to change you, He first allows your conscience and rationality to function. When your conscience feels reproach, you will ponder, "What I am doing is wrong; how would God view me?" and this will lead you to further seeking and proactive, positive entry. However, if one lacks even this initial step, does not possess conscience, and there is fundamentally no reproach in their heart, then what will God do when they are faced with something? God will do nothing. So, what is the foundation upon which all these words God speaks, and all the demands and truths that God teaches people, are based? They are based on the premise that people have conscience and rationality. As for the man mentioned earlier, if he had had conscience and possessed a certain level of rationality, what actions would he have taken after seeing that bottle of cough syrup? What behaviors would he have exhibited? When he had this thought: "This was given to God, so it should be pretty good; instead of letting God drink it, why don't I drink it?" what would he have done then if he had conscience? Would he have opened the bottle and taken the first sip? (No.) How would this "no" have come about? (From having a sense of conscience.) Controlled by his conscience, it would come into play, and there would have been no next step to this matter; he would not have taken that first sip. The outcome of the situation would be completely reversed, and the ending would be entirely different. On the contrary, however, he did not have conscience or rationality—he lacked them absolutely—so what happened as a result? After conceiving such thoughts and with no restraint from his conscience, he unscrupulously opened the bottle and took the first sip. Not only did he feel no reproach or self-accusation afterward, but he actually enjoyed it. He thought he'd gotten away with it: "Look how clever I am, seizing the opportunity. You're all fools; you don't understand these things. Experience always trumps youth! None of you had this idea, none of you had the cheek to do this, but I did. What's the worst that can happen? I've already taken the first sip; who's to know?" He felt he'd come out ahead, and felt satisfied inside; he even thought he was being favored, that this was God's grace. Once he made this mistake, he kept repeating it, and it spiraled out of control, continuing until he finished the whole bottle. This whole time, his conscience never felt any selfaccusation or reproach. His conscience and rationality never told him, "This doesn't belong to you; even if God doesn't drink it, even if God throws it away, or gives it to a dog or a cat, as long as God hasn't said it's for you, then you shouldn't use it; it's not for you to enjoy." His conscience didn't tell him this because he had no conscience. What is a person with no conscience? They are defined as beasts. People with no conscience behave this way; they conceive such thoughts at the outset, and continue in this manner until the end, without a shred of reproach from their conscience. It may be that by now this fellow has long since forgotten the incident; or, if he has a good memory, he may still remember it and think he did the right thing at the time. He never thinks this was the wrong thing to do, and does not realize the severity and nature of what he did. He cannot recognize it. Is God's classification of such people accurate? (Yes.) When God classifies, exposes, and casts out such people, giving them this kind of outcome, on what principles and on what basis does He classify them? (On the basis of their nature essence.) Does a person lacking a sense of conscience and rationality possess the conditions to accept and practice the truth? Do they have such an essence? (No.) Why do we say they don't? When they start expressing their views on this matter, deep down in their heart, where is their God? Who is the God in their heart? Where does He stand? Do they have God in their heart? We can say with certainty that such a person does not have God in their heart. What is the implication of not having God in one's heart? (They are a nonbeliever.) That's right. They are not a genuine believer in God; they are not a brother or sister; they are simply a nonbeliever. What behaviors of theirs show they are a nonbeliever? Without God in their heart, they act and speak entirely according to their own whims, based on their own notions, imaginings, and preferences, without the influence of conscience. When they don't understand the truth, their conscience does not stir; they act purely based on their own preferences, solely for their personal advantage and benefit. Is there any room for God in their heart? None at all. Why do I say that? Because the motivation, origin, direction, and even the manifestations of their actions and words are all aimed at serving their own interests; they act and speak based on what they believe will be beneficial for themselves. Everything they consider is geared toward their own interests and objectives, and they operate without feeling any reproach and without exercising

restraint. Judging by this behavior, what do they treat God as? (Air.) Exactly, that's spot on. If they could feel God's presence, that God scrutinizes the heart of man, that God is beside people, continually examining them, would their actions lack any restraint? Would they demonstrate such reckless audacity? Absolutely not. Here arises a question: Does the God they believe in actually exist? (No.) That's the essence of the issue. The God they believe in doesn't exist; their God is simply air. Therefore, no matter how they verbally claim what God is like, no matter how they pray to God, regardless of how many years they have believed or what they have done or how much they have sacrificed, their nature is fully exposed based on their speech and behavior, their attitude toward God, and their attitude toward all things related to God. They treat God like air; isn't this blaspheming God? (Yes.) Why is this considered blasphemy? They think, "They say God scrutinizes the heart of man—but where is God? Why haven't I felt this? They also say that stealing offerings will be punished by God, but I haven't seen anyone suffer retribution for stealing offerings." They deny God's existence; this is blaspheming God. They say, "God doesn't even exist; how could He be doing any work? How could He be saving people? How has He reproached people? Who has He ever punished? I've never seen it happen, so anything offered to God can be used freely. If I happen to come across it today, it's mine—I'll consider it God's way of favoring me. Whoever sees it or comes across it, it's theirs; that's who God has shown favor to." What kind of logic is this? This is the logic of Satan, of robbers; this is one's devilish nature coming out. Does such a person have genuine faith? (No.) After listening to so many sermons, they spout such a deluge of devilish words; do they have any foundation in the truth at all? (No.) So what did they get out of listening to all those sermons? They haven't accepted God's words, they don't regard God's words as the truth, and they do not treat God as God. That's all there is to it.

Some people do indeed believe in their hearts that there is a God and have not the slightest doubt about God's incarnation. But although they have followed Him for several years, suffered some hardships, and paid some price, they have not the slightest understanding of God deep within their hearts. In reality, what they believe in is still a vague God, an imagined God; their definition of God is merely air. How does God treat these people? He simply ignores them. Some people ask: "If God ignores them, why do they remain in the house of God?" They are rendering service. How should rendering service be conceptualized? One who renders service has no interest in the truth, or rather, they have such poor caliber that they cannot reach it. They treat God and the truth as something empty and vague, but in order to gain blessings, they can only rely on exerting some effort in exchange. Although outwardly they do not directly resist God, curse God, or oppose God, their essence is still that of Satan's ilk—that which denies and resists God. Anyone who does not love the truth is no good, God has decided in His heart not to save such people. For those whom God does not intend to save, would He still get serious with them? Would God say to them, "You don't understand this aspect

of the truth, you need to listen carefully; you don't understand that aspect of the truth, you need to put in more effort and ponder it"? Furthermore, God knows these people do not understand the truth and do not treat God as God. Should God show them some miracles and wonders to make them aware of His existence, or enlighten and illuminate them more so they know there is a God? Would God act this way? (No.) God has principles for doing these things; He doesn't act this way toward just anyone. For those who can accept the truth, God is always working. What is God's attitude toward those who cannot accept the truth or are not able to reach it? (He ignores them.) According to people's notions, if God ignores someone, then this person wanders around like a beggar. One cannot see them pursuing the truth, nor can one see any action of God on them; they are merely rendering service, and they do not understand the truth. Is that all there is to it? In fact, these people can also enjoy some of God's grace and blessings. When they find themselves in dangerous situations, God will also keep them safe. When they are seriously ill, God will also heal them. He may even give them some special talents, or in some special circumstances, God may perform some miraculous acts on them, or do some special things. That is to say, if these people can really expend themselves for God and render service well without causing disturbances, God does not discriminate against them. What are people's notions regarding this matter? "God won't save these people, so He's just going to use them as He pleases and discard them afterward." Is this how God will act? It is not. Don't forget who God is; He is the Creator. Among all humankind, whether they are believers or unbelievers, from any denomination or ethnicity, in God's eyes, they are all His created beings. That's why the Lord Jesus said, "For He makes His sun rise on the evil and on the good." This statement is a principle for how God—the Creator—acts. Regardless of what outcome God ultimately bestows upon someone based on their essence, or whether God will save or not save them before giving them that outcome, no matter their essence, as long as they can do some tasks and render some service in God's house and for God's work, God's grace remains unchanged; He will still treat them according to His principles, without any partiality. This is God's love, the principle of His actions, and His disposition. However, according to the essence of these people, their views and attitudes toward God are always that they consider Him to be vague and nebulous, as if He exists and yet does not. They can neither recognize the real existence of God, nor can they experience it, and ultimately they are still not sure about God's true existence. So, all God can do for them is to extend as much benevolence and righteousness as possible, providing them some grace, giving them some blessings and protection in this life, allowing them to feel the warmth of God's house, and to enjoy God's grace, mercy and lovingkindness. And that's it—that's all the blessings they will receive in this lifetime. Some people say: "Since God is so tolerant and they also enjoy God's grace and blessings, wouldn't it be better to take it a step further and let them receive God's salvation too?" That is a human notion, God doesn't act like that. Why doesn't He? Can you put God into the heart of someone

whose heart has no place for Him? You cannot. No matter how much truth you fellowship to them or however many words you say, it won't matter; it won't change their notions and imaginings about God. Therefore, all God can do for this kind of person is to provide some grace, blessings, care, and protection. There are some who say: "Since they can enjoy God's grace, if God further enlightens and illuminates them, won't they then recognize the real existence of God?" Can such people understand the truth? Can they practice the truth? (No.) If they can't practice the truth, this fixes them as those who cannot be saved. Therefore, God will not engage in pointless or useless work. Some people say: "That's not right. Sometimes they also encounter discipline or have some enlightenment from God and gain some truth from Him." This again relates to God's work. What must those whom God wants to save possess in order to be saved by God, in order to be an object of His salvation? People should understand this. God knows this too; He doesn't save just anyone. Even if God displays some miracles, wonders, and mightiness to make people acknowledge Him, can these people thus be saved? That's not how it goes. God has standards for saving people; one must possess genuine faith and also love the truth. Therefore, the work God does on people involving judgment, chastisement, trials, and refinement also has its standards. Some people say: "We often encounter judgment and chastisement. Is facing judgment and chastisement, trials and refinement a sign that we will be saved by God?" Is it so? (No.) How can you be sure it's not? Since some people don't meet the conditions for being saved by God, would God still impose judgment, chastisement, trials, and refinement on them? This raises a question about whom God imposes His judgment, chastisement, trials, and refinement on; it involves people's misunderstandings too. Tell Me, can a person who doesn't even know who God is, where God is, or whether God even exists, receive God's judgment and chastisement? Can a person who regards God as mere air receive God's judgment and chastisement? Can someone whose heart is entirely devoid of God receive God's trials and refinement? Definitely not. So, what might such people encounter at times? (Discipline.) That's right, discipline. Those who regard God as mere air, who fundamentally do not recognize or believe in the existence of God, will definitely not receive God's judgment and chastisement or His trials and refinement. It can be said that people with such an essence and with such behaviors are not the objects of God's salvation. They cannot receive God's salvation, but it's not that God does not save them—it is decided by their nature essence that is sick of the truth and hates the truth. They lack the correct attitude of loving and accepting the truth, and thus they don't meet the conditions for being saved. Then how does God treat them when they infiltrate God's household hoping for blessings? Apart from providing some blessings, grace, and offering care and protection, what methods does God use to fulfill His role as the Creator? God issues reminders, warnings, and exhortations through His words. Subsequently, He deals with, prunes, reproaches, and disciplines them; the work God does on them ends there, it is all within this scope. What is the effect of these acts of

God on people? It allows them to dutifully abide by restrictions, to behave decently while rendering service in God's house, without causing disturbances or doing evil. Can what God does make such people loyally fulfill their duty? (No.) Why not? Can the grace, blessings, care, and protection they receive—along with the reminders of God's words, being dealt with and pruned, the chastening and discipline, and so on—bring about a change in their disposition? (No.) They can't bring a change in their disposition, so what effect does God's work on them achieve? It makes them somewhat restrained in their behavior, helps them follow the rules, and makes them have some human likeness. Moreover, it makes them comparatively obedient; they will reluctantly accept being dealt with and pruned for the sake of God's grace and blessings, and they will be able to do things according to the rules and the administrative decrees of God's house, and that's all. Does achieving all this mean they are practicing the truth? They still fall short of that, because what they do is basically just according to the principles in the administrative decrees of God's house, as well as some rigid guidelines. It's just a change in behavior, nothing more. So can one say that, since these people have changed their behavior, it would be even better to allow them to change their disposition as well? (They aren't capable of that.) They aren't capable of that, they cannot achieve it—this is one reason. And what is the most major reason? It is that they fundamentally do not have God in their hearts; they don't believe in the existence of God. So, for such people, can they understand God's words? Some of them can, and they say, "God's words are good, but unfortunately, I can't put them into practice. Practicing them feels even more agonizing than undergoing open heart surgery." When their own interests are compromised, or when they have to act against their will, they feel utterly disoriented and cannot follow through. Even if they thoroughly exhaust themselves, they just can't put God's words into practice. Additionally, they never acknowledge or accept the fact that God's words are the truth. They can't absorb this; they don't understand why God's words are the truth. For instance, when God tells people to be honest, they say, "Fine, I'll be an honest person if You say so, but why is being an honest person considered the truth?" They don't know and can't accept it. When God says people should obey Him, they question, "Is there money to be made in obeying God? Does God grant blessings for obeying Him? Can it alter one's destination?" They don't think anything God says or does is the truth. They have no idea what the significance of God's words and requirements for man is and can't discern what actions are correct and in line with the truth principles. Everything that comes from God—the identity of God, the essence of God, God's words, God's demands—all these things, in their view, cannot be determined as God's possessions and being. They don't know that God is the Creator; they don't understand what the Creator is, or what God is. Isn't this problematic? But this is exactly how some people behave. Others say: "That can't be right. If they have these thoughts and views, how can they still willingly perform their duties in the house of God?" The term "willingly" should be in quotes here. How should this be explained? In one sense, they perform their duties

because they are compelled by circumstances or because of their need for blessings; in another, they feel they have no other choice but to reluctantly go along with it for the time being, performing some duties and exerting a little effort. In their hearts, they believe that this is what they should do, but because they're not interested in the truth, they can only exert effort and perform duties in exchange for God's blessings. With this mindset, can they accept the truth? (No.) They don't even understand what the truth is, so how could they accept it?

God's work of judgment in the last days is to bring an end to this age. Whether or not one can be saved critically depends on whether they can accept God's judgment and chastisement, and whether they can accept the truth. Some people acknowledge that God's words are the truth, but they do not accept the truth. For them to accept the truth is as if they were to have a heart transplant; this is how agonizing they would find it. Given the way this kind of person treats the truth, refusing to accept it no matter what, God isn't the One to blame for not saving them—only they can be blamed for not accepting the truth; they do not have this blessing. God's saving people from Satan's influence is not as simple as people imagine. In one respect, those who believe in God must accept being chastened, pruned, and dealt with through God's words; this is one stage. In another, they must also accept God's judgment and chastisement, trials and refinement. Judgment and chastisement are one stage; trials and refinement are yet another. Some people can reluctantly accept being pruned and dealt with, thinking they've achieved submission, and then make no further progress and no longer strive toward the truth. Others particularly love the truth and can endure any pain to obtain the truth. They can not only endure the chastening and correction of God's words but can also enter into the stage of accepting God's judgment and chastisement. They feel that accepting God's judgment and chastisement is God's exaltation, God's love, and a glorious matter; they do not fear suffering. These people, after experiencing judgment and chastisement, can also accept trials and refinement and still pursue the truth. Regardless of how great the trials and refinement are, they can still see God's love, and can offer themselves to satisfy God. No matter how much they are pruned and dealt with, they don't consider it hardship; instead, they feel that this is an even greater love from God. After experiencing many more trials and refinement, they finally achieve thorough purification and perfection. This is to experience God's work to the highest phase. Now tell Me, is there a difference between those who believe in God and only experience the one stage of God's chastening and correction through His words, and those who experience two stages—God's judgment and chastisement, as well as trials and refinement? There is certainly a difference. For some people, God stops after only chastening and correcting them, leaving the rest to their own choice and awareness. If they do not accept the truth and do not choose the right path, what does this indicate? It can be said that God has no way of saving such people. Some people often talk about suffering work, suffering prospects, suffering a house, suffering a partner, suffering

affections—everything for them is a matter of suffering, and what is the final result? (It is unrelated to the truth.) That's right, it is unrelated to the truth and unrelated to God's work. What you're doing in this case is just aimlessly suffering; you're merely struggling and letting time pass by, without any process of praying to God or seeking the truth. That's not the kind of "suffering" involved in refinement, because it is not God's work and has nothing to do with Him. You're just suffering yourself, not undergoing God's refinement. Yet you still think it's God refining you; you're being overly optimistic. That's just wishful thinking! You're not even qualified to be refined by God. You haven't even passed through the stage of chastisement and judgment, and you expect God to put you through trials and refinement? Is that even possible? Isn't that a pipe dream? Can ordinary people endure trials and refinement? Is it something an ordinary person can accept? Is it something God bestows upon an ordinary person? Absolutely not. After God corrects a person, if that individual, due to their arrogant disposition, their intransigence, deceit, wickedness, or any other disposition, is judged, disciplined, or explicitly chastened by God in one or many matters, making them realize why they're being disciplined by God—and, consequently, they develop a genuine understanding of God and of themselves, their disposition undergoes genuine change, and then gradually they gain true submission to the truth—only this process is the one by which God judges and chastises people. On what basis does God perform this work? There is a condition: A person who receives such work must be able to perform their duty adequately in God's house. This adequacy requires only two things: obedience and loyalty. Firstly, the individual needs to have conscience and reason; only people with conscience and reason meet the conditions for accepting the truth. When such people with conscience and reason receive God's chastening and correction, they are able to seek the truth and submit. Only after this does God proceed with the work of judgment and chastisement. That is the sequence of God's work. However, if someone in God's house can never perform their duty loyally, shows not the slightest submission to God's sovereignty, and fails to perform their duties adequately, then when they face adversities, exposure, or being dealt with and pruned, at most what they experience is God's correction and discipline. They are not subject to God's judgment and chastisement, let alone trials and refinement. In other words, they are fundamentally not involved in God's work of perfecting people.

The content we just fellowshiped pertains to God's work of saving and perfecting people, the methods and objects of God's work, as well as which people God performs His work of judgment and chastisement, trials and refinements on. It also touched upon the degree of people's life entry when subjected to this work of God, and the kind of essence and conditions people must at least possess to accept God's judgment and chastisement. So, what are people's notions here? People think, "As long as one is following God, as long as one has accepted this step of God's work, they are bound to be subjected to God's judgment and chastisement. Then the trials and refinements from

God will also come soon after. Therefore, we often face trials and refinements, being pruned and dealt with, and are deprived of family, affections, status, and prospects. Subsequently, we continually suffer in terms of affections, status, and prospects." Are these statements accurate? (No.) People can turn a single word from God's words and work into what they believe to be a spiritual term—why is that? In fact, the way they suffer is all just a struggle, it's just letting time pass by; it has no significance whatsoever. But they regard it as trials and refinements, saying that it is God's refinement. This is a grave mistake; it is something people forcibly impose upon God, and it does not represent God's intentions at all. Isn't this a misunderstanding of God? It is indeed a misunderstanding. And how does a misunderstanding like this develop? Because people don't understand the truth, they develop such misunderstandings based on their own imaginings. Subsequently, they brazenly propagate and spread them everywhere, which eventually leads to various statements about "suffering." Thus, I often hear some people say, "Someone got replaced and then became negative; they are 'suffering status'!" Suffering status is not experiencing trials and refinements; it is just a person losing status, suffering emotional frustration, and struggling with inner pain during failure. Since what people call "suffering" and what God calls refinement are different, what does real refinement actually refer to? First of all, understand that God performs a lot of preparatory work before subjecting people to trials and refinements. For one, He selects people; He chooses the right individuals. Earlier we discussed what kind of person is considered right in the eyes of God and which conditions they must meet: Firstly, they must at least have conscience and reason in their humanity. Secondly, they must be able to perform their duties adequately, performing them with loyalty and obedience. Then, they have to undergo years of being dealt with and pruned, disciplined, and chastened. You may not be very clear about what discipline and chastening mean, as the concepts might not be very strong for you. They may seem relatively intangible and abstract to people. But when it comes to being dealt with and pruned, that is something people can hear and feel; there's specific language and a definite tone involved, so people know what's going on. If someone does something wrong, goes against principles, acts recklessly, or makes unilateral decisions that harm the interests of the house of God or the work of the church, and they are dealt with, then this is what it means to be dealt with and pruned. What about correction and discipline, then? For example, if someone is not fit to be a group leader and lacks loyalty, and does things that violate the truth principles or church regulations, and is subsequently replaced, is that correction? It is indeed a form of correction. Whether they are externally handled by the church or replaced by some leader, in God's eyes, it is His doing and is part of His work; it is a form of correction. Also, when people are in a good state, they usually are filled with light and can have fresh insights; however, when their work falls apart due to some states or specific reason and they are exposed, isn't this a form of correction? This is also a form of correction. Do these count as judgment and chastisement? At this point, they don't

yet count as judgment and chastisement, so they certainly cannot be considered as refinements and trials. They are merely corrections received during the course of performing one's duties. The manifestations of correction sometimes include encountering illness or repeatedly bungling tasks, or losing one's way in matters they were once proficient in and not knowing what to do. This is all correction. Of course, sometimes correction comes through clues from nearby people or through the exposure of an event that makes one embarrassed, causing them to retreat into deep self-examination and reflection. This is also correction. Is receiving God's correction a good thing or a bad thing? (It's a good thing.) Theoretically speaking, it's a good thing. Whether people can accept it or not, it's a good thing, as it at least proves that God is taking responsibility for you, that God has not left you, and that God is working on you, giving you prompting and guidance. The fact that God is working on you confirms that God has no intention to give up on you yet. One implication of this is that God may continue to correct and discipline you, or, if your performance is good and you're on the right path, He will subject you to judgment and chastisement. But let's not get too far ahead; for now, God will correct and discipline you multiple times. Then, because you pursue the truth, because you have submission, and because you are the right person, God will subject you to judgment and chastisement; this is the initial step. Most people have already experienced being simply dealt with and pruned; only newcomers have not experienced this yet. Most of the time people act based on the feelings of their conscience, feeling internal reproach, sensing God's words prompting them in their ears or hearts: "I shouldn't do this, this is rebellious"; these are God's words prompting, exhorting, and warning them. There are various forms of being pruned and dealt with that people experience: It can come from leaders and workers, from brothers and sisters, from the Above, and even directly from God. Many people have experienced these, but fewer have experienced God's correction and discipline. What does fewer imply here? It implies that many more people are far from receiving God's judgment and chastisement—and what about God's trials and refinements? They are even further from these; the gap is even larger, the distance even greater. Before, people have thought: "God has judged and chastised me, giving me a blister in my mouth," "God has judged and chastised me, I made a mistake, said something wrong, and had a headache for days; now I understand what God's judgment and chastisement are"—aren't these misunderstandings? This kind of misunderstanding of God is the most common; most people misunderstand God in this way. This misunderstanding also produces some negative effects, making people feel that saying a single wrong word will result in God's discipline. This is purely a misunderstanding of God, and is utterly inconsistent with what God does. With such misunderstandings about God, can one ultimately meet God's requirements? They will definitely fall short.

Now, most people have experienced God's correction and discipline, have experienced being dealt with and pruned, and have received prompting and exhortation from God's words, but that's all. Here arises a question: Why haven't people experienced God's

judgment and chastisement even after experiencing up to this step? Why don't being dealt with and pruned, the prompting of God's words, or discipline and correction count as judgment and chastisement? From the perspective of the prompting of God's words, being dealt with and pruned, and the correction and discipline that people have experienced, what result has been achieved? (They've gained constraints on their outward behavior.) Some changes have occurred in their behavior, but does this indicate a change in disposition? (No.) It does not represent a change in disposition. Some people say: "We've believed in God for so many years and listened to so many sermons, yet our dispositions have still not changed. Haven't we been wronged? We've only had a little change in behavior; isn't this so pitiful? When will God begin to save us? When will we receive salvation?" Let us discuss, then, what gains and changes have been made by those who have experienced these various aspects of God's work. Just now someone mentioned behavioral changes; this is a general statement. To be more specific, on first coming to the church and taking up their duties, people have not been dealt with or pruned, and they are as prickly as a pear, wanting to have the final say on things. They think to themselves: "Now that I believe in God, I have rights and freedom in the church, so I'll act as I see fit." Eventually, once they have undergone a round of being dealt with, pruned, and disciplined, and once they've read God's words, listened to sermons, and heard fellowshiping on the truth, they no longer dare to behave in this way. Actually, they haven't become completely compliant; they've just gained a smidgeon of sense and have come to understand some doctrines. When others say things that align with the truth, they can acknowledge their correctness, and though they may not understand those things well, they can accept them. Are they not then much more compliant than they were? That they are able to accept these things demonstrates that their behavior has undergone some changes. How have these changes come about? They have arisen due to the exhortation and prompting, as well as the comfort, of God's words. Sometimes, such people need some discipline, to be dealt with and pruned, as well as some fellowship on principles, telling them that a thing must be done a certain way and cannot be done otherwise. They think: "I have to accept it. The truth is laid out there; who would dare object to it?" In God's house, God is great, the truth is great, and the truth reigns; with this theoretical foundation, some people have been awakened and gained understanding of what having faith in God is all about. Take someone who was originally barbaric and dissolute, completely unrestrained, and ignorant of rules, of belief in God, of God's house, of the church, and of the principles of performing one's duty: When such a person—who knows nothing—comes to God's house with kindness and enthusiasm, brimming with "great" aspirations and hopes, and is there prompted and exhorted, watered and fed, and dealt with and pruned by God's words, and is chastened and disciplined time and time again, gradually, some changes will occur in that person's humanity. What changes are those? They come to understand something of the principles of human conduct, and come to know that, in the past, they

rather lacked human likeness; they were barbaric, arrogant, defiant, and indignant; they spoke unlike an actual human and acted without rules, and did not know to seek the truth; they thought having faith in God was a simple matter of doing whatever God asks and going wherever He says; that is, they carried with them a barbarous vigor, all the while believing that this was loyalty and love for God. Now, this person denies all those things and knows they were the products of human imagining, mere good behavior, and some even originated from Satan. God's believers should heed His words and place the truth above all else, letting the truth wield power in all things. In short, all people have already theoretically understood and acknowledged, and in the depths of their hearts accepted that these words God has spoken are correct—that they are the truth, the reality of positive things—regardless of how deeply these words have taken root in their hearts and no matter how great a role these words have played. Afterward, after undergoing a degree of intangible chastening and discipline, a measure of true faith arises in their consciousness. From their initial vague imaginings of God to the feeling that they have now—that there is a God, and that He is quite real—once people have had these feelings in their faith in God, then their thoughts and viewpoints, ways of looking at things, and moral standards, as well as their ways of thinking, will gradually begin to change. For instance, God requires people to be honest. Even though you can still lie and be deceitful, deep down you know that deceit is wrong, and that lying to and deceiving God is a sin, a wicked disposition—but you cannot help yourself. For instance, let's say you still currently have an arrogant disposition. Sometimes you cannot restrain yourself, you often reveal this disposition, and you often rebel against God, always wanting to be dominant and act unilaterally, having the final say. But you also know that this is a corrupt disposition, and you can pray to God about it. Even though there is no noticeable transformation, your behavior has gradually begun to change. Even without undergoing judgment and chastisement, and even though your disposition has not changed, the truth and the words of God are gradually brightening the depths of your heart, while also guiding and altering your behavior, making you live more and more like a human, gradually awakening your conscience. If you do something that betrays your conscience, you will feel uncomfortable in your heart. Bringing up that matter makes you feel something; you are not as numb as before, you feel regretful, and are willing to correct yourself. Even if you cannot immediately change your disposition in this regard, if it touches upon your state, you can be aware that you have this state; you have an awareness within, and this awareness is changing your behavior. Such a change is solely a change in behavior. Though it is happening and continues to happen, it does not represent a change in disposition; it is absolutely not a change in disposition. Some people might feel uneasy after hearing this, saying, "Such a significant change and it's still not a change in disposition? Then what is a change in disposition? What changes belong to dispositional change?" Let's leave that aside for now; let us continue discussing the changes that people have already achieved, which are the effects and

results of God's words and all that He has done in people. People are working hard to change their thoughts and views that do not align with the truth. When faced with matters, they will have an awareness; they will compare the matter to the truth, saying, "This matter is not in line with the truth, but I cannot yet let go of my view; it is still there." You have only become aware and learned that your view does not align with God's words; can this prove that your view has already changed or been let go of? It cannot. Your view has not changed and has not been let go of, proving that your corrupt disposition remains intact and has not begun to change; it's only that your consciousness, your inner heart, has already accepted God's words and regarded them as the truth. But this is merely theoretical and a subjective wish—God's words have not yet become your life and not yet become your reality. When God's words become your reality, you will let go of your views, and you will treat all people, events, and things, as well as all that is happening around you, using the views of God's words.

What stage is your life entry at now? You have already come to know your views are wrong, but you still rely on your views to live, and you use them to measure God's work. You use your thoughts and views to pass judgment on the circumstances He puts in place for you, and you treat God's sovereignty by means of your thoughts and views. Is this in line with the truth principles? Is this not absurd? People only understand a tiny amount of doctrine, yet they wish to evaluate God's actions. Is this not incredibly arrogant? You now merely acknowledge that God's words are good and right, and, to look at your outward behavior, you do not do things that obviously go against the truth, much less do you do things that pass judgment on God's work. You are also able to submit to the work arrangements of God's house. This is going from being an unbeliever to a follower of God with the decency of a saint. You go from someone who lives decidedly by Satan's philosophies, and by Satan's concepts, laws, and knowledge to someone who, having heard God's words, feels they are the truth, accepts them, and pursues the truth, becoming someone who can embrace God's words as their life. It is that sort of process—nothing more. During this period, your behavior and ways of doing things will certainly undergo some changes. No matter how much you change, what manifests in you is, to God, no more than changes in your behavior and methods, changes in your innermost desires and aspirations. It is nothing more than changes in your thoughts and views. You may now be able to offer your life to God when you summon your strength and have the impulse, but you cannot achieve absolute obedience to God in a matter you find particularly distasteful. This is the difference between a change in behavior and a change in disposition. Perhaps, your kind heart enables you to lay down your life and everything for God, saying, "I'm ready and willing to give up my life's blood for God. In this life, I have no regrets and no complaints! I've given up on marriage, on worldly prospects, on all glory and riches, and I accept these circumstances that God has laid out. I can withstand all the ridicule and slander of the world." But the moment God lays out a circumstance that does not fit your notions, you

can stand up and clamor against Him and resist Him. This is the difference between a change in behavior and a change in disposition. It is also possible that you can lay down your life for God and give up the people you love most, or the thing you love most, with which your heart can bear least to part—but when you are called to speak to God from the heart, and be an honest person, you find it guite difficult and cannot do it. This is the difference between a change in behavior and a change in disposition. Then again, perhaps you do not crave fleshly comfort in this life, neither eating fine food nor wearing fine clothes, each day working yourself ragged and to exhaustion in your duty. You can withstand all manner of pain brought to you by the flesh, but, if God's arrangements do not accord with your notions, you cannot understand, and grievances against God and misunderstandings about Him arise in you. Your relationship with God grows increasingly abnormal. You are always resistant and disobedient, unable to submit completely to God. This is the difference between a change in behavior and a change in disposition. You are willing to give up your life for God, so why can you not say an honest word to Him? You are willing to lay aside everything outside of yourself, so why can you not be singularly loyal to the commission God has given you? You are willing to give up your life for God, so when you rely on your feelings to do things and uphold your relations with others, why can you not reflect on yourself? Why can you not take a stand to uphold church work and the interests of God's house? Is this someone who lives before God? You have already made a vow before God to expend yourself for Him your whole life and to accept whatever suffering comes your way, so why does one instance of dismissal from your duty make you sink so much into negativity that you cannot crawl back out for many days? Why is your heart full of resistance, grievance, misunderstanding, and negativity? What is going on? This shows that your heart loves status the most, and this is connected to your vital weakness. Therefore, when you are dismissed, you fall down and cannot get up. This is sufficient to prove that although your behavior has changed, your life disposition has not. This is the difference between a change in behavior and a change in disposition.

Most people now exhibit some good behavior, but very few are seeking the truth or accepting it, and almost none have true obedience. From this perspective, many people are merely experiencing changes in behavior and shifts in their thoughts and views; they have the willingness and aspiration to accept and submit to God's sovereignty, and harbor no resentment in their hearts. Tell Me, have these people experienced God's judgment and chastisement? (No.) Unfortunately, the experiential testimonies you've previously shared don't involve God's judgment and chastisement; they all fall short of God's requirements. As long as you haven't yet experienced God's judgment and chastisement, then your disposition hasn't begun to change. If your disposition hasn't begun to change, then the changes you perceive are merely behavioral. Such behavioral changes are attributable to your own cooperation, they're due in part to your good humanity, and they are the effects of God's work. Do you really think that God will only

go this far in saving people? (No.) Then what will God do next? What is the main work God engages in when saving people? (Judgment and chastisement.) The primary method God uses to save people is judgment and chastisement. But unfortunately. almost no one has yet been able to accept God's judgment and chastisement. Therefore, God's work of saving people, of perfecting them, and of changing their dispositions has not yet officially begun. Why hasn't it officially begun? Because this work of God can't yet be carried out upon people. Why can't it be carried out? Because, given people's current state, stature, and what they are currently capable of, they still fall far short of the standards required by God, so God can't proceed with His work. Does that mean God will cease His work? No, God is waiting. What is He also doing while waiting? He is purifying the church, cleansing it of disruptors and disturbers, antichrists, evil spirits, evil people, nonbelievers, those who do not truly believe in Him, and those who cannot even render service. This is called clearing the field; it is also called winnowing. Is clearing the field God's main work during this period? No, during this period, God will continue to work on you through the means of prompting with words, watering, nurturing, dealing with, pruning, correcting, and disciplining you. To what extent? Only once people possess the basic conditions to accept judgment and chastisement will God begin the work of judgment and chastisement. Now tell Me, based on your speculations and judgments, what conditions must people meet before God begins the work of judgment and chastisement? You can see that God does everything in its time. He does not work haphazardly. His management work follows the plan He has made, and He does everything in a step-by-step fashion, not haphazardly. And what of those steps? Each step of work God does on people must take effect, and when He sees it has, He does the next step of work. God knows how His work may take effect, what He must say and do. He does His work according to what people need, not haphazardly. Whatever work will be effective on people, God does it, and whatever is immaterial in terms of effectiveness, God assuredly does not do it. For instance, when there is need of negative object-lessons on which God's chosen people may develop their discernment, false Christs, antichrists, evil spirits, evil people, and disturbers and disruptors will appear in the church, on which others may develop their discernment. If God's chosen people understand the truth and can discern such people, then those people have rendered their service, and there is no longer value in their existing. At that time, God's chosen people will rise up to expose and report them, and the church will immediately cleanse them away. All God's work has its steps, and all those steps are arranged by God on the basis of what man needs in their life and their stature. What do people really need, and why do antichrists and evil people appear in the church? People are generally confused about these matters and don't understand what's going on with them. Some people, not understanding God's work, harbor notions, and even complain, saying, "How can antichrists appear in God's church? Why doesn't God attend to this?" Only when they read God's words stating that these occurrences are intended for people to learn lessons

and develop discernment do they have an epiphany and understand God's intentions. Initially, people lack discernment toward evil people. When the church expels such individuals, people entertain notions; they think those who were expelled made many contributions and were capable of enduring hardship, and think they should not have been expelled. They then become resistant to what God has done. But after a period of experience, people gain an understanding of the truth and develop the ability to discern evildoers. Now, when an evildoer is expelled, they no longer entertain notions or resist. When they see an evildoer committing wicked deeds again, they can identify them, and everyone collaborates to report the individual and clear them out before any significant harm has been done. These evildoers then no longer have a foothold in God's house. How is this achieved? How does this discernment come about in people? It is God's doing. Without God's work, people couldn't understand these things. God's work follows a sequence, and the steps of this sequence are determined by what human life requires. But people themselves are unclear about what they actually need, they are muddleheaded. Therefore, God can only continue His work, arranging numerous lessons for people to learn from, enabling them to enter into the truth reality and achieve the results that He demands. Whether people understand or not, God tirelessly continues His work—this is God's love. It's just like how God prunes and deals with someone: If they make a mistake, God deals with them; if they make the mistake again, He deals with them again. If they are exposed again, God deals with them once more. He works patiently until the person truly gains understanding, is no longer numb, and becomes as sensitive as if they were touching a live wire when encountering similar situations again, no longer making mistakes. Then that is sufficient, and God will cease His work. When, upon encountering these matters again, you can handle them independently and in accordance with principles, God no longer needs to worry. This proves that you have understood God's words and God's truth, have embraced them in your heart, and they have become your life. At that point, God ceases His work. These are the steps of God's work, and after you've experienced them, you will see God's essence and wisdom; this is undeniable and 100 percent certain.

Just now, it was mentioned that the steps of God's work are related to people's dispositional change. God's work is not about letting people undergo a bit of behavioral change, understand some rules, and have some human likeness, and then declaring that a great success. If that were the case, the work would have already been concluded in the Age of Grace. What does God want? (People's dispositional change.) Correct, dispositional change is what people who are truly saved should possess. What God wants is not merely a change in people's behavior, but more importantly, a change in their disposition; this is the standard for being saved. Some behavioral changes were also mentioned just now, such as being able to forsake things and lay down one's life for God—these are clear behavioral changes. But if there isn't loyalty to God's commissions, if one can still act carelessly and perfunctorily, and there is still deception,

this means that there hasn't yet been a change in disposition. People now are only commendable in behavior; they appear to better match the demeanor of a saint, they behave with more humanity, and they have some dignity and integrity. However, no matter how much someone demonstrates good behavior, if it is not related to practicing the truth, and not lived out from their conscience, reason, and normal humanity, then it has nothing to do with a change in disposition and is not what God wants. Looking at it this way, in terms of your current behavior, no matter how much you abide by the rules, no matter how compliant you are, no matter how you might lay down your life, or how great your aspirations are, have you been able to make God content? Have you met God's requirements? (No.) Is it that God's requirements are too high? Some people think, "People are so compliant now, how come they haven't met God's requirements yet?" What do you think, is this compliance genuine obedience? (No.) That's right. This compliance now is just having a bit of rationality, all of which is the result of God's discipline. It is entirely the effect achieved by God's discipline; it is only after God painstakingly spoke so many words that people's conscience was awakened, people's sense of conscience was stirred, and they began to live out some semblance of humanity, have some rules in doing things, know to inquire in whatever they do, and feel a bit of reproach when acting against principles. In short, changes in behavior do not meet the conditions for receiving God's judgment and chastisement; God does not want people's behavioral change. So, what does God want? He wants their dispositional change. And just what are the manifestations of dispositional change? To what extent must they change in various aspects to be qualified for God's judgment and chastisement? They must change to the extent that God can see this person's performance in all aspects—they especially can perform their duties adequately, and they can accept being pruned and dealt with, can seek the truth in everything, can follow God when faced with tribulations and trials, and fundamentally can accept and obey whatever God says; even when others do not supervise them, and when faced with temptations, they can refrain from doing bad things, not committing a bit of evil. In God's eyes, such people are up to standard; they are qualified to formally receive His judgment and chastisement, which is the further step of God's work of saving and perfecting them. What kind of signal, what kind of standard, is here—do you know? (What I thought of is, through God's correction and discipline, a person can gradually recover their conscience and reason and, coupled with some changes in their behavior, they can eventually be able to perform their duties loyally. God might then begin the work of judgment and chastisement on that person.) Do you all agree with this statement? (Yes.) Good, but this is only one condition. Before God carries out the work of judgment and chastisement on someone, God will evaluate this person. How does He evaluate them? God has several standards. First, He observes what attitude they have toward His commissions; that is, what attitude they have toward the duties they should perform, whether they can perform their duties wholeheartedly, to the best of their ability, and with loyalty. In short,

He observes whether people can meet the standard for adequate performance of duty this is the first aspect. This directly relates to the life of believing in God and the daily work people engage in. Why does God set this aspect as a condition, as a standard for evaluation? What is the reason behind it—do you know? When God entrusts a task to someone, the attitude of that person is crucial—it is how He evaluates them. This task is entrusted to them by God; how would a person with conscience treat it as opposed to a person without conscience? How would a rational person treat it as opposed to an irrational one? There is a distinction between these. Conscience and rationality are traits that one's humanity should possess. Aside from this, having just a bit of a sense of conscience or a bit of rationality is not sufficient. If people recover their conscience and rationality, do they then resemble humans? Have they thus attained the truth reality? No, it's still not enough; God also observes the path people walk during the period of performing their duty. What kind of path people walk can meet God's required standard? Firstly, to not commit evil and to have submission while performing duty is the minimum standard. If one is capable of committing evil, this person is completely done for; they are not the type of people God wants to save. Furthermore, in treating God's commissions, aside from handling them with conscience and rationality, there is a greater need to seek the truth and understand God's will. No matter the circumstances, regardless of whether the matter confronting you aligns with your notions and imaginings, you should maintain an attitude of submission. At this juncture, what God desires is your submissive attitude. If you merely acknowledge that God's words are all the truth and correct, is that an attitude of submission? Absolutely not. What is the practical side of an attitude of submission? It is this: You must bring yourself to accept God's words. Although your life entry is shallow, and your stature is insufficient, and your knowledge of the practical side of the truth is not yet deep enough, you are still able to follow God and submit to Him—that is an attitude of submission. Before you can achieve total submission, you must first adopt an attitude of submission, that is, you must accept God's words, believe they are right, take God's words as the truth and as the principles of practice, and be able to uphold them as rules even when you do not have a good grasp of the principles. That is a kind of attitude of submission. Because your disposition now still has not changed, if you want to achieve genuine submission to God, you first must have a mentality of submission and aspire to submit, saying, "I will submit no matter what God does. I do not understand much truth, but I know that when God tells me what to do, I will do it." God sees this as an attitude of submission. Some people say, "What if I was wrong to submit to God?" Is God capable of being in error? God is truth and righteousness. God does not make errors; there are just many things God does which do not line up with people's notions. You should say, "No matter whether what God does lines up with my own notions, I will just focus on listening, submitting, accepting, and following God. This is what I should do as a created being." Even if there are people who judge you as submitting blindly, you should not care. Your heart is sure that God is truth,

and that you should submit. This is right, and that is the sort of mentality with which one should submit. Only people possessed of such a mentality can gain the truth. If you do not have a mentality like this, but say, "I don't suffer others irritating me. No one's going to fool me. I'm too shrewd and cannot be made to submit to anything! Whatever comes my way, I have to look into it and analyze it. Only when it aligns with my views, and I can accept it, will I submit"—is that an attitude of submission? It is not an attitude of submission; it is a lack of a submissive mentality, with no intention in one's heart to submit. If you say, "Even if it is God, I'll still have to look into it. Even kings and gueens get the same treatment from me. What You're saying to me is useless. It's true that I am a created being, but I'm no dummy—so don't treat me like one," then it is over for you; you lack the conditions to accept the truth. Such people lack any rationality. They do not possess normal humanity, so are they not a beast? Without rationality, how can a person achieve submission? To achieve submission, one must first be possessed of a submissive mentality. Only with a mentality of submission can a person have any rationality to speak of. If they do not have a mentality of submission, then they do not have any rationality. People are created beings; how can they see the Creator clearly? All of humanity has not been able to decipher one of God's ideas for 6,000 years, so how can people instantly understand what God is doing? You cannot understand. There are many things which God has been doing for thousands of years, and which God has already revealed to humanity, but if He did not spell it out for people, they would still not understand. Maybe you understand His words in a literal sense now, but you will only truly understand a little twenty years later. This is how big a gap there is between people and what God demands. In light of this, people should possess rationality and a mentality of submission. People are just ants and maggots, yet they wish to see the Creator clearly. This is a most unreasonable thing. Some people always complain that God does not tell His mysteries to them, and does not explain the truth directly, always making people seek. But saying these things is not right, and is unreasonable. How many of all these words that God has told you do you understand? How many of God's words can you put into practice? God's work always happens in steps. If God had told people 2,000 years ago about His work of the last days, would they have understood? In the Age of Grace, the Lord Jesus became the likeness of sinful flesh, and was a sin offering for all humanity. If He were to tell people at that time, who would understand? And now, people like you understand some conceptual theories, but as for truths like God's real disposition, God's will in loving humanity, and the origin of and plan behind things God did at that time, people will never ever be capable of understanding. This is the mystery of the truth; this is the essence of God. How can people see it clearly? It is completely unreasonable for you to wish to see the Creator clearly. You are too arrogant and overestimate your abilities. People should not wish to see God clearly. It is already good if they can understand some of the truth. As far as you are concerned, understanding a bit of the truth is already a sufficient accomplishment. Therefore, is it rational to have a

mentality of submission? This is absolutely a rational thing to do. A mentality and attitude of submission is the minimum of what every created being should possess.

Achieving adequate and loyal performance of one's duty, and possessing a mentality of submission—how long does this take? Does it require a set number of years? There isn't a set time frame, and it depends on one's pursuit, their aspiration, and the degree of their longing for the truth. It also depends on their inherent conscience, reason, caliber, and insight. Upon acquiring an attitude of submission, immediately thereafter, there will be further changes in one's speech, actions, and behavior. What are these changes? In God's eyes, you are basically an honest person now. What does being basically an honest person mean? It means that the component of intentional lying in your speech and behavior has diminished; eighty percent of what you say is truthful. Sometimes, due to scumminess, circumstances, or some other reason, you inadvertently lie, and it feels as uncomfortable as having swallowed a dead fly; you feel uneasy for several days. You admit your mistake and repent before God, and afterward, there are changes—your lies become fewer and fewer, and your state improves. In God's eyes, you are basically an honest person. Some people say, "If someone is basically honest, hasn't their disposition changed?" Is that the case? No, this is just a change in behavior. In God's eyes, being able to be an honest person involves more than just a change in conduct and behavior; it also involves essential changes in one's mentality and views on matters. They no longer have an intention to lie or deceive, and there's absolutely no falsehood or deception in what they say and do. Their words and deeds become more and more truthful, with more and more honest words. For instance, when asked if you have done something, even if admitting it would lead to getting slapped or being punished, you are still able to tell the truth. Even if admitting it entails bearing significant responsibility, facing death or destruction, you are able to tell the truth and are willing to practice the truth to satisfy God. This indicates that your attitude toward God's words has become quite firm. No matter when, choosing any one of the standards of practice required by God has become hardly an issue for you; you can naturally attain and put it into practice without the constraints of external circumstances, the guidance of leaders and workers, or the sense of God's scrutiny beside you. You are able to do these things quite effortlessly on your own. Without the constraints of external circumstances, and not out of fear of God's discipline, nor fear of the reproach of your conscience, and certainly not out of fear of others' ridicule or supervision—not because of any of these—you can proactively examine your own behavior, measure its correctness, and evaluate whether it complies with the truth and satisfies God. At that point, you have basically met the standard of being an honest person in God's eyes. Being basically an honest person is the third basic condition for accepting God's judgment and chastisement.

We just discussed the three conditions for accepting God's judgment and chastisement: The first is performing one's duty adequately, the second is having an attitude of submission, and the third is basically being an honest person. How is this third

condition evaluated? What are the criteria? (One intentionally lies less frequently, and tells the truth more often.) It means being able to tell the truth most of the time; you should all be able to evaluate this one, right? Being an honest person is the third condition for accepting God's judgment and chastisement. The second is having an attitude of submission, which includes some details, mainly not scrutinizing or analyzing God's work, but only having a submissive mentality. Furthermore, it entails pursuing being an honest person, reaching a point where your lies decrease, and most of the time you can speak truthfully, expressing your true feelings. The most important aspect here is people's subjective cooperation, which means making progress actively, and striving to reach for the truth. Having a submissive mentality is a result achieved on the subjective front; being able to become an honest person—being basically honest—is also a subjective matter, and is the result of one's diligent pursuit. Accepting God's judgment and chastisement has one more primary condition. I'll first provide you with a clue, and if you think along the lines of what I'm saying, you'll be able to grasp it. From the beginning of believing in God to the end, have people made many mistakes in this life? Have there been many acts of rebelliousness against God? (There have been many.) So what should someone do when they make a mistake, or when they are rebellious? (They must have a repentant heart.) Having a repentant heart is a sign of a person with conscience and reason. Having conscience and reason are the minimum qualities a recipient of God's salvation should possess; those lacking conscience and reason cannot attain God's salvation. If someone never knows to repent after making mistakes, what kind of thing are they? Can a person who never knows to repent follow God to the end? Can they have real change? (No.) Why not? (Because they lack a repentant heart.) Exactly, and this brings us to the final condition: One must have a repentant heart. While following God, because of their foolishness and ignorance and due to their various corrupt dispositions, people often reveal themselves to be disobedient, and sometimes misunderstand or complain against God. They go astray, and some even form notions about God, become negative and slacken in their work for a time, and lose their faith. Disobedient behaviors arise in every stage of people's lives. They have God in their hearts and know He is at work when something happens, yet they sometimes cannot get their heads around that fact. Though they are able to submit superficially, they simply cannot accept it deep down. What makes it evident that deep down they cannot accept it? One way this manifests is that, despite knowing everything, they are simply unable to put aside what they have done and come before God to admit to their mistakes and say, "God, I was wrong. I won't act like that anymore. I will seek Your will and do as You'd have me do. I didn't use to heed You; my stature was small, I was foolish and ignorant, and frequently disobedient. I know that now." What attitude do people have if they can admit to their mistakes? (They want to make a turnaround.) If people have conscience and reason, and yearn for the truth, yet they never know to selfreflect and make a turnaround after making mistakes, believing instead that the past is

past and feeling certain that they are not wrong, then what sort of disposition does this show? What sort of behavior? What is the essence of such behavior? (Being intransigent.) Such people are intransigent and, come what may, that is the path they will follow. God does not like such people. What did Jonah say when he expressed God's words to the Ninevites? ("Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4).) How did the Ninevites react to these words? When they saw that God was going to destroy them, they hastened to take up sackcloth and ashes, confess their sins to Him, and leave the path of evil. This is what it means to repent. If man is able to repent, it presents man with an enormous opportunity. What opportunity is that? It is the opportunity to keep on living. Without real repentance, it would be hard to continue forward, whether in your performance of duty or in your pursuit of salvation. At every stage—whether when God is disciplining or correcting you, or when He is reminding and exhorting you—as long as a conflict has occurred between you and God, yet you do not make a turnaround, and continue to cling to your own ideas, viewpoints, and attitudes, then even though your steps are headed forward, the conflict between you and God, your misunderstandings of Him, your complaints and rebelliousness against Him are not rectified, and your heart does not turn around. Then God, for His part, will cast you out. Although you have not let go of the duty at hand, and you still keep to your duty and have a bit of loyalty for what God has commissioned, and people see this as acceptable, the dispute between you and God has formed a permanent knot. You have not used the truth to resolve it and gain a true understanding of God's will. As a result, your misunderstanding of God deepens, and you always think that God is in the wrong and you are being treated unjustly. This means you have not made a turnaround. Your rebellion, your notions, and your misunderstanding of God still persist, which leads you to have a disobedient mentality, to be always rebellious and oppose God. Is this kind of person not someone who rebels against God, resists God, and stubbornly refuses to repent? Why does God place such importance on people making a turnaround? With what attitude should a created being regard the Creator? An attitude that acknowledges that the Creator is right, no matter what He does. If you do not acknowledge this, that the Creator is the truth, the way, and the life will be but hollow words to you. If that is the case, can you still attain salvation? You cannot. You would be unqualified; God does not save people like you. There are some who say, "God asks that people have a repentant heart, and that they know to make a turnaround. But there are many things where I haven't made a turnaround. Do I still have time to do it?" Yes, there is still time. Additionally, some say, "In what things do I have to turn around? Things in the past are gone and forgotten." If your disposition does not change even for a single day, and if even a single day goes by without your coming to know what in your actions does not accord with the truth and what cannot accord with God, then that knot that exists between you and God has not yet been untied; the matter has not been resolved. This disposition is within you; the idea, viewpoint, and attitude that disobeys God is inside you. As soon

as the right circumstances appear, this viewpoint of yours will once again emerge, and your conflict with God will flare up again. Thus, though you may not rectify the past, you must rectify things that will happen in the future. How are they to be rectified? You must make a turnaround and put aside your ideas and intentions. Once you have this intent, yours will naturally also be an attitude of submission. However, to speak a bit more precisely, this refers to people making a turnaround in their attitude toward God, the Creator; it is a recognition and affirmation of the fact that the Creator is the truth, the way, and the life. If you can turn yourself around, this demonstrates that you can put aside those things you think are right, or those things that mankind—which is corrupt—thinks collectively to be right; and, instead, you are acknowledging that God's words are the truth and positive things. If you can have this attitude, it proves your recognition of the identity of the Creator and of His essence. This is how God views the issue, and He therefore considers man's turnaround especially important.

There are some who say, "If a person has done nothing wrong, what do they need to turn around for?" Even if you have not done anything wrong at the moment, you must first understand the truth of repentance. This is something you should possess. Once you understand the truth, you will discover that some things you did were inappropriate, and you will uncover problems which have to do with your intentions and mentality—that is, problems with your disposition. These things will float to the surface without you realizing them and make you see that your relationship with God is actually not a simple one between humans and God. God is still God, but you are a created being who does not meet the standard. In those matters in which people have failed to stay in their proper places, and have failed to accomplish what they ought to—that is to say, when they fail in their duty—it will become a knot within them. This is an exceedingly practical problem, and one that has to be resolved. So how to resolve it? What kind of attitude should people have? Before all else, they must be willing to turn themselves around. And how should this willingness to make a turnaround be put into practice? For example, a person is a leader for a couple years, but because they are of low caliber they do not do their job well, cannot see any situation clearly, do not know how to use the truth to solve problems, and cannot do any real work; therefore, they are dismissed. If, after being dismissed, they are able to obey, continue performing their duty, and are willing to turn around, what should they do? First of all, they should understand this, "God was right to do as He did. My caliber is so very poor, and for so long I've done no real work and instead only held up the work of the church and the brothers' and sisters' life entry. I'm lucky that the house of God did not expel me outright. I've really been pretty shameless, hanging onto my position all this time and even believing myself to have done such great work. How senseless of me!" To be able to feel self-loathing and a sense of remorse: is it or is it not an expression of the willingness to make a turnaround? If they are able to say this, it means they are willing. If they say in their hearts, "For so long, in my position as leader, I have always striven for the benefits of status; I was always preaching

doctrine and equipping myself with doctrine; I did not strive for life entry. Only now that I've been replaced do I see just how inadequate and lacking I am. God did the right thing, and I must obey. In the past, I had status, and the brothers and sisters treated me well; they would surround me wherever I went. Now no one takes any notice of me, and I am forsaken; this is my due, it is the retribution I deserve. Moreover, how could a created being have any status before God? No matter how high someone's status, it is neither the end nor the destination; God gives me a commission not so that I can throw my weight around or enjoy my status, but so I can perform my duty, and I should do whatever I can. I should have an attitude of obedience toward God's sovereignty and the arrangements of the house of God. Although obedience may be hard, I must obey; God is right to do as He does, and even supposing I had thousands, tens of thousands, of excuses, none of them would be the truth. Obeying God is the truth!" these are exact expressions of the willingness to turn around. And if one were to possess all of these, how might God appraise such a person? God would say that this is a person of conscience and reason. Is this assessment high? It is not overly high; having conscience and reason alone falls short of the standards of being made perfect by God—but as far as this kind of person is concerned, it's already no small accomplishment. Being able to submit is precious. After this, how the person seeks to make God change His view of them depends on which road they choose. If they have not truly repented, and because they have no status, they are not loyal in their duty and always careless and perfunctory, then it is completely over for them; they will be cast out. If they still harbor grievances, complaining, "During my time as a leader, I suffered so much, and even if there were no merits, there was hard work. They say I didn't do practical work, but I did quite a lot. Regardless of whether or not I achieved any results, at least I wasn't idle. Just because I wasn't idle, God shouldn't cast me out so casually. Even without status, I'm still being made to do this and that—isn't this toying with me?"—if after being replaced, they don't have any enthusiasm left to perform any duty, is there any loyalty or obedience here? They have no loyalty, no obedience, and no willingness to turn around; they have none of these. Isn't this pitiful? It's all too pitiful; they believed in vain all these years. Having listened to sermons for so many years, yet not practicing any truth, always lecturing others on words and doctrines, but unable to do anything themselves—this is how they believed in God; they preached guite a lot of doctrine to others, but in the end, they can't even resolve their own issues. It's so pitiful! And they still wish to receive God's judgment and chastisement? After being replaced, they still contend with God and suffer torment, showing no obedience whatsoever. Isn't this just blindly suffering? Your suffering is worthless! Putting aside everything else, and just looking at the fact that you became furious and confrontational when the church removed you from your position—just based on that alone, you're not worthy to be a human, not worthy to be a created being of God. So just what are you arguing for then? Whatever arguments you have are useless. You've believed for so many years, yet you lack even this modicum of obedience; where

are the fruits of your faith over the years? Pitiful, detestable, disgusting! You were given status and you treated it like an official role; does having status mean your disposition has changed? Isn't it just God's grace? God graced you with this commission, yet you took it as an official role—isn't that disgusting? Are there any officials in the house of God? Among the saints through the ages, none were officials. For two thousand years, people have worshiped Paul, but no one ever said Paul held any official title. Therefore, the term "official" does not hold up; it's neither a reward nor a commission from God, and you need to let go of it. If you constantly pursue being an official, will God approve of this? Will it allow you to achieve salvation? Definitely not. Just now we mentioned that to accept God's judgment and chastisement, one must have a willingness to turn around. Is this important? (Yes.) It's extremely important to have such an attitude! If you wish to establish a relationship of the Savior and the saved between you and the Creator, and you wish for God to save you, you must correct your position, and must ascertain the place and status of God in your heart. What is your position, then? (A created being.) Who is a created being? It's man, not a beast. At any time, you must remember that you are a created being, an ordinary human, and you mustn't forget your rightful place. When God gives you a bit of grace, a bit of blessing, you then lose sight of who you are. When, in His humbleness and hiddenness, God shares some heartfelt words to comfort you, He is elevating you; and yet you want to stand on equal footing with God, raising yourself up—what thing would do this? Would a human? (No.) God does not recognize a created being such as you—you can step aside! If God doesn't recognize you, will He perfect you? You don't meet the conditions to be made perfect by God. Hasn't the crux of the discussion been conveyed clearly by this point? Thus, having the willingness to reverse course is very important; it is a state of mind, and, at the same time, it's an attitude. This attitude is an important principle of practice that one should possess to receive God's salvation and perfection. Don't think of yourself as so great, so noble, nor assume that you are absolutely correct and infallible. You are not great, glorious, or correct; you are minuscule, lowly, a created being of mankind corrupted by Satan. You need to accept the Creator's salvation. You are not already saved, you are not perfect; you must possess this sense.

There are four conditions for accepting God's chastisement and judgment: adequate performance of duty, having a mentality of submission, being basically honest, and having a repentant heart. Remember these four conditions and compare yourselves against them when you encounter situations. If a situation involves submission, then practice submission. God's word requires people to have a submissive attitude; if you compare yourself to God's words and find a big disparity, what should you do? Do as God says, follow God's words without analyzing or arguing. If you try to argue, God will be disgusted with you. What will you do if God is disgusted with you? There's one remedial measure, which is to immediately reverse course. Don't hurt God's heart over a trivial matter and then continue to hurt God's heart and ignore Him. Humans are

nothing; if you ignore God, He will not want you anymore. What do you do if God ignores you and does not want you? You say, "I'll reverse course. Don't abandon me, God, I can't make it without You." But just saying this is useless. God doesn't need your sweet talk; He'll look at your attitude, your practice, the path you'll walk afterward, and your performance. Don't think God is an ordinary person, whom you can move with a few sweet words; God isn't like that, He looks at your attitude. Once you've reversed course, God sees that you've gone from being intransigent to submissive, and can accept the truth, no longer contending with God. Your intransigence has undergone a change, you know who you are, and you recognize your God; closely following this, God will start to carry out some work on you. Some people say: "I haven't felt that God intends to do anything." Don't rely on your feelings. Are your feelings accurate? God has done so much work on you—have you felt any of it? Did you feel it when God was heartbroken? You didn't know anything—perhaps you were even feeling happy somewhere else. So, don't interpret God's feelings based on your own feelings, and don't measure God's feelings by your own feelings; it's useless. If God ignores you, and you feel nothing, and don't receive enlightenment or acknowledgment, what should you do? Remember one thing: You must continue to fulfill the responsibilities and duties a created being should fulfill, and you must still speak truthfully as you should. Don't revert back to your previous lies just because God ignores you or doesn't want you anymore, speaking now as you spoke back then; if you do this, you're completely done for. This is contending with and opposing God. You need to hold fast to your duty, and submit as you should. What's the benefit in this? When God sees you've reversed course, His heart will soften, and His wrath and anger toward you will gradually withdraw. Isn't the withdrawal of God's wrath a good sign for you? It means your turning point has arrived. When you stop living based on feelings, stop trying to scrutinize God's expressions, and stop making extravagant demands of God to make His position known, but instead live according to the words spoken by God, the duties and the principles of practice God has entrusted to you, and according to the path God has told you to practice and walk; if you live according to all of these, and regardless of how God treats you or whether He pays attention to you, you continue to do as you should—then God will approve of you. Why will He approve of you? Because no matter what God does to you, whether or not He pays attention to you, whether or not He grants you grace, blessings, illumination, enlightenment, care, or protection, and no matter how much of this you feel, you can still follow Him to the end. You have held fast to the position that a created being should hold without any change; you've taken God's words as the goal and direction of your life, and taken God's words as the truth and as the highest words of wisdom in your life. What is the essence of such behavior? It's recognizing in your heart that the Creator is your life, that He is your God. In this way, God is reassured, and you become a normal person living in the presence of God; one such as this possesses the basic conditions for a change in disposition. On this basis, can the understanding and changes achieved by people be considered a

change in disposition? They still fall short. Therefore, you must possess an acknowledgment of the identity of the Creator, and also have a responsible attitude toward your own duty. Additionally, you need to have an attitude that can accept and submit to the truth. After possessing these qualities, God will then begin the work of judgment and chastisement on you. Being saved starts from this point. Some people say: "If we possess these qualities, does it mean our disposition has already changed? Having changed so much, what else is there for God to judge and chastise?" What does God judge and chastise? It is people's nature essence, which is their corrupt disposition. If one possesses these four conditions and is able to satisfy them, which aspect of their corrupt disposition has thoroughly changed? None of them. There has merely been a slight behavioral change, but it's not enough. There has not been a fundamental change. That is to say, before God begins His work of judgment and chastisement on you, your self-knowledge will always be superficial and surface-level. It will not match your corrupt essence; it is far from it, the gap is guite significant. Therefore, before God starts His work of judgment and chastisement, no matter how good, guileless, rule-abiding you think you are, or how submissive an attitude you think you have, you must know one thing: Your disposition has not yet formally begun to change. Your ways of practice and those methods of yours only indicate behavioral change, and constitute the basic humanity that a person who will be saved by God ought to possess. Honesty, submission, the ability to reverse course, loyalty—these are things that should exist within one's humanity. Of course, this also includes conscience and reason; you must possess these qualities before God carries out His work of judgment and chastisement. Once someone has all these four conditions—adequate performance of duty, a submissive mentality, being basically honest, and a repentant heart—God will commence His work of judgment and chastisement on that person.

Now, you should have some concept in your mind about how God specifically carries out the work of judgment and chastisement on people. For example, concerning wickedness, people often probe God, inexplicably want to scrutinize Him, and harbor suspicions, doubts, and questions about God's words. They speculate about what God's attitude toward people truly is, always wanting to know this. Is this not wicked? Do people currently know which of their states or behaviors display this kind of disposition? People are not clear. During the period of judging and chastising you, God will make you open up and lay bare yourself and your various states so that you gain clarity about them in your heart. Of course, when laying yourself bare, you may not feel too ashamed; at the very least, it will let you know why God is judging and chastising you. You will see that God's words of judgment and His revelations are factual, convincing you completely and making you see they are accurate without exception. Then, it will be clear to you that all these are things that exist within yourself; they are not just behaviors or momentary outpourings, but your very disposition. Next, during the period when God is carrying out His work of judgment and chastisement, you will be exposed continuously and be dealt

with due to your corrupt disposition, causing you to suffer and endure refinement. For instance, being suspicious of God is an expression of wickedness. People are often suspicious of God but never realize that this is wicked; this issue must be resolved. When God judges and chastises you, if you are suspicious of God, He will let you know that this is wicked. You live within a wicked disposition, using that wicked disposition to treat the God you believe in, to compete against your God, and to cast suspicion on your God—and your heart will feel agony. You don't want to do this, but you can't help it. Since you have this corrupt disposition, God will arrange circumstances to refine you, making you unknowingly abandon your notions and imaginings, your logical thinking, and your thoughts and ideas. At that point, you will suffer; this is true refinement, and it is due to this corrupt disposition that you are refined. How does refinement come about? If you think it is not a corrupt disposition, believe you don't have such manifestations or states, and are not that kind of person, and if you feel this aspect of a corrupt disposition does not reside within you, then when God judges you, will you be refined? (No.) When you admit that you've revealed a corrupt disposition, and you know that God has judged you, and you can match your corrupt disposition up to His judgment, but you still rationalize and still live within that corrupt disposition, unable to break free—this is how refinement comes about. You know that God dislikes and loathes your corrupt disposition, and you are far from meeting God's requirements; you clearly know that you're wrong and God is right, but you cannot put the truth into practice, nor can you follow God's way—your pain arises at that moment. Do you now have such pain? (No.) Then at the very least, you haven't endured refinement in terms of your corrupt disposition; you only experience some pain from being reproached and disciplined when you make mistakes or transgressions, but this is absolutely not refinement. Suppose you can enter into such a life, embark upon such a path, and you say: "I am no longer suffering affections or status, but am truly enduring refinement. I have realized that I really am incompatible with God, my corrupt disposition is deeply rooted, and I can't shed it. Let God refine and expose me." When you live within such a state, you are on the path to being saved. Saying this now, you may all yearn for and look forward to the arrival of that day, but I don't know how many of you can actually be blessed enough to enjoy such treatment. This is a monumentally good thing and an enormous blessing. Being saved is not easy. If the Creator truly values you, chooses you, and lets you be His follower, that's only the first step to being saved. If the Creator values you and says that you are qualified to receive His judgment and chastisement, that's only the second step. If you can emerge from God's judgment and chastisement, reach a state where your disposition changes, and become compatible with the Creator, taking up the path of fearing God and shunning evil, that is the final outcome. Now, who among you will be blessed enough to reach that day, who will be blessed to receive such salvation? Can it be discerned from one's appearance? From one's caliber? From one's level of education? (It cannot.) Can it be determined by what duties one performs now? Or the family one was born into? None of these factors can reveal it. Some people say, "My family has believed in the Lord for three generations; I believed while still in my mother's womb, so I will surely be saved." This is foolish talk and incredibly ignorant; God does not look at such things. The Pharisees believed in God for generations, and what has become of them now? God does not even want them as His followers; they have been thoroughly cast out; they are irrelevant to God's work of salvation and have no part in it.

Whether or not one can accept God's judgment and chastisement is directly related to the key issue of dispositional change. However, people tend to have many notions about God's judgment and chastisement. It is essential to frequently fellowship the truth according to God's words to resolve these issues. This is most necessary. Why does God judge and chastise people? To what extent has humankind become corrupt? What issues do judgment and chastisement aim to resolve, and what outcomes do they achieve? What are the standards that God demands of people? If these truths are not understood, it is not easy for one to accept judgment and chastisement; they will easily develop notions about God, as well as rebelliousness and resistance, and they may even blaspheme God and become hostile toward Him. How does God save people? Who can accept God's judgment and chastisement? Who can embark on the path of pursuing the truth and being perfected? Who will be cast out by God's work of the last days? If these truths are clearly fellowshiped, won't people's notions about judgment and chastisement be resolved? At the least, they will be basically resolved—any issues that remain can only be resolved through one's own experience; they will naturally be resolved when the truth is understood. Some people say: "Our sins have been forgiven, so why do we still need to experience judgment and chastisement?" Being forgiven of sins is God's grace; it qualifies people to come before God. However, judgment and chastisement aim to thoroughly save people from sin and from Satan's influence; the two are not contradictory. In the Age of Grace, God redeems people and forgives their sins; in the Age of Kingdom, God judges people and purifies their corrupt disposition. These are two stages of God's work. Many ridiculous individuals in religion always have notions about judgment and chastisement; they rigidly cling to the phrase "justification through faith once sins are forgiven," and absolutely refuse to accept God's judgment and chastisement. Should one argue with such people? If you encounter such people, and if they can accept God's words and the truth, you can fellowship the truth with them and read God's words to them. If they absolutely refuse to accept the truth, there's no need to bother with them; they are absolutely not the recipients of God's salvation. God only saves those who can accept His words and the truth; for those who absolutely cannot accept God's words and the truth, God will absolutely not save them. Those who can accept the truth can easily resolve their notions, no matter how many they may have; they just need to read more of God's words and seek the truth more. People who can accept the truth are those with humanity and those with conscience and reason. Before people accept God's judgment and chastisement, they will develop many notions and many incorrect thoughts, as well as some negative states. The most common negative state is, "I have expended myself for God and performed my duties; I should be protected and blessed by God in all things. Why have calamities befallen me?" This is the most common state. There is also another kind of state: Upon seeing others living in good conditions and enjoying themselves, while finding oneself living in difficulty and poverty, they blame God for being unjust. It could even be that they see others achieving better results in performing their duty, and they become envious and negative. They are also negative if others' families are harmonious and united, if others have a higher caliber than them, if performing their duty is tiring, or if something does not go as they wish. In short, under any circumstances that do not align with their notions and imaginings, they become negative. If this person has some caliber and can accept the truth, they should be helped. As long as they understand the truth, the issue of their negativity can be easily resolved. If they do not seek the truth and remain negative, always harboring notions about God, then God will set them aside and pay them no mind, for the Holy Spirit does not do futile work. Such people are too self-willed, do not accept the truth, always have notions about God, and always have their own demands; this is highly lacking in sense and makes them somewhat impervious to reason. They can understand the truth but do not accept it. Is this not a bit like knowingly committing offenses? Therefore, God pays them no mind. Some people say: "I am often negative, and God ignores me. This means God doesn't love me!" Such a statement is absurd. Do you know whom God loves? Do you know how God's love is manifested? Do you know whom God does not love and whom God disciplines? God's love has principles; it's not as humans imagine, constantly enduring people and showing mercy and grace to them, saving everyone no matter who they are, forgiving everyone regardless of the sins they commit, and ultimately bringing everyone into the kingdom of God without exception. Are these not just people's notions and imaginings? If it were so, there would be no need for God to perform the work of judgment. There are principles to how God behaves toward people who are often negative. When people are constantly negative, there is a problem here. God has said so much, expressed so many truths, and if a person truly believes in God, then after reading God's words and understanding the truth, the negative things in them will grow ever fewer. If people are always negative, it is certain that they do not accept the truth at all, and so as soon as they encounter something at odds with their own notions, they will become negative. Why do they not seek the truth in God's words? Why do they not accept the truth? It is surely because they have notions and misunderstandings about God, and furthermore never seek the truth. So will God still pay them any attention when they approach the truth in this way? Are such people not impervious to reason? What is God's attitude toward those who are impervious to reason? He casts them aside and ignores them. Believe in whatever manner you wish; whether or not you believe is up to you; if you truly believe and pursue the truth, then you shall gain the truth; if you do not pursue the truth, then you shall not obtain it. God treats every person fairly. If you do not have an attitude of acceptance of the truth, if you do not have an attitude of obedience, if you do not strive to meet God's requirements, then you may believe however you wish; also, if you would rather leave, you may do so at once. If you do not wish to do your duty, the house of God will not force you to; you can go wherever you like. God does not urge such people to stay. That is His attitude. You are clearly a created being, yet you never want to be a created being. You always want to be the archangel, unwilling to submit to God, and you always desire to be on equal footing with God. This is brazenly resisting God; this is something that offends God's disposition. You are obviously just an ordinary person, yet you always wish for special treatment, to have status and to be someone, wanting to be better than others in every way, receive great blessings, and surpass everyone. This shows a lack of reason. How does God view people who lack reason? How does God appraise them? Such people are impervious to reason. Some say: "If You say I'm impervious to reason, then I won't render service anymore!" Who asked you to render service? If you are unwilling to do it, God won't force you; hurry up and leave— God's house won't keep you. Even if you are willing to render service, God's house has requirements. If your service is substandard and your performance of duty brings too much trouble to God's house, doing more harm than good, God's house will certainly cast you out; even if you wish to render service, God's house will not want you. If people are willing to render service, can accept the truth, and accept being pruned and dealt with, then they are qualified to stay in God's house. If they can pursue the truth, accept God's judgment and chastisement, and are able to be saved and perfected, this is an immense blessing. Don't think God is begging you and that He needs to judge and chastise you; God will not beg you. God saves and perfects people selectively, with a specific target in mind, and with principles; not all who believe in God can achieve being saved by Him—many are called, but few are chosen. You have to meet several of God's standards—performing your duty adequately, having a submissive mentality, being basically honest, and possessing a repentant heart—and only then will God formally begin to judge and chastise, purify and perfect you. Some say: "Experiencing judgment and chastisement means suffering!" While it's true that you will suffer, you have to be qualified for it. If you're not qualified, you're not even fit to suffer! Do you think God's work and His perfecting of people are that simple? Those who refuse to accept judgment and chastisement, or who flee from judgment and chastisement, will ultimately be held accountable for their actions. Regardless of who someone is or what their attitude toward God is, if this attitude doesn't align with what God requires, God will not intervene and will let them go their own way. God's words are all right there; if you can do what He says, then do it. If you're willing to do it, then do it. If you're unwilling to do it or can't do it, God won't force you. Do you think God will beg you? Do you think God will discipline you? Rest assured, God absolutely will not do that. God will say: "If you do not like accepting the truth, if you are sick of God's judgment and chastisement, then fine. You have already enjoyed some grace, so hurry back to the world, hurry up and leave; you

won't be forced. You are not qualified to enjoy the blessings of the kingdom of heaven, and you can't obtain them even if you wish to." What does it mean that God does not force people to accept His judgment and chastisement? It means that if people do not accept God's judgment and chastisement, God neither disciplines, chastens, reminds, nor admonishes; there will be no enlightenment or illumination from the Holy Spirit. On the surface, these people appear to live quite comfortably. They aren't disciplined for performing their duty carelessly and perfunctorily, nor for their passive slackening at work, nor for their casually judging God. Even for misunderstanding God, complaining about God, and resisting God, they feel nothing in their hearts, until they commit a great evil like stealing or misusing offerings, yet they remain unaware. People who commit such great evils go for years without reflecting on themselves, without the slightest bit of repentance, without any premonition of what punishment or outcome will come their way. A normal person should have some kind of premonition, but they do not because God does absolutely nothing in them. God's inaction is a kind of attitude. What does it represent? Can you imagine what God is thinking in His heart? He has utterly given up on such people. Why does God give up on such people? He despises such people; they are less significant than a feather, than an ant, they are not worth mentioning, and their end is thus decided. One day, when such a person says, "I want to be a created being of God, I accept You as my Lord, my God," will God want them? God will not. Some say, "I regret it, I am turning back now." Is it too late for them? It's too late. Because their nature is that of a devil and will never change, God does not save such people. No matter how regretful they are, no matter how pathetically they cry, can they change? Can they truly repent? Absolutely not. So, whether or not you pursue the truth, as long as you genuinely believe in God, you should understand the administrative decrees of God's house. You absolutely cannot have designs on God's offerings; even having thoughts of stealing or using them is unacceptable. Once you take such actions, you will bring about great calamity, affecting your ultimate outcome. Once your outcome is determined, thinking back on what God has said or what God's requirements are, and feeling regretful will be useless. Right now, God's work has not yet concluded, but some people's outcomes have already been determined. God has not proclaimed this matter, nor has He told anyone. These people still think they are doing well, still idling away their time. Even with death knocking at the door, they are completely unaware; they are a pack of muddled people and good-for-nothings.

I'll proceed with another two cases. The previous case discussed a man, while the two main characters in these cases are two female leaders. Upon hearing this appellation, one can immediately understand that their statuses are not low; and yet, people of such status can commit great evils. One of these two women had dealings with an unbeliever whose business was on the brink of collapse due to insufficient capital. Since this woman served as a leader in the church and had control over financial resources, the unbeliever asked to borrow money from her. Without seeking from the

Above, she unilaterally agreed to lend out hundreds of thousands of yuan. Money belonging to people can be loaned, but God's money is an offering, and anyone who touches God's offering must face punishment. She privately misappropriated the offerings, and the sum was not insignificant. Following the misappropriation, the church took action against her, requiring her to work to repay the money. This is how the church handled it; it was a human method. She was able to repay the money and outwardly appeared to have a decent attitude. Does this signify that she turned herself around? (No.) Her actions were quite audacious, much like a reckless blockhead, indicative of her disposition and her attitude toward God. Can such a person comprehend the truth purely? Can she be able to act with reason? She dared to tamper with God's offerings, treating it as her own money. Without God's instruction on how to allocate the funds, or stating that it should not be touched, she had neither principles nor boundaries in her heart. She believed that as a leader, she had the right to control this money, and dared to misappropriate it. After the misappropriation, how did God handle it? God didn't even have to lift a finger; the church punished her. Just these hundreds of thousands of yuan determined her ultimate outcome: She was forever cut out by God and cast aside. Why would God do this? This represents God's wrath; of course, it is also an aspect of God's disposition. God tolerates no offense; if you offend God's disposition, you have crossed a line. Is this stipulated in the administrative decrees? (Yes.) God's chosen people are clear on this: Misappropriating offerings is an offense against God's disposition. When this woman misappropriated the offering, did God intervene? God did not intervene, did not stop her, and did not say anything; nor did He restrain, reprimand, or warn her when she was taking action—the money was loaned out just like that. She was feeling quite pleased with herself before the issue was exposed, and the church handled her. She began to cry and snivel, and then immediately started working to repay the money. In fact, was it the money that God cared about? No; what He cared about was not the money, but the attitude the woman revealed to Him in this matter. This was what God cared about. Offending God's disposition precisely because of money—is this not deserving of death? This is called getting what you deserve! If you're a bit negative or weak, or sometimes have some adulterations while performing your duty, or sometimes stand in the position of a certain status and indulge in its benefits, God sees this as a revelation of a corrupt disposition. But when you tamper with God's offerings without consulting Him, or misuse it without obtaining His permission, what kind of problem is that? This is stealing offerings. And what kind of disposition does this indicate? It's the disposition of the archangel, the disposition of Satan. Is it not betrayal to steal God's offerings? (It is.) What did Satan do that God deemed betrayal? (It sought to become God.) As for the woman we're discussing, she wanted to control God's offerings. Who did she think she was? (She thought she was God.) Exactly, she saw herself as God, and that was where she erred. That's why we say she offended God's disposition. Is the nature of this serious? (Yes.) Is our characterization accurate? (It is accurate.) She no

longer has an outcome. She has no outcome—that's how it appears now. In terms of God's definition, in terms of what punishments she will experience afterward, these are matters for the future. This is the story of the first woman. She was truly audacious, capable of deceiving those above and below her, acting recklessly without considering the consequences, both foolish and insolent. Did she possess any modicum of submission or desire to seek? (No.) She wanted to control God's offerings, God's possessions, without anyone's consent and without discussing or fellowshiping the matter with anyone else. She took it upon herself to handle this matter unilaterally, and these were the consequences. Some may say: "Does merely touching God's offerings mean one is offending His disposition?" Is that so? No. The church has principles for allocating God's offerings, and if you act according to those principles, God will not intervene. If you already have the principles and you don't follow them, but rather insist on acting recklessly and doing things your own way, privately handling these matters yourself, then you are offending God's disposition. That is the story of the first woman.

The story of the second female leader also pertains to offerings. Here's how it goes: The church bought a house to serve as a place of worship, which required some renovation. Renovation involves designing and buying materials, which costs money. Since this is the work of God's house, involving God's management, the money spent is naturally from God's house, and it is God's offering. This money is used legitimately and rightfully according to the principles of God's house. At the time, this woman was a leader and was responsible for this project. She chose a new believer, unfamiliar to anyone, to come and oversee the project. This man was like an unbeliever. Later on, she colluded with this unbeliever, buying many high-end items and wasting a lot of money. Isn't this swindling money from God's house? This is defrauding and squandering God's offerings! This unbeliever made guite a bit of money from it. Did this have anything to do with the woman? (Yes.) She facilitated this, allowing the unbeliever to do such things. When someone discovered the issue and wanted to report it, she vehemently obstructed and threatened them. She betrayed the interests of God's house, harming these interests and causing considerable loss of the offerings as well. During this period, did God reprimand her? (No.) She was unaware. How can we tell she was unaware? There are some facts that prove it; she could clearly see what the unbeliever was planning to do from the beginning but did not stop him, instead indulging and tacitly approving of it, continuously pouring money in. As a result, the costs ballooned, and the final work was subpar. She saw this clearly but kept sinking in more money. Did God act at this time? God didn't. What are people's notions and imaginings about this matter? People think that God should be responsible for His own money and should have stopped her. This is a human notion, but God didn't act this way. After the renovation was completed and upon investigation, God's house discovered that much of the offerings were lost. What should be done with this woman? God did nothing; the church took care of her, and another woman began to repay the money. What was the nature of her actions? As a

leader, she was not only irresponsible and failed to check the expenditures of offerings but also colluded with an outsider to deceive God's house and embezzle God's offerings. This case is even more severe than the previous one. So what is such a person's outcome in the eyes of God? Destruction; whether she is punished or not is a matter for the future. Such a person may one day be placed by God in a dwelling of evil spirits and filthy demons, her physical body destroyed in this life, and her soul defiled and desecrated by filthy demons and evil spirits; as for the next life, that's too far off to speak of. This is the outcome. Why does God handle such a person in this way? Because she offended God's disposition. Having offended God's disposition, could God still love her? No love remains, nor compassion, nor lovingkindness—only wrath. When her actions are mentioned, God hates and detests her. Why does He detest to this extent? It's because she knowingly committed sins despite being aware of the true way. Not only is there no more sin offering for her, but she must also face the punishment of God's wrath. No outcome, destination, or chance at salvation—she has none of these. This is what it means to offend God's disposition; this is what happens when one offends God's disposition.

Tell Me, is it easy to offend God's disposition? In reality, there aren't that many opportunities, nor that many situations where this can happen. The opportunities are few, the chances slim; yet why can people still manage to offend God's disposition with such scarce opportunities and low probabilities? These two women each believed in God for more than twenty years, listened to many years' worth of sermons, and long served as leaders and workers. Why could they make such serious mistakes? From the perspective of humanity, they lacked humanity, conscience, and rationality; from the perspective of their faith in God, they didn't possess genuine faith, they didn't have God in their hearts. How was this absence of God in their hearts manifested? In their actions, there was no sense of fear, no bottom line; they didn't consider, "What will happen to me after I do this? Will there be repercussions? People may not know about it, but what will happen if God knows? I must take responsibility for this matter, as it concerns my outcome." They didn't think about these things—isn't that troublesome? If they didn't think about these things, did they have conscience or reason? (No.) Thus, they were capable of offending God's disposition, capable of making such major mistakes. If one possesses normal human thinking, they will have this mentality; when someone asks to borrow money, they would consider: "Borrow money? This is God's money. If I lend out God's money just to win a moment's esteem, what if they can't pay it back? How will I make up for this money? Even if I can, what kind of behavior is it to lend out this money? Can God's money be touched so casually? It can't be touched casually; if I touch it, what would the nature of this action be?" They would consider these things, and wouldn't lend the money out on an impulse just because someone asks. If they don't consider it, or even if they do but haven't considered the consequences, what does that say about their view of God? How do they believe? They fundamentally do not acknowledge the

existence of God, which is terrifying! Since they don't acknowledge God's existence, they don't acknowledge that God will determine their outcome, and don't acknowledge that God will mete out retribution upon them; they are not afraid of this, they don't believe in retribution. Generally, if someone has fifty to sixty percent belief, they would act cautiously and demonstrate restraint. If they have thirty percent belief, they might also be somewhat restrained, but once the opportunity presents itself they will still go through with it; or, if the opportunities are few or not mature, they will be able to restrain and limit themselves a bit. However, those who lack any component of belief would dare to do all sorts of bad things, acting recklessly without considering the consequences; this is akin to a beast. On the surface, they appear human, but what they do is not what humans should do; at the least, it can be said they are beasts, and more seriously, they might be filthy demons and evil spirits who come to disrupt and disturb God's work, who specialize in sabotaging the work of God. Is God's classification of such people accurate? (Yes.) It's extremely accurate; there's nothing wrong in what God does, everything God does is precise. Moreover, God's actions, God's determination of people's outcomes are not based on a moment's performance. These two women believed in God for twenty years and yet somehow ended up at this point, sealing their own ends in this manner. How did this come about? It's not something that happened overnight. From the perspective of their pursuit in faith and the path they chose, they were not people who pursued the truth; that's one aspect. The other is that they had no interest whatsoever in the truth. If they had had even a modicum of interest, their humanity would have undergone change. And what would such change in humanity have brought them? It would mean they would act with restraint and observe boundaries, have a standard for evaluation, and gauge things with the reason and thought processes of a normal human. If they saw that doing something was inappropriate, they would abstain. However, these two women never pursued the truth; they lacked even this basic boundary and way of thinking. They dared to do anything, and it was this very nature that led them to their ruin, even to their death. This is the reason why their journey of believing in God ended in such a way.

After hearing these two cases, what are your thoughts? Some people say: "I've gained a lot today. I've obtained the highest truth, which is don't mess with God's things; don't even entertain the idea, don't go tampering with them. If you tamper with them, nothing good will come of it." Is this really the case? Is this the truth? (No.) What matters is not whether you tamper with God's things, but what your attitude toward God is in your heart. If you fear God and feel a sense of dread toward Him, truly believe in His existence, and genuinely consider your own end, there are things you won't do; you won't even think about them. Therefore, you won't be subjected to this kind of temptation; it will never come upon you. Is fright useful? Fright is useless. What did God do while these two women were doing these things? God let things take their course, placing these two devils—these two non-humans whose hearts were not frightened of God whatsoever—into Satan's temptation, so that they could be completely exposed and

destroyed. Isn't this God's attitude? This is the righteous disposition of God, and it is not to be taken lightly! People make use of human means for handling others and meting out retribution toward others, reciprocating evil with evil. But God doesn't do that; God has His own bottom line, principles, and His own ways. When God metes out retribution upon someone, He makes it so that they feel nothing; they're unaware, but in God's eyes, the issue has already been resolved. Years later, the subsequent suffering will surface bit by bit. After God has stripped that person of His grace, blessings, enlightenment, illumination and all the treatment that God affords to a normal human, they are thoroughly dehumanized; in God's eyes, they are no longer a created being but a beast, they are something else entirely. God says, "He makes His sun rise on the evil and on the good." Are these people good or evil? They are neither. In God's eyes, in His records, these kinds of people have been removed; they are gone, they are non-human. What is the definition of non-human? (Brutes, beasts in human clothing.) Some may even envy them, saying, "They work and make money outside, living with unbelievers; their lives are much more comfortable than suffering in the church, performing duty from dawn to dusk." I tell you, their days of suffering are yet to come. If you envy them, you're welcome to emulate them; God's house imposes no restrictions. Suffering is not limited to physical pain from illness; if one's internal suffering reaches a certain extent, it's indescribable, such as blows to one's psyche, especially when subjected to God's punishment—it's worse than death, it's more agonizing; it's a kind of mental anguish. These two women ended up in such a situation because they offended God's disposition through their reckless actions. In people's notions, it seems that no matter what mistakes people make or what they do, as long as they can come back before God to confess and repent, God can forgive them; this would prove that God's love is vast, that He truly loves humankind. This is a human notion, and it shows that people's understanding of God is filled with too many imaginings and too much human will. If God were delimited by human notions, then God's actions would be without principles and God would be without any disposition; such a God does not exist. It is precisely because God truly exists, is living and vibrant, and is undeniably and concretely real, that He has different manifestations. These manifestations are apparent in His various deeds and attitudes toward people, and they stand as evidence of His genuine existence. Some say: "These people themselves are not aware when they are being handled, so how can we see God's existence?" Just the cases I've mentioned allow people to see God's attitude and disposition, and also let people see God's principles in doing things and handling people. Isn't this evidence of God's real existence? (Yes.) If this God didn't exist, if He were really just air, then whatever He does would be without principles or boundaries; it would be undetectable, untouchable, hollow, not implemented in people's lives, and irrelevant to people's lives, actions, and any of their manifestations. It would only be a theory, an argument, empty talk. Precisely because this God exists, the many things He does allow people to see His attitude.

The main part of the various notions and imaginings people have about God's work has basically been covered in our fellowship. What is the main part focused on? It's about the various notions, imaginings, and ideas people have concerning God's judgment and chastisement, as well as their various notions and imaginings about what constitutes dispositional change. In addition, people also have numerous imaginings about the principles behind God's work of judgment and chastisement and the standards God requires of people. For people, these concepts are generally muddled and unclear. What does this lack of clarity represent? It means that people still do not understand the truth, nor do they understand the truths involved in the work that God is doing upon them. Through the fellowship today, do you now basically have an outline definition of judgment and chastisement, as well as the standards God requires of people? (Yes.) With this understanding, what should you do next? First of all, you need to recognize that God has such standards. Are these standards flexible? Can they be higher or lower than they actually are? (No.) Why not? From the Age of Grace up to now, we can see from those whom God has perfected that these standards are strict and well-defined; God will never change them. He didn't change them two thousand years ago, and He hasn't changed them up to now. It's just that now there will be more people who are perfected because God has spoken so much. Back then, He worked on a smaller scale and didn't explicitly tell people more truths. Now, He has told people more truths and made them aware of more of His intentions, and God has expressed all of the standards He requires and the truths for people to know. At the same time, God's Spirit is also working in concert among people in this way. These two aspects combined prove that during this period, God intends to perfect more people—it's a group of people, not just one or two. Judging from this information, do most of you have hopes of being perfected? Some say they are not certain, but even if we are uncertain, let's try; it's better to fail than to beg for mercy now. What kind of behavior is it to beg for mercy at this moment? It is cowardly, worthless, incompetent, despicable behavior, it is disgracing God. You mustn't be cowards! The conditions and standards for being perfected have been clearly and plainly told to people; what remains is how to practice and how to cooperate with God's work. No matter how many times you fail during this period, as long as you do not offend God's disposition, you should not get discouraged or give up; keep striving upward. Some say their caliber is poor. Doesn't God know that their caliber is poor? Their admission of their poor caliber is already good in God's eyes because corrupt humankind is arrogant and self-righteous, and very few admit that their caliber is poor. Acknowledging this is a good thing, a good expression. Some talk about their experiences, realizing that their humanity is poor and bad. Why do others not have this realization? Acknowledging your poor humanity, your bad humanity, indicates that you've understood God's words and linked them to yourself; it shows that you have faith in God's work of salvation, that you have the resolve to satisfy God—at the very least, you were able to admit this truthful statement. Who among the unbelievers says they are bad now? Even when they are bad, they claim to be good; they claim their evil deeds are grand good deeds and virtuous behavior, blatantly distorting right and wrong. Therefore, no matter what setbacks you encounter, no matter what failures or stumbles, you must be able to see that hope lies ahead. Who is ahead? It is God! With God's words guiding and leading, people can embark on the right path.

Today, three case studies were fellowshiped, clarifying people's various notions and imaginings about God's work. Did you all understand what was conveyed? (Yes.) Your ability to understand demonstrates that you possess the caliber and faculties to accept the truth—there is hope for you to understand and obtain the truth. Why can't these truths be explained clearly in just one or two hours, or two or three hours? It's because a lot of preliminary content must be laid out in order to talk about the details that follow. Without laying some groundwork beforehand, you won't be able to keep up with the subsequent content. If I were to speak concisely without any preliminary content, it would be difficult for you to follow. So I talk about some examples, then discuss them from both positive and negative perspectives to help you understand and discern, know what exactly is going on with these matters, and how one should purely comprehend them. If you can achieve this, then My speaking has not been in vain. From the moment you begin to have some concept of these truths upon hearing them, to a point where you have a thorough understanding, where you realize from deep within your heart why God says these things, which part of your own corrupt disposition is involved in these truths spoken by God, and why God wants to tell you these things, a certain stage is required to reach this level of understanding. You need to link these truths with your own corrupt disposition, speech, behavior, thoughts, and ideas—that is, apply them to your actual situation—and, unconsciously, you will gradually come to understand and grasp these truths. If you don't compare them to your own case, but take notes today, review and memorize them tomorrow, and then proclaim them to those who have never heard them, you might think you have obtained them, but you actually haven't. From the day you can spout doctrines, these truths are no longer truths for you, and it becomes difficult for you to grasp the truth, as if the truth has completely disappeared. Once the truth turns into mere doctrine for you, it becomes difficult for it to produce effects on you. You have to turn the truth into your own reality, gradually implement the practical aspect of each truth on yourself by means of seeking and fellowship, and finally come to understand which states this truth includes, and what it encompasses, to understand the intentions behind God saying these words. This is the beginning of understanding the truth. What do you understand now? (Doctrines.) When people first come into contact with the truth, what they understand is a kind of doctrine. However, understanding doctrine is not simple; it also requires a certain caliber and ability to comprehend. It also requires you to have a quiet and focused heart, so you can listen to sermons with undivided attention. I have found that some people, when listening to sermons, think, "What You're talking about is worthless, I'm not willing to listen. I want to listen to sermons, not hear about events."

They believe that it's right and wrong that I'm talking about. Because they carry this viewpoint, they can't take in what they hear; they get drowsy, can't understand, and can't keep up. Such people don't possess the ability to comprehend the truth; their caliber is lacking. Some who call themselves spiritual, when they hear Me recounting stories, are unwilling to listen. They drink water or yawn, and are always fidgeting. They think, "The stories You're telling are about external matters; it's too shallow, I can't take it in. You should talk more about the spiritual world; that would suit my taste." This is the exact attitude some people have. When they've acted as a leader for many years, they like to talk about lofty sermons, grand theories, and words of the third heaven; the more they talk, the more enthusiastic they get. But if we talk about matters in the church, practical experiences, or especially dissecting the dynamics of the human psyche, they always find it shallow and boring. What kind of disposition is this? Do these people have the truth reality? Can such people solve real problems in their work? Do you like such people? Fellowshiping the truth cannot be detached from reality. Can people who aren't interested in the reality love the truth? I don't think so; such people are sick of the truth, and that's very dangerous.

November 8, 2018

What Is the Adequate Performance of Duty?

During the last gathering, the main topic of fellowship was the four basic conditions for a person to be perfected through accepting judgment and chastisement. What are these four basic conditions? (The first condition is adequate performance of duty. The second is having a mentality of submission to God. The third is being basically an honest person. And the fourth is having a repentant heart.) There are some details within each of these four conditions, as well as concrete practices and specific references. In fact, these four topics have been discussed for years. If we talk about them again today, would that be considered retreading old ground? (No.) Why would it not be considered that? Because the contents of each of these four conditions involve the reality of the truth and life entry, which are inexhaustible topics. Most people have not yet reached the point of entering the reality of the truth; they only understand the surface meaning of the truth, they only understand some simple doctrines. Although they are able to fellowship some realities, they fall short of entering the truth realities. So, no matter which aspect of the truth is involved, it must be frequently fellowshiped and frequently listened to. In this way, people's understanding of various truths will deepen through their real experience, and their experiences will become increasingly precise.

We just summarized the four basic conditions for being made perfect through accepting judgment and chastisement. Next, let us begin our discussion from the first

condition: adequate performance of duty. Some people say: "The discussions these past two years have all been about performing duty; specifically, how to perform duty, how to perform it well, which principles to abide by while performing it—in my heart, I know these things like the back of my hand, they could not be any clearer. And over the past few years, my daily life has been all about the truths related to performing my duty. Ever since I began performing my duty, I've sought, eaten and drunk, and listened to truths related to it, and even now this topic is still being discussed. I've understood it in my heart for a long time already; isn't it really just doing your duty well? Isn't performing duty adequately just about following those principles mentioned before? Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength; seek the principles, do not rely on your own inclinations, and coordinate harmoniously while performing your duty; synchronize performing your duty with life entry—that's all there is to it." The things you encounter and experience in your daily lives are just these topics, so that is all you understand. No matter how much you understand, we still need to discuss this truth today. If anything gets repeated, that will be of benefit to you as well, and you can contemplate it again; if it's something that hasn't been discussed before, then take it in. Whether it's repetitive or not, you should listen carefully. Consider what truths are involved here, whether these truths have any benefits for your life entry, and whether they can help you perform duty adequately. So, it is indeed necessary to revisit the topic of adequate performance of duty.

Regarding adequate performance of duty, let us first put aside the meaning of "adequate" and instead talk about what duty is. By the end, you will know what duty is, what is considered adequate, and how duty should be performed; you will have a path of practice for performing duty up to standard. So, what is duty? (Duty is what God entrusts man to do, it is what a created being should do.) This statement is only halfcorrect. In theory, there is nothing wrong with it, but upon closer examination, this explanation is incomplete; there should be a precondition. Let's delve into this topic. For every believer and unbeliever, how they live their lives, what they do in this human world, and the destiny of their life—are these not all things that God has preordained? (Yes, they are.) For instance, some people engage in music in this world. Making music is their mission in life; can this mission be considered their duty? (No.) Some people have done extraordinary things in the world, impacting all of humankind, making contributions, and even changing an era; this is their life's mission. Can this life's mission be called their duty? (No.) But isn't this life's mission and what they have done in their lifetime something entrusted to them by God? Isn't it something a created being should do? (Yes.) That's correct. God has given them a mission, entrusted them with this commission, and, within the entirety of humankind, as a part of humankind itself, they have something they should do, a responsibility they should perform. Regardless of the field they are involved in—be it arts, business, politics, economics, scientific research, and so on—these are all predestined by God. There is one point of difference, however;

no matter how God has ordained it, these people are outside of God's management work. They are considered unbelievers, and that which they do is external to God's management work. So, can their responsibilities, the commission they've accepted, and their life's mission be called duty? (No.) They are not performing duty, because that which they do is unrelated to God's work of saving humankind. All humans in this world passively accept the Creator's commission and the mission He has given, but the mission those who do not believe in God accept, and the responsibilities they fulfill, are not duty, because they are unrelated to and have no part in God's management plan of saving humankind. They do not accept God, and God does not work on them, so no matter what responsibilities they undertake, and no matter what commission they accept or what mission they accomplish in this life, it cannot be said that they are performing their duty. So just what is duty? What kind of prerequisites should be added in order to clearly, accurately, and comprehensively explain this concept and the truth in this regard? Have you understood a concept from our fellowship just now? What concept? That for any individual among humankind, regardless of how great a mission they've accepted, or the level of change they've effected, or the extent of their contribution to humankind, such mission and commissions cannot be called duties. This is because they are unrelated to God's management plan of saving humankind; they are merely missions. Whether they act actively or passively, all they're doing is completing a mission; this is preordained by God. In other words, as long as their actions have nothing to do with God's management plan, and nothing to do with God's work of saving humanity, then the fulfillment of such missions cannot be called performing duty. This is certain beyond all doubt. So what is duty? This is how it should be understood: Duty is the commission and mission given by God within the scope of His management work to save humankind. Isn't putting it this way complete and precise? Only what's precise is the truth; what's imprecise and one-sided is not the truth, but mere doctrine. Without fully comprehending and thoroughly recognizing what duty is, you won't know just what the truths related to duty are. Previously, people may have had many misconceptions in their understanding of duty. That is because they did not understand the truth, which led to all sorts of notions and ambiguities. People then used these notions and ambiguities to explain duty, and subsequently treated it based on these ideas. For example, some people think that since one's entire life is preordained by God—that what kind of family one is born into, whether one is rich or poor in life, and what career one pursues are all preordained by God—then whatever one does in one's lifetime and the things they accomplish are all commissions given by God and are one's mission. Just because it involves a mission, they think it is therefore duty. This is how they haphazardly stumble along in their conception of duty. Isn't this a misunderstanding? Some people, who get married and have children, say: "Having kids is God's commission that He entrusted to us, it's our mission. It is our duty to raise our kids to adulthood." Isn't this a wrong understanding? And there are others who say: "We were put on this earth to farm. Since

that is our fate, we'd better do a good job of it, because it is our God-given commission and mission. No matter how poor we become or how hard it gets, we can't complain. Farming well in this lifetime is our duty." They equate one's fate with their mission and duty. Is this not a misunderstanding? (It is.) It is indeed a misunderstanding. And there are also some people who do business in the world, who say: "I didn't succeed in anything before, but after doing business, life has been pretty good and stable. It seems that God has destined me to do business in this lifetime, to support my family through it. So, if in this lifetime I do well in business and expand my operations, providing for every member of my family, then this is my mission, and perhaps this mission is my duty." Isn't this a misunderstanding? People consider their everyday affairs, the way they make a living, the lifestyle they attain, and the quality of life they enjoy—all things related to their mission—as their duty. This is incorrect; it is a distorted understanding of what duty is.

So just what is duty then? Most people have some warped and erroneous comprehension of this matter. If the house of God arranges for you to go plant grains and vegetables, how do you treat this arrangement? Some people might not be able to understand it, saying: "Farming is for supporting one's family; it's not duty. The concept of duty does not include this aspect." Why do they comprehend things this way? It is because they do not understand the truths related to performing duty, and they do not understand what duty is. If one does understand this aspect of the truth, they will be willing to go and work the land. They will know that in God's house, farming is not done for the sake of supporting their family, but for the sake of allowing those who perform duty full-time to continue performing it normally. In fact, this is also a God-given commission; the work itself might not be any more significant than a sesame seed, or perhaps even a speck of sand, but regardless of its significance, it is a job produced within the scope of God's management work. God says now that you are required to complete this job—how do you receive it? You should accept it as your duty, and you should accept it without making any excuses. If you just obey in a passive manner and go do farmwork because that's what was arranged for you, that won't do. There is a principle here that you must understand: The church arranging for you to do farmwork and plant vegetables is not so you can become wealthy, nor is it so you can get by and support your family; it's to meet the needs of work in God's house during times of disaster. It is to ensure that all those who perform duty in God's house full-time have their daily sustenance, so they can perform their duties normally without holding up the work of God's house. So, some of the people farming at a farm church are considered to be performing their duty; this is different in nature from ordinary farmers farming. What is the nature of farming for ordinary farmers? Ordinary farmers farm to provide for their families and survive; this is what God has ordained for them. This is their destiny, so they farm generation after generation; it has nothing whatsoever to do with their duty. Now, you've come to God's house and are also farming, but this is a requirement of the work in God's house; it's a form of expenditure for God. This is different in nature from farming on your own land. This is about fulfilling your responsibilities and obligations. This is the duty a person should perform; it is the commission and responsibility entrusted to you by the Creator. This, for you, is your duty. So, when comparing this duty to your worldly mission, which is more important? (My duty.) Why is that the case? Duty is what God requires you to do, it is what He has entrusted to you—this is part of the reason. The other, primary, reason is that when you take up duty in God's house and accept God's commission, you become relevant to God's management work. In God's house, whenever something is arranged for you to do, be it a hardship or tiring work, and whether you like it or not, it is your duty. If you can consider it a commission and responsibility that God has given you, you are then relevant to His work of saving man. And if what you do and the duty you perform are relevant to God's work of saving man, and you can earnestly and sincerely accept the commission God has given you, how will He regard you? He will regard you as a member of His family. Is that a blessing or a curse? (A blessing.) It is a great blessing. Some people complain when they face a little hardship while performing duty, blithely unaware of the immense blessings they've received. Isn't it simply foolish to complain about God after having gained so many advantages? At this point, it's crucial to understand the truth, to recognize that this is your duty and it must be accepted from God. Now, do you have a new understanding or a new insight into what duty is? Have you deeply understood it? Is duty important for receiving salvation? (Yes.) How important is it? It can be said that there is a direct connection between performing duty and receiving salvation. Regardless of what missions you complete in this life, if you did not perform your duty, you have nothing to do with receiving salvation. In other words, no matter how grand the feats you've accomplished in this life among other humans, you were simply completing a mission; you haven't fulfilled the duty of a created being, so you have nothing to do with receiving salvation or God's work of managing humankind.

In the house of God, there is constant mention of accepting God's commission and performing one's duty properly. How does duty come into being? To speak broadly, it comes into being as a result of God's management work of bringing salvation to humanity; to speak specifically, as God's management work unfolds among mankind, various work appears that requires people to cooperate and complete it. This has given rise to responsibilities and missions for people to fulfill, and these responsibilities and missions are the duties God bestows upon mankind. In God's house, the various tasks that require people's cooperation are the duties they should fulfill. So, are there differences between duties in terms of better and worse, lofty and lowly, or great and small? Such differences do not exist; as long as something has to do with God's management work, is a requirement of the work of His house, and is required by spreading God's gospel, then it is a person's duty. This is the origin and definition of duty. Without God's work of management, would people on earth—regardless of how they live—have duties? No. Now you see clearly. What is one's duty related to? (It is

related to God's management work of the salvation of mankind.) That is right. There is a direct relationship between the duties of mankind, the duties of created beings and God's management work of the salvation of mankind. It can be said that without God's salvation of mankind, and without the management work the incarnate God has launched among man, people would not have any duties to speak of. Duties arise out of God's work; it is what God demands of people. Looking at it from this perspective, duty is important for every person who follows God, is it not? It is very important. Speaking broadly, you are taking part in the work of God's management plan; more specifically, you are cooperating with the various types of jobs of God that are required at different times and among different groups of people. Regardless of what your duty is, it is a mission God has given you. Sometimes you may be required to look after or safeguard an important object. This might be a comparatively trivial matter that can only be said to be a responsibility of yours, but it is a task God has given you; you accepted it from Him. You accepted it from God's hands, and this is your duty. Speaking to the root of the matter, your duty is entrusted to you by God. It includes mainly spreading the gospel, bearing testimony, making videos, being a leader or worker in the church, or it might be work that is even more dangerous and more important. Regardless, as long as it has to do with God's work and the necessity of the work of disseminating the gospel, people should accept it as a duty from God. Duty, to put it in even broader terms, is a person's mission, a commission entrusted by God; more specifically, it is your responsibility, your obligation. Given that it is your mission, a commission entrusted to you by God, and is your responsibility and obligation, performing your duty has nothing to do with your personal affairs. Duty has nothing to do with personal affairs—why is this topic being brought up? Because people must understand how to treat and how to comprehend their duty. Duty is the commission created beings accept and the mission they must complete within God's management work. People know the overall premise, but what about the finer details? How should one approach their duties to be considered as having correct understanding? Some people treat their duty as their personal affairs; is this the right principle? (No.) Why is it wrong? Doing things for yourself is not fulfilling your duty. Fulfilling your duty is not about doing things for yourself, but rather doing the work that God entrusted to you—there is a difference between the two. What's the principle when it comes to doing things for yourself? It is doing whatever you feel like without consulting others, and without praying to or seeking God; it is acting according to your own whims and without regard for consequence as long as it benefits you. Is this principle acceptable for fulfilling your duty in God's house? (No.) Some people say: "I don't even take my own affairs as seriously or put in as much effort. I treat my duty as if it's my own business, and this principle is surely appropriate." Is this the correct way to receive duty? Definitely not. What should one's attitude toward duty be then? (Accept it from God.) "Accept it from God." These four words are easy to say, but how to actually put the truth contained within them into practice depends on how you treat your duty. Just now, we defined what

duty is. Duty comes from God, it is a commission entrusted by God, it is related to the work of His management plan and man's salvation. From this point of view, does duty have anything to do with your personal principles of conduct? Does it have anything to do with your personal preferences, your life habits, or your life routines? Not in the slightest. So what is duty related to then? It is related to the truth. Some people say: "Since this duty is assigned to me, then it is my own affair. And I have the highest principle for performing duty, which none of you have. God demands people fulfill their duty with all their heart, soul, mind, and strength. But, in addition to this, I have an even higher principle, which is to treat my duty like it's my own major concern, and to do it diligently and strive for the best result." Is this principle correct? (No.) Why is it wrong? If you accept your duty from God and in your heart you are clear He entrusts it to you, how should you treat this commission? This relates to the principles of performing duty. Isn't it much loftier to treat one's duty as God's commission rather than as one's own business? These are not the same, are they? If you treat your duty as a matter of God's commission, as fulfilling your duty before God, and as satisfying God through the fulfillment of duty, then your principle for performing duty is not merely to treat it as your own business. What is the attitude you should have toward your duty, that can be called correct and in line with the will of God? First, you cannot scrutinize who it is arranged by, which level of leadership it is assigned by—you should accept it from God. You cannot analyze this, you should accept it from God. This is a condition. Furthermore, whatever your duty, do not discriminate between high and low. Suppose you say, "Though this task is a commission from God and the work of God's house, if I do it, people might look down on me. Others get to do work that lets them stand out. I've been given this task, which doesn't let me stand out but makes me exert myself behind the scenes, it's unfair! I will not do this duty. My duty has to be one that makes me stand out in front of others and allows me to make a name for myself—and even if I don't make a name for myself or stand out, I still have to benefit from it and feel physically at ease." Is this an acceptable attitude? Being picky is not accepting things from God; it is making choices according to your own preferences. This is not accepting your duty; it is a refusal of your duty, a manifestation of your rebelliousness against God. Such pickiness is adulterated with your individual preferences and desires. When you give consideration to your own benefit, your reputation, and so on, your attitude toward your duty is not submissive. What attitude should you have toward your duty? First, you must not analyze it, trying to ascertain who it was that assigned it to you; instead, you should accept it from God, as a duty entrusted to you by God, and you should obey the orchestration and arrangements of God, and accept your duty from God. Second, do not discriminate between high and low, and do not concern yourself with its nature, whether it lets you stand out or not, whether it is done in public view or behind the scenes. Do not consider these things. There is also another attitude: obedience and active cooperation. If you feel you can fulfill a certain duty, but you also fear making a mistake and being cast out,

and so you are timid, stagnant, and can't make progress, then is that a submissive attitude? For example, if your brothers and sisters choose you as their leader, then you may feel obligated to perform this duty because you were chosen, but you don't regard this duty with a proactive attitude. Why are you not proactive? Because you have thoughts about it, and feel that, "Being a leader isn't a good thing at all. It's like walking on a knife's edge or treading on thin ice. If I do a good job then there will be no reward, but if I do a bad job then I will be dealt with and pruned. And being dealt with isn't even the worst of all. What if I get replaced, or cast out? If that were to happen, isn't it all over for me?" At that point, you start to feel conflicted. What is this attitude? This is being guarded and misunderstanding. This is not the attitude that people should have toward their duty. It is a demoralized and negative attitude. So, what should a positive attitude be like? (We should be open-hearted and forthright, and have the courage to take up burdens.) It should be one of obedience and proactive cooperation. What you say is a bit empty. How can you be open-hearted and forthright when you are so afraid like this? And what does it mean to have the courage to take up burdens? What mentality will give you the courage to take up burdens? If you're always afraid that something will go wrong and you won't be able to handle it, and you have many internal hindrances, then you will fundamentally lack the courage to take up burdens. The "being open-hearted and forthright," "having the courage to take up burdens," or "never retreating even in the face of death" you speak of, sounds a bit like the slogans shouted by angry young people. Can these slogans solve practical problems? What is needed now is a correct attitude. To possess a correct attitude, you must understand this aspect of the truth. This is the only way to resolve your internal difficulties, and allow you to smoothly accept this commission, this duty. This is the path of practice, and only this is the truth. If you use terms like "being open-hearted and forthright" and "having the courage to take up burdens" to address the fear that you feel, will this be effective? (No.) This indicates that these things are not the truth, nor are they a path of practice. You may say, "I am openhearted and forthright, I am of indomitable stature, there are no other thoughts or contaminants in my heart, and I have the courage to take up burdens." Outwardly you take up your duty, but later, after pondering it for a while, you still feel that you cannot take it up. You may still feel afraid. In addition, you may see others being dealt with, and become even more afraid, like a whipped dog terrified of the strap. You will increasingly feel like your stature is too small, and that this duty is like a vast, uncrossable abyss, and ultimately you will still be unable to take up this burden. This is why chanting slogans cannot solve practical problems. So how can you actually solve this problem? You should actively seek the truth and adopt a submissive and cooperative attitude. That can completely solve the problem. Timidity, fear, and worry are useless. Is there any relationship between whether you will be revealed and cast out and being a leader? If you are not a leader, will your corrupt disposition disappear? Sooner or later, you must resolve the problem of your corrupt disposition. In addition, if you are not a leader, then you will not have more opportunities to practice and will make slow progress in life, with few chances to be perfected. Although there is a bit more suffering in being a leader or worker, it also brings about many gains, and if you can walk the path of pursuing the truth, you can be perfected. What a great blessing that is! So you should submit and actively cooperate. This is your duty and your responsibility. No matter the road ahead, you should have a heart of obedience. This is the attitude with which you should perform your duty.

The topic of fulfilling one's duty is not unfamiliar to anyone; it is not a new subject. However, for those who believe in God, this topic is very important; it is a truth that must be understood and entered into. Created beings must perform their duty well before being commended by the Creator. Therefore, it is very important that people understand what it means to perform duty. Performing duty is not a kind of theory, nor is it a slogan; it is an aspect of the truth. So what does it mean to perform duty? And what problems can be solved by understanding this aspect of the truth? At the very least, it can resolve the matter of how you should accept and treat God's commission, and what sort of attitude and resolution you should have when completing the commission God entrusted to you. You can also say that it will resolve some abnormal relationships between people and God at the same time. Some people see fulfilling their duties as capital, some see fulfilling their duties as their own personal tasks, and some see fulfilling their duties as their own work and enterprises, or see a duty as a sort of pastime, entertainment, or hobby to kill the time. In short, no matter what sort of attitude you have toward your duty, if you do not accept it from God, and if you do not treat it as a task that a created being within God's management work should do or with which they should cooperate, then what you are doing is not fulfilling your duty. Is it right for you to treat your duty as your family business? Is it right for you to treat it as part of your own job or hobby? Is it right to treat it as a personal matter? None of these are right. Why is it necessary to mention these topics? What problem will be solved by fellowshiping on these topics? It will solve the problem of people having incorrect attitudes toward their duty, and the myriad ways they perform their duty carelessly and perfunctorily. Only by understanding the aspect of truth which pertains to performing one's duty will people's attitude toward their duty change. Their attitude will gradually become compatible with the truth, and meet God's demands and His will. If people do not understand the aspect of truth which pertains to performing one's duty, problems will come up in their attitude toward their duty and the principles behind their duty, and they will be unable to achieve the result of performing duty. Duties are tasks entrusted to people by God; they are missions for people to complete. However, a duty is certainly not your personal management, nor is it a stepping stone for you to stand out from the crowd. Some people use their duties as opportunities to engage in their own management and form cliques; some to satisfy their desires; some to fill the voids they feel inside; and some to satisfy their trust-to-luck mentality, thinking that as long as they fulfill their duties, they will have a share in God's house and in the wonderful destination God arranges for man. Such attitudes about duty are incorrect; they disgust God and must be urgently resolved.

Regarding what duty is, how people should treat their duty, and the attitudes and views they should have toward duty, these matters have been largely fellowshiped already. You all should carefully ponder these; understanding the truths in these aspects is most crucial and urgent. What is the truth that you most need to understand right now? In one respect, you need to understand the truths related to the visions in this aspect; in another, you need to understand where you have misunderstandings and misconceptions about these truths in practice and in real life. When you encounter issues involving the truths of performing duty, if these words and truths can resolve your inner state, this proves that you have truly and thoroughly understood the content that has been fellowshiped; if they can't resolve the difficulties you face daily in matters of fulfilling your duty, it shows that you have not entered into these truths. After listening to these truths, have you summarized and reflected on them? Is it that each time you take notes you understand at the moment, but as time passes you forget, as if you have never heard them? (Yes.) This is because you yourselves lack even the slightest bit of entry; what you practice fundamentally has nothing to do with these truths and is completely unrelated to the truth. In fact, these truths about fulfilling duty are the most basic truths that one should understand and enter into in the process of believing in God. If after hearing the words of truth you are still confused and muddled, then your quality is simply too poor, and you lack all stature. You can only read God's words, only pray and attend gatherings; you do whatever you are asked to, just like one engaged in religious belief. This means you have no life entry and no stature whatsoever. What does having no stature mean? It means that in the process of believing in God and fulfilling your duty, as soon as someone misleads you, you follow them and stop believing in God; if you do something wrong and someone prunes and deals with you a little bit, speaking to you in a somewhat stern manner, you might give up your belief; if you encounter setbacks or various difficulties in your life, you might complain about God, and seeing that He is not granting you grace or resolving your difficulties, you could turn away and leave God's house, ceasing to believe. If you have entered into some aspects of the truth of fulfilling duty—this most fundamental of truths—it proves that you are already connected with the truth; you are already connected with the truth reality, and have made some entry. If you have nothing of this truth reality, not even a bit, it proves that the truth has not yet taken root in your heart.

I just fellowshiped about what duty is, as well as the origins and generation of duty, to let people understand what exactly duty is. What benefits are there in knowing this? Once people understand the truth about what duty is, they'll know the importance of duty. At the very least, deep down inside, they will feel that they should have a correct attitude toward duty and that they cannot act arbitrarily. At least this concept will be there in their minds. Though duty is what you should fulfill, and is the commission and mission

given to you by God, it is not your personal affair, nor is it your own work. This may sound contradictory, but it is indeed the truth. Whatever is the truth has its practical side, related to people's practice and entry, as well as God's requirements. It is not empty. This is how the truth is; only through experiencing and entering into the reality of this truth can you increasingly understand this aspect of the truth. If you always question the truth, keep raising doubts, and keep scrutinizing and analyzing, then the truth will never be truth to you. It will be unrelated to your real life and won't be able to change anything about you. If one accepts the truth from the depths of their heart and takes it as a guide for living and acting, as a guide for conducting themselves and believing in God, then the truth will change their life. It will change their life's goals, their life's direction, and the way they interact with the world. This is the effect of the truth. Understanding what duty is will certainly be of great benefit and help to people in fulfilling their duty. At the very least, one will know that duty is very important for everyone who believes in God, and that it holds even greater importance for those who are interested in or have specific requirements or aspirations for being saved and perfected. This is the most fundamental truth that anyone should understand to be saved, and it is also the most fundamental truth into which one should enter. If you do not understand what duty is, then you won't know how to fulfill your duty properly, nor will you know the right attitude with which to receive and regard your duty. This is dangerous—on the one hand, you won't possibly be able to fulfill your duty well, and you will act arbitrarily, in a careless and perfunctory way; on the other hand, you might do things that disrupt and disturb the work of the church, or even commit evil deeds that violate God's administrative decrees. To put it somewhat conservatively, you might be isolated for reflection, and in severe cases, you could be cast out. Therefore, understanding what duty is, although a very basic aspect of the truth, is related to one's salvation; it's not irrelevant—this is very important. After understanding what duty is, it's not just about being familiar with a doctrine; the intended result is to allow people to comprehend God's intentions and to treat their duty with the correct attitude. In performing any duty, no result can be achieved by simply exerting effort; always thinking that duty can be properly fulfilled just by exerting effort shows a lack of spiritual understanding. In fact, fulfilling duty involves many details, including having the right mindset, principles of practice and genuine obedience, as well as possessing spiritual wisdom. Only when someone has these aspects of the truth can they fulfill their duties well and fully resolve the problem of performing duty in a careless and perfunctory manner. Those who do not have the right attitude toward their duties are people lacking in the truth reality; they are people who lack a God-fearing heart, and are devoid of conscience and reason. Thus, to follow God, one must understand the significance of fulfilling duty; this is crucial for following God.

After understanding what duty is and its origins, you will differentiate between the nature of duty and the nature of work in society. What is the distinguishing point between treating the work entrusted to you by God's house as a duty and treating it as worldly

work? If you treat it as a duty, then you need to seek God's will and the truth. You will say, "This is my duty, so how should I go about it? What does God require? What are the church's regulations? I need to be clear about the principles behind it." Only practicing this way is the correct attitude toward treating your duty; only this is the attitude people should have toward their duty. But what kind of attitude should people have when dealing with worldly work or matters in their personal lives? Is there any need to seek the truth or principles then? You might also seek principles, but those would only be about making more money, living a good life, accumulating wealth, achieving success, and gaining both fame and fortune—only principles such as these. These principles are entirely worldly, belonging to current trends; they are the principles of Satan and this wicked humankind. What are the principles of fulfilling duty? They must definitely meet God's requirements; they are intimately related to, and inseparable from, the truth and God's requirements. In contrast, the professions or jobs that people engage in in the world have nothing to do with the truth or God's requirements. As long as you are capable, willing to endure hardship, and diligent, evil, and audacious enough, you can stand out in society and may even build a major career. However, these principles and philosophies are not needed in God's house. In God's house, no matter what kind of duty you perform, no matter the nature of that duty, whether it is seen as high or low, noble or humble, whether it's high-profile or low-key, whether it's entrusted to you by God or assigned to you by a church leader—no matter what work the house of God assigns to you, the principles you adhere to in doing your work should not exceed the principles of the truth. They should be connected with the truth, connected with God's requirements, and connected with the regulations and work arrangements of God's house. In short, duty and the work one engages in the world should be distinguished from each other.

Why are we fellowshiping about the difference between performing duty and engaging in worldly work? Is this important? (Yes.) Where does the importance lie? It relates to the attitude people have toward performing their duty. Do not bring the attitudes and principles you have in your worldly work into the realm of performing duty. What are the consequences if you do so? (Acting according to one's own wishes.) Acting according to one's own wishes is a common issue; it means not wanting to confer with others when carrying out tasks, wanting to have the final say, and doing whatever one wants, feeling that acting this way brings comfort and contentment free of any sense of oppression or unhappiness. Additionally, it often leads to intrigue, jealousy, disputes, and the forming of cliques, as well as seeking rewards and recognition, showing off, acting carelessly and perfunctorily, irresponsibility, deceiving those above and below oneself, and setting up one's own kingdom. In short, performing duty is different from engaging in worldly work; performing duty is a requirement from God and an arrangement by God—this is the greatest difference between performing duty and engaging in worldly work. Performing duty must be done according to God's requirements and based on the

truth principles. It is not one's personal management, nor their personal business, and it is certainly not anyone's private affair. It has no relation to personal interests, pride, status, influence, or future prospects; it only relates to people's life entry and dispositional change, and it relates to God's management work. In contrast, when you are engaged in worldly work, you are entirely focused on personal management. Whether you are performing a job or operating a business, no matter how great of a cost you pay, no matter how much you can cast away or how much suffering you endure be these emotional or physical aspects—or whether you're bullied and humiliated or misunderstood, or even face tremendous public pressure, all that you do revolves around your personal will, aspirations, ambitions, and desires. It is of this nature alone. This nature is just engaging in personal management and running a personal enterprise. Among humankind, there is not a single person who steps forward to say, "I am doing a public service for the sake of humankind; I want to act according to the divine tenets and principles given by Heaven." There is no such person. Even if someone does step forward to say, "I want to carry out the most altruistic and greatest endeavor for humankind, to create welfare and do good deeds for people," their goal is not so pure; they are doing it for the sake of fame. Is this not engaging in personal management? It's all for the sake of personal management. No matter how good their words sound, no matter how much suffering they've endured, how great the cost they've paid, how big a contribution they've made, or whether they've changed humankind, transformed an era, or inaugurated a new epoch, whatever they do, their purpose is not for others but for themselves. Corrupt human beings all do things in this way. Whether someone does something big or small, their intent is either for fame or for profit. What is the nature of their actions? It's engaging in personal management. Does personal management have anything to do with God's management? It has absolutely no relation. Some people say, "That's not true. Some people come into this world and change an era; isn't that also preordained by God? Doesn't that also have to do with His management?" Are these things related? (No.) Why do you say there's no connection? (Because it has nothing to do with God's management work of saving humankind.) Well said; if it has nothing to do with God's work of saving humankind, then it's unrelated to God's management. However, this statement is only half-true; there's another precondition here, an issue of essence. If it's unrelated to God's management plan, then it is all just human management. That's one aspect, but let Me add something for you: The nature of what they're doing is for personal fame and benefit; the ultimate beneficiary is themselves. The nature, principles, and ultimate outcome of all they do are for the sake of whom? (Themselves.) It's for themselves—and, in a more covert sense, for whom? (Satan.) Correct, it's for Satan. What is the nature of doing things for Satan? (Being an enemy of God.) And what is the underlying essence behind being an enemy of God? Why do we say this is being an enemy of God? (The starting point, origin, and principles of their actions all go against God's words.) This is one aspect, and it is a fundamental issue.

The starting point, origin, and principles of what they're doing are all of Satan and are evil, so what is the ultimate result? Who are they bearing witness to? (Satan.) Correct, they're bearing witness to Satan. Throughout human history, has there been any historian or writer who has attributed the accomplishments of what humans have done in each era to the Creator? (No.) They will only say that these are the legacies or great achievements left behind from humankind's grand undertakings. Whom do these great people and famous figures who leave these things behind represent in the eyes of humankind? Any famous figure or great person, or those who have made significant contributions to humankind, are all worshiped by corrupt humans. The place they occupy in people's hearts is the place that people consider as the position of God. Isn't this the essence of the issue? (Yes.) We just discussed that the origins, motives, starting points, and principles behind people's actions are all rooted in satanic logic and are not in line with the truth. People accomplish something through human means or through their gifts and become famous among others, and the ultimate consequence is that humankind attributes all of this to Satan; just the same way as many people now worship famous figures and great people from history like Confucius and Guan Yu. No matter how great the deeds these people have done, fundamentally speaking, it is actually God who arranged for these various characters to come into this world and perform specific deeds in different eras. However, in all recorded human history, whether ancient or modern, there is not a single instance that bears witness to the Creator's deeds. Only the Bible records some elements of the two stages of God's work in the Age of Law and the Age of Grace, but even the words of God recorded there are quite limited. In actuality, God has spoken many words and performed numerous deeds, but what has been recorded by humans is extremely limited. In contrast, there are countless books that record, witness, or praise famous and great people. Doesn't this clarify the essence of the issue we just discussed? We just mentioned that the famous and great people throughout history have acted for themselves; acting, in essence, for Satan. This shows that they were not fulfilling their duties, but were rather conducting their own management or engaging in their own enterprises. What is the nature, the essence, of any work that people undertake in the world? (Engaging in personal management.) Why is it considered engaging in personal management? What is the root cause? Because it is Satan they bear witness to; their principles and motivations for acting all come from Satan, and have nothing to do with the truth or God's requirements. But what is the nature of duty? It refers to work carried out according to God's requirements, meaning that the work must be grounded in the truth, conducted according to the truth principles, and done in line with God's demands. The result is that people can bear witness to God, and possess obedience toward God and have knowledge of Him; they have a deeper understanding of and more genuine submission to the Creator, and even more so they can do what created beings should do. This is the biggest difference between the two. When people take up their duties according to God's requirements, their relationship

with God becomes increasingly normal. And can any work that people engage in in the world achieve this effect? Definitely not, the result is precisely the opposite. The more years one spends doing worldly work, the more they rebel against God and the farther they drift away from Him. The better one's personal management goes, the farther away they get from God; the more successful one's personal management becomes, the farther they stray from God's requirements. Therefore, performing duty and engaging in worldly work have two entirely different natures.

Just now, the difference between a person's duty and a person engaging in worldly work was discussed. What aspect of the truth is this discussion meant to help people understand? No matter what duty you receive, you should perform it as God asks. For example, when you are selected as leader of a church, your duty is to perform the work of a church leader. And what should you do once you have taken this work as your duty? Firstly, know that only the accomplishment of your work as a leader is the performance of your duty. You are not serving as some official in the outside world; if you become a leader and then think of yourself as an official, you've gone astray. But if you say, "Now that I have become a church leader, I must not be condescending, I must put myself below everyone else, I must make them higher and more important than me," then this mentality is wrong, too; putting on any pretense is useless if you don't understand the truth. Nothing but a correct understanding of your duty will do. First off, you must appreciate the importance of the work of a church leader: A church could have several dozens of members, and you must think how to lead these people before God, how to allow most of them to understand the truth and enter the truth reality. You must also spend more time watering and supporting those who are negative and weak, to stop them from being negative and weak and enable them to perform their duty. You must also guide all who are capable of performing their duty in understanding the truth and entering the reality, acting according to principles, and performing their duty properly and thus to greater effect. There are certain people who have believed in God for several years but are of guite wicked humanity, who always disrupt and disturb the work of the church—these people should be dealt with as required; those who stubbornly refuse to repent should be cleared out. They should be handled according to principle and arranged properly. There is also the most important thing of all: Some in the church possess relatively good humanity and a bit of caliber, and are capable of undertaking a certain aspect of work; all such people must be nurtured without delay, sooner rather than later; it will take training for them to become competent, and they won't be able to do anything well if they never receive any training. Are these not the jobs that a leader or worker urgently needs to perform well? If you have become a leader and do not keep these matters in mind, and do not perform work in this way, can you fulfill your duty well? (No.) As a leader, it is essential to sort out each and every aspect of the church's work: First, the most important matter is to cultivate talented people. Elevate those who are of good humanity and who possess caliber, and cultivate and train them. Second, lead the

brothers and sisters to enter into the truth reality, and enable them to engage in introspection, know themselves, discern heresies and fallacies, discern people, and fulfill their duties well—this is a part of life entry. Third, enable the majority of those who can fulfill their duties to actually do so (excluding those of inferior humanity), and ensure that they achieve results in fulfilling their duties rather than just acting carelessly and perfunctorily. Fourth, promptly handle those who disrupt and disturb the work of the church. If they reject the truth upon fellowship, they must be pruned and dealt with. And if they remain unrepentant all the while, they should be isolated for self-examination, and even cleared out or expelled. Fifth, enable God's chosen people to discern nonbelievers, false leaders, and antichrists, ensuring they are not misled and can enter onto the correct path of believing in God as soon as possible. All five of the above points are important and are the inherent tasks of leadership. Fulfilling these five aspects of work is what makes someone a qualified church leader. Additionally, special circumstances must also be handled properly. For example, some people's negativity and weakness may be temporary, and you should treat them appropriately. You cannot make sweeping judgments; if someone is temporarily negative and you label them as a "negative Nancy" or "chronically negative" and say that God no longer wants them, then that is not appropriate. Moreover, everyone should fulfill their individual roles and contribute according to their abilities. Arrangements for performing duty should be made appropriately based on individuals' gifts, talents, caliber, age, and the length of time they have believed in God. This approach must be tailored to fit different kinds of people, allowing them to fulfill their duties in God's house and maximize their function. If you keep these considerations in mind, then you will develop a burden, and you'll always have to be focused on observing. Observing what? Not who looks good so you can interact more with them; not who you think is ugly so you can exclude them; not who seems to have capability and status so you can ingratiate yourself with them; and certainly not who doesn't bow down to you so you can try to punish them. Not any of these things. So what should you observe? You should discern people based on God's words, on His attitudes and requirements toward various types of people, and treat them based on principles; this aligns with the truth. First, categorize all kinds of people in the church: those with good quality and an ability to accept the truth as one category, those with poor quality and an inability to accept the truth as another, those who can fulfill their duties as another, and those who cannot as yet another. Finally, those nonbelievers who always complain, spread notions, fall into negativity, and cause disturbances should also be placed in the same category. Once you have categorized everyone, and have thoroughly perceived the true state of each group according to God's words, seeing clearly who can be saved and who cannot, then you will be able to see through all sorts of people; you will understand God's intentions, and know whom God wants to save and whom He wants to cast out. Does all this not arise because of your burden? Is this not the correct attitude to have toward duty? If you possess this correct attitude and a burden arises in you, then you can do your work well.

If you do not treat your duties this way and instead view performing your duties as if you're in an official position, always thinking, "Being a leader is like holding office; this is a blessing from God! Now that I have status, people have to listen to me, and that's a good thing!"—if you think being a leader is the same as being an official, then you're in trouble. You will definitely lead in the manner of an official and based on how officials operate; can you perform the church's work properly then? With such a view, you will undoubtedly be exposed and cast out. You'd always be picturing yourself as an official, where you'd be surrounded by people wherever you went, and people would comply with whatever you said. Also, you'd get first dibs on any benefits in the church. Whatever work the church had, you'd only need to give orders and not have to do anything yourself. What kind of mindset is this? Is this not indulging in the benefits of status? Is this not a corrupt disposition? All of those who do not pursue the truth perform their duties based on a satanic disposition. Many leaders and workers have been exposed and cast out because they always performed their duties based on a satanic disposition, without accepting even a hint of the truth. Presently, some leaders still behave this way. After becoming a leader, they feel somewhat elated inside, and a bit self-satisfied. It's hard to describe the feeling, but in any case, they think they've done quite well. However, they then ponder, "I can't be cocky. Cockiness is a sign of arrogance, and arrogance is a precursor to failure. I should be low-key." On the surface, they act low-key and tell everyone that this is an elevation and commission from God, that they have no choice but to do it. Inside, however, they secretly rejoice: "Finally, I've been chosen. Who says my caliber isn't good? If my caliber were poor, how could I have been chosen? Why wasn't someone else chosen? It looks like I do have advantages over others." When this duty comes upon them, these are the things they first think about in their hearts. They do not ponder, "Now that this duty has come upon me, how should I fulfill it? Who has done good work in the past that I should learn from? What are God's requirements for fulfilling this duty? Are there any such requirements in the work arrangements of the church? I never used to worry about these aspects of the church's work, but now that I've been chosen to be a leader, what should I do?" Actually, as long as you have the resolution and can seek the truth, there is a path. If you treat the work as your duty, it will be easy to do it well. Some people become leaders and say, "These people are now entrusted to me? How they gather and what work is arranged for them will be up to me? Oh my, I feel a heavy weight on my heart right now." What do these words imply? It's as if they can accomplish great things; it's all empty talk and doctrines. Isn't this kind of person a bit hypocritical? Have any of you ever said such things? (Yes.) Then you all are quite hypocritical too. However, such behavior is normal for people. Even those who become minor officials have to show off a bit. They suddenly feel their personal value has risen and, as soon as they get a taste of some status and fame, their hearts are overturned like a surging sea, and they become like a different person. Their corrupt dispositions and extravagant desires all emerge. Everyone has these negative, passive

behaviors. This is a commonality among corrupt humankind. Whoever is a corrupt human being has it. Some people, after becoming leaders, aren't sure how they should walk anymore; some aren't sure how they should talk to people. Of course, it is not because of timidity that they're not sure how they should talk, but rather uncertainty about how a leader should conduct themselves. Others, after becoming leaders, are unsure what to eat or wear. There are all kinds of behaviors. Do any of you exhibit these behaviors? To varying degrees, you all certainly do. So how long will it take to move past these states and behaviors? One or two years, three or five years, or ten years? That depends on one's resolve and the degree to which they pursue the truth.

In the process of pursuing the truth, some people's understanding of the truth is directly proportional to their entry; the two are equivalent. They can enter into as much truth as they are able to understand; the depth of their understanding of the truth is also the depth of their entry, as well as the depth of their comprehension, feelings, and experiences. However, some people understand a lot of doctrines, but their practice and entry amount to zero. Therefore, no matter how many sermons they have listened to, they are never able to solve their inner difficulties. When faced with a small matter, their ugly side immediately comes out, and they cannot control it no matter how they try; no matter how they disguise it, their corruption still manifests. They remain unable to accept the truth or seek the truth for solutions. They even learn to put on a facade, to deceive, and to pretend to be good. Their corrupt dispositions remain unshed and unchanged; this is the outcome of not pursuing the truth. So, when all is said and done, it all comes back to that same phrase: Pursuing the truth is very important. The same applies to fulfilling one's duties. No matter what duty you receive, no matter what duty has come upon you, whether it is a duty that entails great responsibility or a simpler one, or even if it's not very prominent, if you are able to seek the truth and treat the duty according to the truth principles, then you will be able to fulfill your duty well. Moreover, in the process of performing your duties, you will experience varying degrees of growth in both your life entry and dispositional change. However, if you do not pursue the truth and merely treat your duty as your own management, your own task, or treat it as your own preference or personal work, then you've got trouble. Treating your duty as your own business and treating it according to the truth principles are different. When you treat your duty as your own management, what are you pursuing? You are pursuing fame, profit, and status, expecting others to meet your demands. What will be the end result of performing your duty in this manner? In one respect, performing your duty in this manner will not meet the standard; it amounts to futile effort. Even if you have exerted great effort on the surface, you haven't sought the truth, so the fruits of your duty will be poor, and God will not be pleased. In another respect, you will often commit transgressions, often disrupt and disturb, and often make mistakes that result in adverse consequences. Now many people fall far short in performing their duties. They act willfully and arbitrarily, achieving basically no results, and sometimes even causing losses to the work of the church.

Performing your duty in such a way is truly disrupting and disturbing the work of the church; it's the behavior of a downright evildoer. Those who consistently take a careless and perfunctory approach to fulfilling their duties must be exposed, so they can reflect upon themselves. If they can truly reflect, recognize their mistakes, and hate themselves, they can stay and continue performing their duties. But if they never admit to their mistakes and still defend and justify themselves, claiming that there is no love in God's house and that they are being treated unfairly, then this is a sign of being stubbornly unrepentant, and they should be cleared out from the church. What is the root cause of these people's disruptions and disturbances? Is it because they intentionally planned to disrupt and disturb? No, the main reason is that they have no love for the truth at all, and their humanity is very bad. Some of these individuals have some caliber and can understand the truth, but they do not accept the truth in the slightest, let alone practice it. Their humanity is extremely vile. Regardless of what duty they perform, they are always causing disruptions and disturbances, wrecking the work of the church, and bringing about many evil outcomes with a terrible influence. There is no doubt that these people are nonbelievers, and that they are all wicked people. This is primarily why they are cast out. Now, most people can discern nonbelievers. When they see the various behaviors of these individuals, they feel angry. How could these people be considered believers in God? They are Satan's lackeys, sent to disrupt and disturb the work of the church. Some are purely freeloaders, belonging to those who love ease and hate work; they don't want to do any work but still want to eat well every day. Aren't they parasites? They are even inferior to guard dogs. These people have thus been cast out. People who genuinely believe in God are all people who are willing and eager to fulfill their duty. Although most people don't know what duty actually means, at the very least they know in their hearts that people should fulfill their duty, and they are willing to do so. But does being willing to fulfill one's duties mean that one is therefore practicing the truth? Does this internal willingness mean that one has fulfilled their duties well? Absolutely not. One must put the truth into practice and meet the standard of acting according to principles to be considered as having fulfilled their duties well. Before you've put the truth into practice, no matter how much faith you claim to have, or how eager and willing you say you are—able to risk your life, not hesitating to go through fire and water—these are all just slogans that serve no purpose. You must, based on this willingness, also act according to the truth principles. You say, "I don't particularly love the truth, nor do I pursue it, and I haven't changed much in disposition while fulfilling my duties. But there is one thing I've held onto: I do whatever I'm told to do. I don't cause disruptions or disturbances; I may not be able to achieve submission, but I do listen." Wouldn't someone who can do this get to remain in the church and perform their duties normally? But those evildoers and nonbelievers who were removed couldn't even meet this lowest requirement, and they even created disturbances. Such nonbelievers or evildoers should not be allowed to remain in the church to perform their duties. God's chosen people must discern nonbelievers and evildoers; otherwise, they will be easily misled by them. Any person with conscience and reason should adopt an attitude of rejection toward nonbelievers and evildoers.

Fulfilling one's duties is the most crucial aspect of believing in God. First, one must understand what duty is, and then gradually gain genuine experience and understanding of it. What is the minimum attitude a person should have toward their duty? If you say, "The house of God gave this duty to me, so it belongs to me. I can do as I please, because this is my business and no one can interfere," is this an acceptable attitude? Absolutely not. If this is your attitude while performing your duty, you are in trouble, because your attitude is not in line with the truth principles. Your attitude is one of doing whatever you want rather than seeking the truth, let alone having a Godfearing heart. If a person is too willful, they will be somewhat neglectful of their proper work while performing their duty. What attitude should a person have when performing their duty? They must have a desire to obey God and satisfy Him. If they do not complete the commission God has entrusted to them, they feel they have let God down; and if they have not performed their duty properly, they feel they are not worthy of being called human. Having this sort of attitude while performing your duty makes you loyal. To perform your duty well, you first must know what God demands, seek truth, and seek the principles. Once you have ascertained that the commission God has given you is your duty, you should seek by thinking, "How can I perform my duty well? Which truth principles should I practice? What does God demand of people? What work should I do? How should I act so that I carry out my responsibilities and am loyal?" Who are you being loyal to? To God. You must be loyal to God and perform your responsibilities for people. You should perform your duty according to God's words and the truth principles, and hold fast to your duty. What does it mean to hold fast to your duty? For example, if a duty has been given to you for a year or two, but, so far, no one has checked up on you, what should you do? If no one checks up on you, does that mean the duty is gone? No. Pay no mind to whether anyone checks up on you or inspects what you are doing; this task was entrusted to you, so it is your responsibility. You should consider how this job should be done and how it can be done well, and that is how you should do it. If you are always waiting for others to check up on you, for them to supervise you and urge you on, is this the attitude you should have in your duty? What kind of attitude is this? This is a passive attitude; it is not the attitude you should adopt toward your duty. If you adopt this attitude, your performance of your duty will certainly be inadequate. In order to perform your duty adequately, you first must have a proper attitude, and your attitude must be in line with the truth principles. This is the only way to guarantee you perform your duty well.

Regarding what duty is, one's attitude toward duty, as well as the difference between fulfilling one's duty and engaging in any kind of worldly work, our fellowship on these topics will conclude here for now. You should all ponder over the content that has been

fellowshiped. For example, why discuss the relationship between fulfilling one's duty and engaging in personal management? What is the intended outcome of discussing these topics? On the positive side, it can provide people with a correct path, correct direction, and correct principles for fulfilling their duty. On the negative side, it can also help people recognize which behaviors count as engaging in personal management. These two aspects are both interconnected and distinct from one another. Understanding these two sides is not only about understanding mere words of the truth; you must comprehend which states and manifestations are involved. Once you have a thorough understanding of these states and manifestations and can discern them, the next time you exhibit these incorrect states and manifestations, if you are a person who pursues the truth, you will seek the truth to find a way out from here. If you don't understand this aspect of the truth, you may engage in personal management thinking that you are expending yourself for God, and even believing that you are fulfilling your duty and are very loyal. Such consequences will arise from not understanding the truth. For instance, during the process of performing your duty, when some of your thoughts and methods, as well as the intentions and motives behind your actions, are revealed, you realize that you're not fulfilling your duty and have already deviated from the principles and scope of fulfilling one's duty; the nature has changed, and you are actually engaging in personal management. Only when you understand these truths can you find a way out from here and put an end to such thoughts, actions, and manifestations. However, if you don't understand the truth and engage in your own personal management while performing your duty, you will be oblivious to the fact that you've already violated the principles. Like Paul, for example; after working and running around for so many years, he ended up shouting at God, saying, "If You don't give me a crown, then You are not God!" You see, he could still utter such words. If people today, having understood the truth, still follow the path of Paul, they are not ones who love the truth. If you are a person who genuinely believes in God, understanding the truth is crucial for you. Without understanding the truth, you are definitely living based on a satanic disposition. At best, you'll merely adhere to some rules and avoid committing obvious wrongdoings, still thinking that you are practicing the truth. That would be guite pitiable. So, if one desires to pursue the truth and aims to enter into the truth reality, they must first understand the truth. The purpose of understanding the truth is so that people can accurately perceive other people and events, be discerning, have principles for action, have a path of practice, and achieve submission to God. When you understand the truth, you can discern all sorts of people, events, and things, choose the right path of practice, speak and act according to principles, shed your corrupt dispositions, and achieve submission to God. If you don't understand the truth, then the path you walk will certainly be wrong, and you won't have any life entry, nor will you be able to be saved. Some people are particularly good at disguising themselves, appearing as though they are in pursuit of the truth, but they have no principles in their actions and all they do causes disruptions and disturbances,

creating much trouble for the work of the church; such people cannot be saved. Therefore, the purpose of frequently listening to sermons and frequently eating and drinking of God's words is not for the sake of superficial engagement or filling the heart, nor is it to equip oneself with doctrines or practice eloquence; it is to equip oneself with the truth and attain an understanding of the truth. What was just discussed is actually not particularly deep in terms of the truth of knowing God; it is the most basic truth. People's understanding of the truth is limited and varies in depth, and it depends on the individual's caliber. Some people comprehend more deeply; that is, they have the comprehension ability. Others comprehend quite superficially. Regardless of the depth of one's comprehension, what's most crucial is the practice of the truth. However, the truth cannot be divided into big or small, noble or lowly, nor can it be divided into deep or shallow. That is to say, truth can be classified as the most basic or the most elementary, but it cannot be divided into degrees of depth; it's just that people comprehend and experience it to varying depths. Anything that touches upon the essence of the truth is equally profound and not something anyone can fully experience or completely possess. No matter what aspect of the truth is concerned, people have to start from the shallowest layer in their comprehension and practice, and then gradually progress from the shallow to the deep, reaching a true understanding of the truth and entering into reality. The shallowest part of the truth is what can be understood literally. If people cannot practice or enter it, then they only understand some words and doctrines. Merely understanding words and doctrines falls far short of the essence of the truth. People who don't understand the truth always regard the ability to explain the literal meaning as understanding the truth; this is just human ignorance. If your practice of the truth is only about following rules and rigidly applying them without any principles, don't think that this is practicing the truth and entering into reality; you are still far from it. If you continue to practice and experience for several more years, and discover much more light, which will suffice for you to practice and experience for several more months or years, and later, with yet more experience, you can discover newer light, progressing like this from the shallow to the deep, in a step-by-step manner, then you have truly entered into the truth reality. Only one who has fully entered into the truth reality is one who has obtained the truth. Even if one day you live out the reality of the truth, and it can be said that you've obtained the truth, in actuality what you've experienced and come to know is still limited. You cannot say that you are the truth, nor can you claim like Paul did that "to me to live is Christ" (Philippians 1:21), because the truth is too profound, and what one can experience and understand in several decades of a lifetime is extremely limited. Obviously, then, understanding the truth is achievable by people to some extent, but obtaining the truth is by no means an easy matter. If one cannot understand or put into practice even the shallowest truths, then that is someone who does not love the truth, and definitely lacks spiritual understanding; people who are nowhere near the truth cannot be saved. Those who never understand the truth cannot perform their duties well;

they are wastes of life, beasts in human clothing. Some people think they understand the truth just because they understand some doctrines. If they really understand some truths, then why can't they perform their duties well? Why do they have no principles in their actions? This shows that understanding doctrines is useless; understanding more doctrines doesn't mean understanding the truth.

After fellowshiping the topic of duty, we will now move on to the issue of adequate performance of duty. With regard to the adequate performance of duty, the emphasis is on the word "adequate." So, how should "adequate" be defined? In this, too, there are truths to seek. Is it adequate merely to do a passable job? For the specific details of how to understand and regard the word "adequate," you must understand many truths and fellowship more on the truth. In the course of fulfilling your duty, you must understand the truth and the principles; only then can you arrive at an adequate performance of duty. Why should people fulfill their duties? Once they believe in God and have accepted His commission, people have their share of responsibility and obligation in the work of God's house and in the site of God's work, and, in turn, because of this responsibility and obligation, they have become an element in God's work, one of the recipients of His work, and one of the recipients of His salvation. There is quite a substantial relationship between people's salvation and how they fulfill their duties, whether they can do them well, and whether they can do them adequately. Since you have become a part of God's house and accepted His commission, you now have a duty. It is not for you to say how this duty should be fulfilled; it is for God to say; it is for the truth to say; and it is dictated by the standards of the truth. Therefore, people should know, understand and be clear on how God measures people's duties, what He measures them according to—this is a worthwhile thing to seek. In God's work, different people receive different duties. That is, people with different gifts, calibers, ages, and conditions receive different duties at different times. No matter what duty you have received, and no matter the times or circumstances of your receiving it, your duty is only a responsibility and obligation you are supposed to perform, it is not your management, nor is it your business. The standard God demands for the performance of your duty is that it is "adequate." What does it mean to be "adequate"? It means to meet God's demands and satisfy Him. God must say it is adequate and it must receive His commendation. Only then will the performance of your duty have been adequate. If God says it is not adequate, no matter how long you have been performing your duty, or how much of a price you have paid, it is not adequate. Then what will the result be? It will all be classified as rendering service. Only a minority of service-doers with loyal hearts will be spared. If they are not loyal in their service, then they do not have a hope of being spared. Speaking plainly, they will be destroyed in a disaster. If one never meets the mark when performing their duty, they will have their right to perform a duty taken away. After this right is taken away, some people will be cast aside. After being cast aside, they will be taken care of by other means. Does "taken care of by other means" mean to be cast out? Not necessarily. God looks mainly at whether a person has repented. Therefore, how you perform your duty is crucial, and people should take it seriously and conscientiously. Because performing your duty is directly connected to your life entry and entry into the truth realities, as well as big issues like your salvation and being perfected, you must treat the performance of your duty as the first and foremost task when believing in God. You cannot be muddleheaded about it. In the process of fulfilling their duties, various people will exhibit a range of different behaviors. These different behaviors are visible not only to people but also to God. It's not just the church that scores and evaluates; ultimately, God will also give scores and evaluations to all those who perform their duties. Some people basically meet the standard, while others are utterly inadequate. Some inadequate people will still be under observation, while some will already have been definitively categorized by God. Who are the people that God sees as inadequate? They are those with poor humanity and lacking a conscience and reason, who consistently perform their duties in a careless and perfunctory manner. Regardless of how much of God's grace they enjoy, they are uninterested in reciprocation and devoid of gratitude. Of course, this naturally includes evildoers as well. It can be said that anyone with poor humanity and lacking conscience and reason performs their duties inadequately. Those who are clearly evil will inevitably commit countless wrongs while performing their duties. As long as they are not cleared out, they will keep committing evil. Such people must be cleared out promptly. Of course, there are also some people who appear to have some semblance of humanity and who don't seem to be bad people, but their performance of duty is careless and perfunctory, and yields no results. After being pruned and dealt with, and receiving fellowship on the truth, it will depend on how they ultimately perform and whether or not they have sincerely repented. For such people, God is still waiting and observing. As for those who have poor humanity and lack conscience and reason, as well as those who are clearly evil, God has already reached a conclusive verdict on them—they are to be thoroughly cast out.

Next, let us fellowship about what manifestations there are of the inadequate performance of duty. I'll fellowship an example first, and you all can discern whether this person is performing his duty adequately and in accordance with God's requirements. There was someone who was selected to be a leader in the church and was hosted by a half-believing family, where some members were believers and some were not. However, they all had a peculiar trait, which was that they were particularly adept at reading the mood of and flattering those in authority. What would this trait inadvertently form for the leader? (It would form a temptation.) It formed a temptation. Was this a blessing or a misfortune for him? Whether it was a blessing or a misfortune remains to be seen; let's continue. After this family hosted the leader, they served him meat and good food at every meal. Why did they receive the leader this way? Was it out of love? Would they have received the brothers and sisters this way? Definitely not. When the leader was there, they cooked meat for him every day. Eventually, the leader, delighted

with the meals, told the family, "Your whole family loves God. Your mother can enter the kingdom, your son can enter the kingdom, and you and your wife can also enter the kingdom. In the future, your entire family can enter the kingdom." Upon hearing this, the family became elated, thinking, "Our entire family can enter the kingdom, even the unbelievers among us can enter. It seems the meat we've been giving him hasn't been wasted; we should continue to serve it to him." In reality, this family had little understanding of what entering the kingdom entails, but they knew it's a good thing. Who among those who believe in God wouldn't want to enter the kingdom of heaven and receive blessings? They thought, "As long as the leader says we can enter the kingdom, then we can, right? The leader's word is final; the leader represents God, after all!" Afterward, the more the leader said they could enter the kingdom, the more lavish the meals they offered him. Gradually, this leader no longer wanted to visit other families because they didn't offer him these good things or flatter him in this way. Not long after, the leader gained more and more weight; his head grew fatter as well, going from a "human head" to a "pig's head." During a co-workers' gathering, he was immediately noticeable. Having not seen him for just a month, he had gained so much weight that they urgently questioned him about his work. They discovered serious issues and gave him a stern dealing with, dissecting the essence of his problem before eventually replacing this false leader. Further investigation revealed more problems: This false leader didn't do any real work and reveled in the benefits of his status every day. He favored those who flattered him, promoting them, while suppressing those who didn't offer him gifts. He even demanded that his wife bring him more chicken to eat. So, what do you think of this false leader's performance of his duties? What was his attitude toward his duties? He wasn't actually doing the work; it's more like he had gone somewhere just to be an official. Otherwise, how could he have gained so much weight? There are two reasons for this: On one hand, he deliberately chose host families where he could eat meat, staying there and continually indulging himself; on the other, he definitely had no sense of burden while performing his duties, and he didn't endure any hardship. If a leader or worker has a sense of burden, upon seeing the extensive workload of the church and the many issues that urgently need resolving, wouldn't they be stressed and anxious? This anxiousness would whip them into action; they'd immediately start addressing these issues, expending energy and enduring some hardships. Physically, they would only lose weight; it's a natural law. Under what conditions would one continue to eat more and gain weight? It could only be from eating to one's heart's content all day long and not focusing on anything else, being free from burden, sitting high and mighty, disconnected from the community and the workplace, indulging in fleshly comforts. Only then could one continue to gain weight, transforming from a "human head" to a "pig's head" in just over a month. So, how well was this leader performing his duties? The nature of his role as a leader had changed; this was no longer about fulfilling his duties but about indulging in comfort and the benefits of status. He

was acting like a government official. Not only did he shirk real work, he also engaged in wrongdoing. If someone didn't flatter him or provide him with delicious food, he suppressed them. Moreover, he incited brothers and sisters to join him in dealing with them, eventually arousing public ire. People began to feel repelled by him and distanced themselves from him. Setting aside the reasons for his removal, let's just discuss the adequacy of the performance of his duties. His indulgence in the benefits of status and lack of real work is the most serious issue. He was not serving God's chosen people; he was acting over them like an official, and was in no way fulfilling his duties. In his work as a leader, he showed not a shred of loyalty in performing his duties, let alone devoting his heart and energy. He only gave his heart and energy to eating, drinking, and enjoying himself. He racked his brains thinking about how to enjoy the benefits of his status, and he didn't fellowship the truth to the host family to restrict this kind of fawning behavior from them. Moreover, he deceived them, saying that only such hosting would allow entry into the kingdom and earn rewards. Isn't this doing evil? If this was how he treated the host family, what would he do in the work of the church? How would he treat God's chosen people? Surely it would be full of deception, carelessness, and perfunctoriness. Did this person truly know what duty was? Did he know what the work that God entrusted to him was? What did he take this commission to be? He took it as capital and as the basis for enjoying the benefits of his status, and as a result, he committed numerous evils, disturbing church life and causing loss to the life entry of brothers and sisters. Such a way of performing duty is not only inadequate, but has also turned into wicked deeds. Lacking any adequate component in the performance of one's duty, can they be remembered by God? (No.) Clearly they can't, which is quite pitiful. It is pitiful to not understand the truth—is it even more pitiful to understand the truth but not practice it? (Yes.) This is Case One, the "Human Head That Turned Into a Pig's Head" case. This case is relatively simple: It involves indulging in the benefits of status, performing one's duty without a shred of loyalty, and lacking even a bit of a God-fearing heart. This leader treated his God-given duty as capital for indulging in the benefits of his status. This is easy to discern. Remember the name of Case One, so that in the future you can draw a comparison, discerning others, and motivating yourselves. What do you think of this case I've talked about? Do you despise such people and such actions? (Yes.) If you accept God's commission, could you commit such acts? If you could have more reason than that false leader and be somewhat restrained, and could strive for the truth, then there is still some hope. But if you could indulge in eating and drinking and enjoying the benefits of status like him, then you will be exposed and cast out; you'll be purely a false leader and a person despised by God. Now you have some discernment and understand some truths. The extent to which you can restrain and control yourself determines how much hope you have for salvation; they are directly proportional. If you can't restrain yourself, and continue to act according to your own preferences, living in a corrupt disposition and indulging in the benefits of status, pleased and intoxicated when someone flatters you, without any self-reflection or genuine repentance, then the hope you have for receiving salvation is zero.

Next, let's talk about another case. During the expansion of the gospel, many people in the church go to various places to spread the gospel. The work of spreading the gospel is a duty for anyone. Regardless of how you treat it or whether you think this duty is good or not, in general, it is a commission given by God to people. Speaking of God's commissions to people, this involves people's responsibility, and it also involves people's duty. Since it involves people's duty, it also involves how one performs their duty. During the process of spreading the gospel, some people specifically seek out wealthy areas and wealthy households. When they see someone driving a nice car or living in a big house, they feel envious and jealous. If they find a household that hosts them well, they linger and harbor a covetous heart. They think that since they have made contributions in the process of spreading the gospel, they should enjoy some grace. So what does their gospel-spreading become? All they do is indulge in fleshly pleasures, exchanging their service for physical enjoyment; it becomes the selling of their labor. After two or three years, they have gained some people by spreading the gospel there and even established a church, thus accumulating some capital. Then they start to get carried away, and by the time they "gloriously" return to their hometown, they are radiant, having practically become a fashionable person. They bring back high-end household appliances and electronic products, and are dressed in fine clothing from head to toe. The local people don't recognize them anymore, thinking that they must have struck it rich somewhere. Is there not a problem here? They've been a believer for so many years, always performing their duty away from home. Initially, there wasn't really anything of value in their home, but now they take back all the fine clothing and good appliances people give; they're both well-dressed and well-equipped. They consider this God's grace. But where did these things actually come from? It could be said they were exchanged for their labor of spreading the gospel. Some others saw their many years of faith and their hard work in gospel-spreading, so they give this person some good things. Is this "giving" charity? Is it compassion? If these good things were obtained because of gospel-spreading, given to them through flattery by others, is it appropriate for this person to consider them God's favor or God's grace? To put it bluntly, they're taking advantage of the opportunity to spread the gospel to acquire these things. If they're always lamenting their poverty in front of others, while also mentioning they like this or that item, and then people reluctantly give it to them, doesn't that have the semblance of extortion or blackmail? Some people who preach the gospel like to tell others, "We gospel spreaders are messengers of God, sent by God. You receive God's gospel from us—what a tremendous blessing and advantage you're gaining! Given how wealthy you are and how much of God's grace you've enjoyed, shouldn't you show some appreciation? Shouldn't you share some of your excess or unused items with us?" After such persuasion, some people, out of embarrassment, end up giving in, and the gospel

spreaders think they're perfectly justified. Do those who give really do it willingly? Regardless of whether the givers are willing, are these things that gospel spreaders should be receiving? (No.) Some rationalize: "Why shouldn't I receive these? I've worked hard to preach the gospel; isn't receiving these few things just God's grace?" What are you doing when you preach the gospel? Is this your job to make a living? Preaching the gospel is not a transaction; it's your duty. When you demand things from people, you're essentially demanding things from God. But since you can't reach God, and you dare not ask Him, you reach out to people instead, and mislead them by speaking a slew of spiritual theories. You feel you've earned merit by gaining some people through gospelspreading and that you are entitled to receive some compensation for your efforts. You don't think it would be good asking for money directly, so you ask for things instead, believing that this way, your efforts haven't been in vain. Is this fulfilling your duty? (It's not.) The nature of your actions has changed. What have you turned gospel-spreading into? You've commercialized God's gospel, bartering it for these material things. What kind of behavior is this? (Opportunism.) This is opportunism? Is calling it opportunism downplaying its severity? Isn't it actually doing evil, isn't it a wicked deed? (Yes.) Why is it considered a wicked deed? Spreading the gospel is performing duty and bearing witness to God; as you bear witness to God, you simultaneously bring the gospel to a person and God gains that person, and you've thus completed your mission. Whatever you should receive for completing your mission, God will give it to you; you don't need to ask anyone, nor does anyone have a reason to exchange charity for this gospel. God's gospel is priceless; no amount of money can buy it, nor can it be traded for anything. When you use gospel-spreading as an opportunity to gain material benefits, you lose your testimony; this approach is blasphemous and a mark of disgracing God. Moreover, what is the nature of making people grateful to you after you spread the gospel to them? This is stealing God's glory! God's gospel and God's work are not commodities. God freely bestows His gospel upon man; it is free and involves no transactions whatsoever. Yet people turn God's gospel into a commodity to sell to others, demanding money and material things from them. This lacks testimony and disgraces the name of God. Isn't this a wicked deed? (Yes.) It is indeed a wicked deed. Is this adequate performance of duty? (No.) Is this more severe in nature than the case we just talked about, the "Human Head That Turned Into a Pig's Head"? (Yes.) Where does the severity lie? (In disgracing God.) This is disgracing God, blaspheming God, and stealing God's glory. Taking God's gospel and selling it to people, vending it to them as if it were a commodity, and then profiting exorbitantly and seeking personal gain from it—what sort of creatures would do this? These are bandits and evildoers, behaving in the way of Satan! God clearly created heaven, earth, and all things, as well as humankind, yet Satan and evil spirits mislead people by saying they are the ones who created humans, heaven, and earth, making people worship them as God and the Creator. Isn't this stealing God's glory? This is a sin, it is a wicked deed, it is opposing God. Is man's selling the gospel the same as

Satan's behavior? (Yes.) What is the purpose of their selling the gospel? To make people regard them as the messenger of the gospel, as if the gospel originates from them and they have the power to make decisions. Isn't this stealing God's glory? (Yes.) What kind of sin has been committed by stealing God's glory? What is the nature of this? This is the wicked deed of opposing God; it is behavior that blasphemes God. Does spreading the gospel in this way still count as performing one's duty? This is entirely doing evil; it is opposing God. Spreading the gospel in this way is not bearing witness for God at all, so it is not fulfilling one's duty; it is purely doing evil. Some people say: "Spreading the gospel is such hard work; getting some good things is only fair. What's the big deal? This doesn't count as anything wrong among the unbelievers." Is this statement correct? It depends on what your intentions are, what you are coveting, and what is the nature of it. If you are doing it for personal gain, what you are selling is God's gospel, what you are selling is the truth, and what you ultimately gain is your personal benefit—then it is indeed a wicked deed. Is it excessive to characterize this as a wicked deed? (No.) It's not excessive in the slightest. When someone has received their duty and carried it out, but then such consequences arise, who is to blame? (The person themselves.) They can only blame themselves. So how did these consequences come about? It is directly related to people's evil nature. Some people do not pursue the truth, but they have a sense of shame, character, and conscience, so they wouldn't do such things. If someone does engage in such actions, it shows that this person lacks humanity; they are greedy and have a vicious disposition. This leads not only to a failure to perform their duties adequately, but it actually turns it into doing evil. Some people say: "How can it be characterized as doing evil? They've managed to gain quite a few people through their gospel-spreading; just the fact that they've had obvious results should negate the idea that they're doing evil, right?" Is this statement correct? (No.) Why is it incorrect? Spreading the gospel is their duty, their responsibility. What is the intention and purpose behind their duty? What principles guide their duty? Are they responsible in their actions? Based on these factors, one can determine whether the person is performing their duties or doing evil. Although they have been performing their duties, the starting point for their performance is wrong; they haven't acted according to principles and have committed many wicked deeds. There's not the slightest manifestation of practicing the truth. What is the essence of this kind of gospel-spreading? (Selling the gospel.) What should this case be called? The "Selling the Gospel" case. Just hearing this name, you know the nature of the issue is very serious. How could someone sell God's gospel? The nature of this issue of selling the gospel is very serious. So, every time the selling of the gospel is mentioned, shouldn't people know what the matter is, what the states, behaviors, and methods are? This is Case Two, and the nature of this case is more serious than the previous one.

The following case is also one that occurred during the process of spreading the gospel. In the past, the house of God had established some principles and methods for

spreading the gospel, including methods that concern compassion and making friends. This allowed some people to find loopholes to exploit. Which people exploited these loopholes? People with an evil nature who do not love the truth. In the process of spreading the gospel, there are indeed some evil people who seize this opportunity to find romantic partners and engage in romantic and intimate relationships. When such things happen, they think there are reasons for it, when in fact it's these evil individuals of Satan exploiting loopholes. Using the opportunity of spreading the gospel to come into contact with the opposite sex, when these people find someone suitable or preferable, they do everything in their ability to find chances to interact with and entice them. On the surface, it appears to be for the sake of gaining people through spreading the gospel, but in reality, it's to satisfy their personal lust. They do all these things under the banner of spreading the gospel, under the banner of expanding God's work, under the banner of bearing witness for God and dedicating themselves to God, and also under the banner of fulfilling their duty. No one does these things unintentionally; in fact, they are fully aware yet doggedly pretend to be confused. Each person knows in their heart when they do these things that it is sinful, detested by God, and not permitted by God, but they can't control their fleshly lust, and they try hard to make excuses and justifications for the sins they commit. Can this conceal their own issues? If you commit such sins once or twice and then repent, God may still pardon you, but if you persistently refuse to change, you're in danger. Some people may feel somewhat uneasy each time they commit such a sin, wondering, "Can I be saved if I act this way?" But they then think, "This isn't a great evil; at most it's just an outpouring of corruption. I won't do it again; it won't affect my outcome and destination." Is this attitude toward committing a transgression one of genuine repentance? If there's not even remorse in their heart, will they not continue to relapse? I think it's very risky. Can such a person perform their duty adequately? In performing their duty, there are still elements of a "private operation"; they're mixing "public and private," which is a great adulteration! This is sure to offend God's disposition. These people cannot be deemed "adequate" in fulfilling their duty; this is more serious than asking for things or selling the gospel. How is it more serious? It's disgusting; it is a trade in flesh and lust. So, what is the nature of this issue? It's willfully sinning despite knowing the truth. The word "willfully" changes the nature of the issue. In fact, they know that the regulations and principles in the work arrangements are designed to get people to practice wisdom and to prevent Satan from gaining leverage against them. The aim is to bring people before God, but they exploit loopholes and seize opportunities to freely unleash their wicked lusts; this is called knowingly committing sin. What does the Bible say about this? ("For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins" (Hebrews 10:26).) If even the sin offering of the cross is no longer available, do these people still have any relation to salvation? That depends on the situation. Some people act out of necessity, or denounce themselves internally, but they are forced to act this way due to the circumstances at the

time. If the number of times is not too many, no more than three, they can be forgiven. What does it mean that they can be forgiven? It means that upon the first offense, if they can come to their senses, seek the truth, show signs of remorse, and turn back without committing an offense again, all while asking to perform their duties, they can be given a chance to atone for their sins. There is still hope for salvation in such cases, but how much hope depends on individual pursuit. No one can make a definitive judgment for you, no one can give you guarantees; it mainly depends on your own pursuit. I won't make any promises to you, saying that as long as you don't commit this sin again, you will surely be saved; I won't make that promise because I don't know what your future performance will be like. If you exceed the number of times for which forgiveness is possible, you repeatedly refuse to change, and you have no good deeds in the course of preaching the gospel that can offset your wicked deeds, then you are utterly done for. You've committed so much evil without a trace of good deeds; your preaching of the gospel is merely to engage recklessly in intimate relationships, not to perform your duty well—it is disconnected from your performance of duty. This is no longer an issue of having or not having a sin offering. What should such people be classified as? They should be classified as filthy demons and evil spirits. They are not normal humans. They are not just committing sins; they have nothing to do with performing their duty. Is there still hope for their salvation? No, there isn't. Such people have been kicked out of God's house; they have been cut out and God will not save them. What they do and how they behave not only fails to touch upon their duty; it can't even be considered a matter of adequate performance of duty. The end result and the outcome for such people will be determined based on their classification. Isn't this case quite disgusting? Its nature is even more severe than the second case we just discussed. Among such people, there are some whose cases are more severe in nature. Can they turn back? Can they have a repentant heart and stop doing such things, and still spread the gospel and render service in God's house? Are there people like this? (No.) Can they willingly render service? (No.) In fact, some of these people have gained some people during their time of spreading the gospel. But now, what has all this work they've done amounted to? It's amounted to service, not performing their duty. Actually, these people haven't been lacking in effort, but the path they've taken has determined their fate and outcome. Among those who also spread the gospel, is it the case that each of them will encounter such temptations? It can be said that everyone will face these sorts of temptations to varying degrees in different situations, but does that mean each of them will succumb to temptation and commit sin? (No.) Not everyone can commit sin, not everyone can engage in such activities—this condemns those who do engage in these kinds of activities, and they are thus exposed. This shows there is something wrong with their disposition and their humanity. Who can they blame for having such an outcome? (Themselves.) They can only blame themselves, and no one else.

Some people, no matter what transgressions they commit during their time of spreading the gospel, never seek the truth to resolve them, do not pray to God, and

never engage in self-reflection, which shows that they are obstinately unrepentant. In the end, these people are cast out. I've heard of someone who, while spreading the gospel, took possession of a woman and would not even allow her to find a partner and get married; the nature of this is very severe. What kind of person is this? (A wicked person.) Can such wicked individuals remain in the house of God? (No.) God's house has no room for such tyrants; they disgrace God! By doing such things, they impact countless people's perception of God and cause so many to misunderstand Him! People will say, "How could someone who believes in God do such things?" This is already a disgrace to God. If the church does not expel and deal with such individuals but instead lets them continue spreading the gospel and offers them a chance to repent, then that is entirely wrong. This person is not a first-time offender; their behavior is severe in nature and they should be directly expelled. Otherwise, it would disgrace God and provide Satan with leverage to judge and condemn the house of God. So Satan cannot be afforded an opportunity to gain leverage; those who are habitually licentious must be expelled from the church. Such individuals are licentious spirits who have already disgraced God, and God will absolutely not save them. Regardless of how effective their preaching of the gospel is or how many people they've gained, if they don't walk the right path, they've destroyed and forfeited themselves. Such people are not allowed to exist within God's house; they are targets for being cut out. So, do their deeds count as performing their duty? No, all their contributions have been completely erased in the eyes of God and will not be remembered by Him. They are not merely inadequate; the nature of their performance of duty has shifted, and it has become doing evil. How does God deal with those who do evil? He cuts them out. What does being cut out mean? It means they are removed from among the people God has chosen and prepared to save—they do not belong among them. They are instead categorized among evil spirits, filthy demons, and the unsaved. What are their chances of attaining salvation? (Zero.) Though they performed their duties and followed God just the same, in the end this type of person reaches this point and is cast out. So you see, this is yet another type of person. Is the nature of this case more serious than the previous case? (Yes.) It is even more serious; it is targeted. This case should be merged with the third one; it falls under the category of a special, typical case in the third example, and it is targeted. What should this case be called? "Evildoers Will Be Cut Out," let's settle on that. For the three kinds of people in these three cases, their performance of duty basically amounted to rendering service to no effect. What does it mean to render service to no effect? It means that they turned their duty into the mere rendering of service—and even then, they didn't render service well or properly perform their duty. They didn't treat their duty as duty, and even committed various wrongdoings and wicked deeds and were ultimately cast out, meeting no good end. The nature of all three of these cases is very serious.

There is another case, and its nature is also quite severe. There was an individual who performed work for many years and, on the surface, seemed to pursue the truth

and genuinely expend himself. He forsook marriage and family, abandoned his career and prospects, went to many places to perform his duties, and also undertook some work that was of little consequence. But in the process of performing his duties, he understood few truths because he did not really pursue the truth, and he thought he was doing well just because he could talk about some words and doctrines. What was more serious was that this person didn't practice the truth at all. So his performance of duty was merely preaching some doctrines and following some rules, usually behaving kindly toward others and offending no one. Regarding how to perform the work of the church and what issues still existed, he was not attentive, didn't put in the effort, and did not seek the truth to resolve these issues. In short, his attitude toward work was superficial and indifferent; it seemed like he didn't slack off, but he wasn't tiring himself out either. He didn't appear to be acting in a careless and perfunctory manner, but the results of his work were not particularly good. In one particular incident, due to his negligence and careless and perfunctory attitude, he caused a loss of over 10 million RMB to the offerings to God. Just what kind of a figure is 10 million RMB? Ordinary people, upon hearing this amount, would consider it an astronomical figure. They would gasp in disbelief and hardly dare to think about it, having never seen so much money in their lifetime. But this "old gentleman," after causing a loss of over 10 million RMB in offerings, had no remorse, no hint of repentance, and wasn't sad. When the church expelled him, he still complained. What sort of creature would do this? Let's discuss two points. First, this sum of money was lost while you were working, and regardless of whose fault it is, you are responsible. You had a responsibility to protect it, but you failed to do so. This is dereliction of duty, because this is not human money; this is an offering, and people should treat it with utmost loyalty. If the offerings suffer a loss, how should one think? Even death would not be sufficient compensation! What is a human life worth in money? If the loss is too great, even giving up one's life won't be enough to repay it! The key is that the nature of this issue is too severe. This "old gentleman" didn't take the loss of so many offerings seriously; this person is too detestable! Losing over 10 million RMB in offerings was like losing 100 or so RMB to him; he didn't report it at all to the Above, had no remorse for this issue at all, and didn't say to those around him, "Let's analyze how this money was lost and what should be done. Should we repay it or find another solution? Or perhaps we should inform the Above, admit responsibility and resign, and pray to God to confess our sins?" He didn't even have this attitude; is this despicable? (Yes.) It is all too despicable! His capacity for such great evildoing exposes his attitude toward his duty and toward God. Secondly, after being expelled, not only did he not accept it, nor confess his sin, nor repent, but he even complained. Such a person is beyond reason. Just think about what he could possibly have to complain about. He complained, "I've believed in God for over 20 years, I never got married, I gave up so much, endured so much suffering, and now they expel me, reject me. I'll find my own place!" Not long after, he got married. Tell Me, if a typical person—one with conscience

and humanity—had a bit of sense of their conscience, would they get married that quickly? Would they be in the mood for it? Generally, a person with even a bit of conscience and humanity, when faced with such a grave issue, would even contemplate death, thinking, "My life is over, how could I have committed such an act after believing in God for over 20 years? I have only myself to blame and I deserve to be expelled! Forget about 10 million; I can't even afford to repay one million. Even if I were sold, I couldn't make up for it, my life isn't worth anything!" Why did you still do it when you knew you couldn't afford it? Don't you know that money was an offering, dedicated to God? That money wasn't yours; your responsibility was to safeguard it. It wasn't something that had no relation to you; it was something you had to keep safe. It was the most important thing, and your carelessness was a dereliction of duty. Having lost it, you certainly couldn't shirk responsibility for it. As someone who believes in God, didn't you have an obligation and responsibility to keep these offerings safe and prevent any mishaps? Shouldn't you have minimized the risk of something going wrong? If you can't even do that, what are you? Aren't you a living demon? (Yes.) That's utterly disgusting and devoid of humanity! Moreover, after being expelled, not only did he stop believing in God and get married, but he also disturbed the believers in his family—the nature of this is even more serious. He performed his duty for many years, forsook much, made many sacrifices, did quite a bit of work, took risks, and served time in jail. But these external factors do not determine one's fate. What does? The path one chooses. Had he taken the path of pursuing the truth, he wouldn't have ended up like this and wouldn't have caused such a great loss to God's house. It was absolutely not random for such a major mishap to occur; it was directly related to the quality of his humanity and the path he chose. Do you think God is aware of the path he's on? (Yes.) God knows. So, was this incident meant to expose him or cast him out? It was both to expose and to cast him out. From the human perspective, he seemed to be fulfilling his duty well, with devotion, expenditure, a willingness to pay the price, and an ability to endure hardship. So why would God do something like this to him? Why would God expose him? What was meant to be exposed? Was it merely to expose his end? No, it was meant to expose his faith, expose his humanity, expose his essence and nature—all of these have now been laid bare. Can God still save such a person? Does God hold even a glimmer of hope for him? God has absolutely no hope for such a person. Does God have any love or mercy left for him? None at all. Some might say: "If God has no love or mercy for him, then is there only righteousness, majesty, and wrath left?" That's correct. Such a wicked person no longer needs love or mercy, and there's no longer a need for that, because he has severely offended God's disposition. All that's left from God for him is righteousness, majesty, and wrath. His end has nothing to do with God's management work, it has absolutely nothing to do with God's work of saving humankind; he has been cast out and removed. Therefore, no matter where this person is now, in God's eyes, he is but a living dead man, a walking corpse dwelling among filthy demons and evil spirits, among those

who wear human faces but possess beastly hearts and are beasts in human clothing. These are his qualities, and he has been cut out from the Creator's sight. Considering his end and his final attitude toward this major event that occurred in his life, did his performance of duty all this while have anything to do with the word "adequate"? (No.) How do you know that his performance of duty was not adequate even before this event occurred? Is it through judgment and inference, or did you make this evaluation by observing his essence? (By observing his essence.) That's correct. Take Paul as an example—if he had pursued the truth, if he could have sought to be perfected like Peter, he would not have spoken such blasphemous words. Every outcome has a cause; the outcome this individual met with has its underlying reasons. From the fact that this person was able to reach this point today, and from his attitude toward God, his attitude toward the offerings, and his attitude toward his own wicked deeds, it's enough to let people see clearly what path he was walking and what his faith in God really was. This completely exposes his essence and the path he was on. If he were on the path of pursuing the truth, the path of fearing God and shunning evil, and if he could genuinely treat his duty as his responsibility and obligation, how would he have handled this situation when it inevitably occurred? He definitely would not have the attitude he has now—that of resistance and complaint. His demonic side has been laid bare; the nature essence deep within his soul has been completely exposed. He is not a human being, he is a devil. If he were human, he wouldn't have ended up like this after having believed in God for over 20 years. If he were human, how much regret would he feel for such a great loss of the offerings? How many tears would he shed? To what extent would he tremble? He would feel inescapably responsible and guilty of terrible sin, believing himself to be unforgivable, and would feel he should repent and confess his sins to God. At the very least, even if the church expelled him, he would not stop believing, nor would he betray God, let alone disturb his family's faith in God. What do we discern from this person's various subsequent behaviors? That he is a nonbeliever who has no love for the truth, and that his humanity is also malicious. This is the fourth case. What should we name this case? ("The Loss of Ten Million in Offerings Case.") We should add his reaction to it and call it "Losing Ten Million in Offerings with No Sign of Repentance." Isn't that name better? It serves as a warning to others; at the very least, it makes people aware of where the severity of his actions lies.

The occurrence of all these events, the various behaviors displayed by these people, as well as their attitudes toward God after these events took place, all arose and were exposed in the process of performing their duties. Therefore, to some extent, the path one takes in believing in God and one's ultimate end are greatly related to the performance of one's duty; it could even be said that there is a direct relationship. The topic of performing duties should be an everlasting subject, and the truth concerning this aspect should also be an everlasting subject. It's the truth that people most fundamentally should understand, and a topic that should be continually discussed in

the process of people's life growth and believing in God. This is because it's inseparably connected with changes in people's dispositions, with their life entry, and with the type of path they walk and what kind of outcome they ultimately have. Today, we've fellowshiped extensively about performing duties and have also fellowshiped about several cases. The main purpose of this is to make you understand how to perform your duties in a way that God praises, what the consequences are if you do evil, and the importance of performing your duties up to standard. The events in these cases got progressively more severe and increasingly frightening, but they weren't concocted by Me. They truly occurred among those who believe in God and who are within the ranks of those performing their duties. What does this signify? Some people say: "Eh, there's no issue if we don't perform our duties, but problems always arise when we do. So is it alright to just not perform our duties?" How is this line of thinking? Isn't this giving up eating for fear of choking? Isn't this foolish? You must learn to seek the truth to resolve these issues; this is a proactive attitude and the kind of attitude a normal person should have. If you're afraid that problems may arise while performing your duties that will lead to being condemned, expelled, cast out, or cut out, and finally losing any hope of attaining salvation, and you simply stop performing your duties or adopt a negative, antagonistic approach toward them, what kind of attitude is that? (A bad one.) Some others say: "Our humanity is too poor for performing duties, so why don't we just contentedly render service? God doesn't have high requirements for those who render service, and there aren't any standards or principles—just exerting effort is enough. Do whatever is asked, be obedient, don't take on any significant responsibilities, and don't have any ambitions to become a leader or worker. Just being able to remain until the end would be the greatest blessing." How are these motives? Aren't they rather base and vile? Can such unambitious individuals obtain God's salvation? Can a person without humanity render service adequately? Those without humanity cannot render service adequately; they will not become the loyal service-doers who get to remain.

The number of examples mentioned during these last few times in fellowship is relatively high. These events are easy to remember, but the truths I have fellowshiped on are difficult to understand. However, there's a benefit to this: By discussing these events, you may recall or come to understand the truths they touch upon a little. If we didn't talk about these cases, achieving this kind of result would probably require more effort. Discussing these cases serves as both an impetus and a warning, helping people find the right path from within them. It guides you in knowing which path to walk in your faith to avoid offending God's administrative decrees, making major mistakes, or taking the wrong course. The main goal is to help people perform their duties adequately. After hearing about these four cases, how do you feel? Do you have a new understanding of performing duties adequately? Is it easy for people to perform their duties adequately? (It's not easy.) Where does the difficulty lie? Is it because people don't understand the truth and cannot find principles, and thus keep making mistakes? (No.) So where does

the difficulty lie, then? It is in this: People don't love the truth, nor do they pursue it. In the process of performing their duties, if people don't pursue the truth and don't practice it, coupled with their vicious, evil, and arrogant dispositions, this can easily lead to certain consequences and bring about outcomes that people don't expect or don't wish to see. Does anyone anticipate a bad end for themselves? (No.) Are there those who hope for just a mediocre end, thinking that as long as they scrape by to the end without dying, it's fine? (Yes.) What kind of people are these? They are people who don't pursue the truth; they're merely marking time until death. For such people, their performance of duty is bound to be completely careless and perfunctory, making it easy for them to make mistakes or commit sin, and very difficult to perform their duties up to standard. What kind of people can perform their duties up to standard? (Those who pursue the truth.) Who else? (People with humanity.) What does humanity encompass? (Conscience and reason.) Those who have conscience and reason, who possess humanity, will easily perform their duties up to standard if they pursue the truth. Some people say: "You keep talking about these serious negative examples of people failing to perform their duties adequately, and it's making us lose confidence. When will we ever reach the standard of performing our duties adequately? Are there any positive examples of this?" Let's discuss something more uplifting and positive, then. Currently, many people are beginning to focus on pursuing the truth, and they are also starting to become more diligent when performing their duties. For instance, some can cooperate harmoniously with others while performing their duties. What does harmonious cooperation mean? Here's one manifestation of it: It's not merely about everyone getting along well on the outside, without conflict or intrigue. Harmonious cooperation means that when facing various issues at work—whether or not you have insight into them and whether or not your perspective is correct—you can still confer and fellowship with others, seek the truth principles, and then reach a consensus. That is harmonious cooperation. What is the purpose of reaching a consensus? It's to better fulfill one's duties, to do the work of the church better, and to be able to bear witness to God. If you want the performance of your duties to meet the mark, then in the course of performing your duties, you must first achieve harmonious cooperation. There are currently some people who are already practicing harmonious cooperation. After understanding the truth, even though they are unable to fully practice the truth, and even though there are failures, weakness, and deviations along the way, they still strive toward the truth principles. So, they have hope of achieving harmonious cooperation. For example, sometimes you may think what you are doing is right, but you are capable of not being self-righteous. You can discuss with others and fellowship on the truth principles together until they are clear and apparent, so that everyone understands, and is in agreement that doing this will achieve the best result. Also, that it does not step outside the principles, that it takes the interests of the house of God into consideration, will protect the interests of God's house to the greatest degree possible. Practicing in this way is in alignment with the truth principles. Although the end result may not always be as you envisioned, the path, direction, and goal of your practice was right. So how does God see it? How does God define this matter? God will say that the performance of your duty is adequate. Does adequacy mean that your duty was performed in accordance with God's will? No, it doesn't. Adequacy is still a ways off from satisfying God's will, receiving God's approval, and practicing in full adherence to God's requirements. Adequacy simply means that you are on the right path, your intentions are right, and your direction is right, but you haven't yet reached the high standard of acting according to the truth principles as required by God. For instance, regarding obedience, let's say the house of God arranges for you to do something in the course of performing your duties. How should you practice so as to meet the mark in performing your duties? When you first hear about the task, you may have some opinions. But after some consideration, you think, "God has said that we should learn to seek and submit in matters we don't understand. So, I must seek. Although I don't understand the truth or know how I should practice, the task has fallen to me, so I must comply and submit. Even if it's just following the rules, I should follow them first." If you can practice in this manner, then you are meeting the mark. But is there a gap between reaching this standard and receiving God's approval? (Yes.) This gap is determined by the extent to which you understand the truth. Although you can submit, you do not understand God's intentions and have not fully identified the truth principles or put them into practice; you have merely adhered to the rules. You have adhered to the basic things one should do, according to the standards of conscience and rules, so in terms of execution, there are no problems, and in terms of the nature of your actions, there's nothing wrong. However, this doesn't meet the standard of practicing the truth; you still don't understand God's intentions. You've only passively and reflexively upheld your duties; you did not fulfill them properly according to the truth principles. You haven't reached a level where you can bear witness to God or satisfy God's intentions. You have not met the standard for bearing witness. Therefore, performing your duties in this manner is merely adequate, and does not yet meet with God's approval.

What is the standard for determining whether one has performed their duty adequately? If the path of performing one's duty is correct, the direction is correct, and the intention is correct; if the origin is correct and the principles are correct—then if these aspects are correct, the duty one has performed is adequate. Many people understand this in theory, but become confused when something actually happens to them. To sum it up, I'll tell you a principle: Do not act arbitrarily and unilaterally when facing situations. Why can't you act arbitrarily and unilaterally? For one thing, acting in such a manner is not in line with the principles of performing duty. For another, a duty is not your own private affair; you are not doing it for yourself, you are not engaging in your own management, it is not your own personal business. In God's house, no matter what you do, you are not working on your own enterprise; it is the work of God's house, it is God's work. You must constantly bear this knowledge and awareness in mind and say, "This

is not my own affair; I am doing my duty and fulfilling my responsibility. I am doing the church's work. This is a task God entrusted to me and I am doing it for Him. This is my duty, not my own private affair." This is the first thing people should understand. If you treat a duty as your own personal affairs, and do not seek the truth principles when you act, and carry it out according to your own motives, views, and agenda, then you will very likely make mistakes. So how should you act if you make a very clear distinction between your duty and your own personal affairs, and are aware that this is a duty? (Seek what God asks, and seek principles.) That's right. If something happens to you and you don't understand the truth, and you have some idea but things still aren't clear to you, then you must find brothers and sisters who understand the truth to fellowship with; this is seeking the truth, and before all else, this is the attitude you should have toward your duty. You shouldn't decide things based on what you think is appropriate, and then slam the gavel down and say case closed—this easily leads to problems. A duty is not your own personal affair; whether major or minor, matters of God's house are no one's personal affair. As long as it relates to duty, then it is not your private matter, it is not your personal affair—it concerns the truth, and it concerns principle. So what is the first thing you should do? You should seek the truth, and seek the principles. And if you do not understand the truth, you must first seek the principles; if you already understand the truth, identifying the principles will be easy. What should you do if you don't understand the principles? There is a way: You can fellowship with those who do understand. Don't always assume that you understand everything and are always right; this is an easy way to make mistakes. What kind of disposition is it when you always want to have the final say? This is arrogance and self-righteousness, it is acting arbitrarily and unilaterally. Some people think, "I am college-educated, I'm more cultured than you, I have the comprehension ability, you all have small stature and don't understand the truth, so you should listen to whatever I say. I alone can make the decisions!" How is this view? If you have this kind of view, you will run into trouble; you will never perform your duties well. How can you perform your duties well when you always want to be the one to have the final say, without harmonious cooperation? Performing your duties this way will absolutely not meet the mark. Why do I say this? You always want to constrain others and make them listen to you; you don't take in whatever anyone else says. This is biased and stubborn, it is also arrogance and self-righteousness. In this way, not only will you fail to perform your duties well, but you will also hinder others from performing their duties well. This is the consequence of an arrogant disposition. Why does God demand harmonious cooperation from people? In one respect, it is beneficial for exposing people's corrupt dispositions, thus allowing them to know themselves and shed their corrupt dispositions—this benefits their life entry. In another, harmonious cooperation is also beneficial for the work of the church. Since everyone lacks understanding of the truth and has corrupt dispositions, if there can't be harmonious cooperation, then they will not be capable of performing their duties well, which will impact the work of the

church. The consequence of this is severe. In summary, to achieve adequate performance of duty, one must learn to cooperate harmoniously and, when faced with situations, fellowship the truth to find solutions. This is essential—it benefits not only the work of the church but also the life entry of God's chosen people. Some people just can't get this; they always think that harmonious cooperation is too troublesome, and that at times, fellowshiping the truth doesn't easily yield results. These people then raise doubts, saying, "Is it really necessary to harmoniously cooperate to achieve adequate performance of duty? When faced with some situation, will everyone's fellowshiping together definitely produce results? I think this is all just going through the motions; following these rules is pointless." Is this view correct? (No.) What problem does this view expose? (Their attitude toward performing duty is problematic.) Some people have an arrogant and selfrighteous disposition; they are unwilling to fellowship the truth and always want to have the final say. Can someone so arrogant and self-righteous cooperate harmoniously with others? God requires people to harmoniously cooperate in performing their duties to resolve their corrupt dispositions, to help them learn obedience to God's work in the course of performing their duties, and strip away their corrupt dispositions, thereby achieving adequate performance of duty. Refusing to cooperate with others and wanting to act arbitrarily and unilaterally, making everyone listen to you—is this the attitude you should have toward your duty? Your attitude toward performing your duty is related to your life entry. God is not concerned with what happens to you each day, or how much work you do, how much effort you put in—what He looks at is what your attitude toward these things is. And what does the attitude with which you do these things, and the way you do them, relate to? It relates to whether or not you pursue the truth, and also to your life entry. God looks at your life entry, at the path that you walk. If you walk the path of pursuing the truth, and you have life entry, you will be able to cooperate harmoniously with others when you perform your duties, and you will easily perform your duties in a way that is adequate. But if, while performing your duty, you constantly emphasize that you have capital, that you understand your line of work, that you have experience, and are mindful of God's will, and pursue the truth more than anyone else, and if you then think that because of these things, you are qualified to have the final say, and you don't discuss anything with anyone else, and are always a law unto yourself, and engage in your own management, and always want to be "the only flower in bloom," then do you walk the path of life entry? No—this is the pursuit of status, it is walking the path of Paul, it is not the path of life entry. The way God has people walk the path of life entry and the path of pursuing the truth doesn't involve such behaviors or display these manifestations. What is the standard for adequate performance of duty? (Seeking the truth in all things, being able to act in accordance with principles.) That's right. To perform your duty adequately, it does not matter how many years you have believed in God, how many duties you have performed, nor how many contributions you have made to God's house, much less does it matter how experienced you are in your duty. The main thing God

looks at is the path a person takes. In other words, He looks at one's attitude toward the truth and the principles, direction, origin, and starting point behind one's actions. God focuses on these things; they are what determine the path you walk. If, in the process of your fulfilling your duty, these positive things cannot be seen in you at all, and the principles, path, and basis of your action are your own thoughts, aims, and schemes; your starting point is to protect your own interests and safeguard your reputation and position, your modus operandi is to make decisions and act alone and have the final say, never discussing things with others or cooperating harmoniously, and never listening to advice when you have made a mistake, let alone seeking the truth, then how will God see you? You are not yet up to standard if you perform your duty so, and you have not set foot on the path of pursuing the truth, because, as you do your duty, you do not seek the truth principles and always act as you wish, doing whatever you like. This is the reason why most people do not perform their duties adequately. So how should this problem be resolved? Would you say it is difficult to fulfill one's duty adequately? In fact, it is not; people must only be able to take a stance of humility, possess a bit of sense, and adopt an appropriate position. No matter how educated you are, what awards you have won, or what you have achieved, and no matter how high your status and rank might be, you must let go of all of these things, you must get off your high horse—this all counts for nothing. In God's house, however great these glories are, they cannot be higher than the truth, for these superficial things are not the truth, and cannot take its place. You must be clear about this issue. If you say, "I am very gifted, I have a very sharp mind, I have quick reflexes, I am a quick learner, and I have an exceedingly good memory, so I am qualified to make the final decision," if you always use these things as capital, and see them as precious, and as positive, then this is trouble. If your heart is occupied by these things, if they have taken root in your heart, it will be hard for you to accept the truth—and the consequences of that don't bear thinking about. Thus, you must first put down and deny those things that you love, that seem nice, that are precious to you. Those things are not the truth; rather, they can block you from entering the truth. The most pressing thing now is that you must seek the truth in performing your duty, and practice according to the truth, such that your performance of your duty becomes adequate, for the adequate performance of duty is merely the first step onto the path of life entry. What does "the first step" mean here? It means to begin a journey. In all things, there is something with which to begin the journey, something that is most basic, most fundamental, and achieving the adequate performance of duty is a path of life entry. If your performance of duty merely seems fitting in how it is done, but is not in line with the truth principles, then you are not performing your duty adequately. So how, then, is one to work on this? One must work on and seek the truth principles; being equipped with the truth principles is what is crucial. If you merely improve your behavior and your temper, but are not equipped with the truth realities, it is useless. You may have something of a gift or specialty. That is a good thing—but only by putting it to use in

performing your duty are you using it properly. Performing your duty well does not require an improvement in your humanity or personality, nor that you set aside your gift or talent. That is not what is required. What is crucial is that you understand the truth and learn to submit to God. It is all but inevitable that your corrupt disposition will pour out as you perform your duty. What should you do at such times? You must seek the truth to resolve the problem and come to act in line with the truth principles. Do this, and it will not be a problem for you to perform your duty well. Whatever realm your gift or specialty is in, or wherever you may have some vocational knowledge, using these things in the performance of a duty is most proper—it is the only way to perform your duty well. One prong is relying on conscience and reason to perform your duty, and the other is that you must seek the truth to resolve your corrupt disposition. One gains life entry by performing their duty in this way, and they become able to perform their duty adequately.

As it appears now, adequate performance of duty is inseparable from seeking the truth and acting according to the truth principles. If one cannot seek the truth to resolve problems and reach the level of acting according to principles, then they cannot achieve adequate performance of duty. The definition of adequate performance of duty is as explained. Are God's requirements for man high? Actually, they're not high. He just asks you to have a correct attitude, intention, and view in your actions. On this basis, you can obtain the work of the Holy Spirit and deepen your knowledge of yourself. You will then be able to undergo trials and refinements, enabling you to enter into deeper truths and undergo changes in disposition. Before you undergo trials and refinements, God will, on the basis of your understanding of the truth, give you some judgment and chastisement. But what is the foundation for judgment and chastisement, as well as trials and refinement? It's whether you have reached the level of performing your duty adequately—in other words, whether you have achieved life entry. Your life entry is not disconnected from your work and responsibilities in the church. If you spend all day at home reading God's words and emptily talk about performing your duty and life entry, this is unrealistic and fruitless. It's like armchair strategizing; you talk all day about performing your duty adequately, about receiving God's commission, but without any dedication or expenditure, and certainly without suffering or experiencing hardships. Even if sometimes you're moved to tears by singing hymns or reading God's words, this won't produce any effect. From this perspective, is there a relationship between reaching the level of performing your duty adequately and attaining salvation? Or, is it related to receiving God's judgment and chastisement? They are related. To receive God's judgment and chastisement, one must achieve adequate performance of their duties. Why does God set such a standard, requiring people to achieve adequate performance of their duties? It's because God uses your performance of duty to gauge the degree of your life entry. If you have achieved adequate performance of your duties, it means your life entry has already attained a standard that qualifies you to accept judgment and chastisement, which also means you are eligible for accepting God's perfecting work on

you. So what conditions has God put forward to man for achieving this? Your performance of your duty must be seen as adequate in God's eyes, meaning, in other words, that there is a fundamental path and direction to your life entry which God acknowledges and deems qualified. How does God test this? Mainly through your performance of duty. Once you've earned God's approval by performing your duties adequately, the next step immediately begins: God will start subjecting you to judgment and chastisement. No matter what mistakes you make, you will be disciplined; it's as if God has begun to closely monitor you. This is a good thing—it means you have been validated by God, you're no longer in danger, and you're the right kind of person who absolutely will not commit glaringly evil acts. In one sense, God will protect you; in another, subjectively speaking, the path you're on, your life goals and direction, have been rooted in the true way. You won't leave God, nor will you deviate. Next, God will certainly perfect you; this blessing is upon you. So, if one wishes to receive this blessing and walk the path of being perfected, the first requirement is to achieve adequate performance of one's duties. God observes your various performances in the house of God, as well as the tasks, commissions, and missions He gives you, to understand your attitudes toward God and the truth. Through these attitudes, God assesses exactly which path you are walking. If you are on the path of pursuing the truth, then your performance of your duties will meet the mark, and you will surely also have life entry and varying degrees of dispositional change. These are all achieved during the process of performing your duties. Before God formally perfects you, this is as far as you can get relying on human effort. Without God's work, you can only reach this level; striving further would be difficult. You can only rely on yourself to accomplish what's within your means and within human capacity, such as restraining yourself through willpower, enduring suffering, paying prices, forsaking, dealing with feelings, abandoning the world, recognizing evil trends, betraying the flesh, faithfully performing duty, discerning, and not following man. When you have achieved all these, you are qualified to be perfected by God. God basically doesn't interfere with what humans can accomplish. He continually supplies you with the truth, continually waters you, supports you to understand the truth, tells you how to understand the truth in various aspects, and how to enter the truth realities. Once you have understood and entered these, God will give you a qualification certificate, and your chance of being saved will be 80 percent. However, before reaching 80 percent, all your energy and effort must be invested; you can't live this life in vain. Some people say: "I've been believing in God for twenty years now; have I invested all my energy?" This isn't measured by the number of years. Some say: "I've been believing in God for five years now, and I've come to understand some truths. I know how to do my duty adequately and am striving in this direction; I know some ways now and seem to feel somewhat peaceful and comforted in my heart." This feeling is basically accurate, but does it mean that you have an 80 percent chance of being saved? No; how much have you really reached? Between 10 to 15 percent. Because in the process of fulfilling your duty adequately, you still have to go experience being pruned and dealt with many times; you have to experience many circumstances. In these circumstances, on the positive side, God will expose you to quite a bit. In the process of exposure to these people, events, and things—that is, in these practical circumstances—God lets you understand some truths. Why does He let you understand truths through these people, events, and things? If you don't go through these experiences, your understanding of the truth will forever remain at the level of words, doctrines, and slogans. Once you've experienced various circumstances in life, those doctrines you previously came to understand or have been able to comprehend and grasp within your memory will become a kind of reality. This reality is the practical side of the truth, and it's what you should understand and enter into.

What are the odds of someone being saved when they haven't yet met the standard of performing their duty adequately? At most, it's between 10 and 15 percent, because they do not understand the truth and absolutely cannot have true obedience. Can a person who doesn't understand the truth act according to principles? Can they take their duty seriously and responsibly? Absolutely not. Those who do not understand the truth definitely all act according to their own will, do things in a careless and perfunctory manner, mix in a lot of selfish motives, and act based on their own preferences. Even if you can speak many doctrines, and can spout theories and slogans, it doesn't mean you have the truth reality, so your chances of being saved are not high. To attain true salvation, and to break free from Satan's influence and live by the word of God, the next step is to put effort into various truths. What is the purpose of this effort? It is to enter into the truth reality more accurately and solidly. Only when you have entered into the truth can you embark on the right path for your life. If you only know how to spout doctrines and slogans, but do not grasp the truth principles of fulfilling your duty, and are even capable of acting recklessly based on your own whims, then you lack the truth reality; and you are still a long ways off. After someone has experienced many things in the course of performing their duties and realizes they do not understand the truth, as well as how much they lack, they start to put effort into the truth. Gradually, they shift from spouting doctrines and slogans to having a true understanding, to accurately practicing the truth, and to truly obeying God. In this way, their hope of being saved increases, and the odds become higher. What is this increase based on? (It's based on the degree to which they understand the truth.) The degree to which one understands the truth is not the most important factor; what matters most is practicing and entering the reality of the truth. Only by practicing the truth can you understand it; you will never understand the truth if you don't practice it. Merely understanding words and doctrines is not the same as understanding the truth. The more you practice the truth, then the more reality you have, the more you change, and the better you understand the truth. Hence, your hope of being saved will increase accordingly. In the process of performing your duties, on the positive side, if you can treat your duties in the correct manner, never

abandon them regardless of the circumstances you face, and even when others lose faith and stop performing their duties, you still hold fast to yours and never abandon them from start to finish, remaining steadfast and loyal to your duties until the end, then you are genuinely treating your duties as duties and demonstrating complete devotion. If you can meet this standard, you've essentially met the mark for performing your duties adequately; this is on the positive side. However, before reaching this standard, on the negative side, one must be able to withstand various temptations. What kind of problem is it when someone can't withstand temptations in the process of performing their duty, so they abandon their duty and flee, betraying their duty? That amounts to betraying God. Betraying God's commission is to betray God. Can one who betrays God still be saved? This person is done for; all hope is lost, and the duties they previously performed were merely rendering service, which vanished into nothingness with their betrayal. So, it's essential to hold fast to one's duty; by doing so, there is hope. By loyally fulfilling one's duty, one can be saved and earn God's approval. What does everyone find to be the most difficult part of holding fast to one's duty? It is whether they can stand firm when faced with temptation. What do these temptations include? Money, status, intimate relationships, feelings. What else? If some duties carry risks, even risks to one's life, and fulfilling such duties might result in arrest and imprisonment or even being persecuted to death, can you still fulfill your duty? Can you persevere? The ease with which these temptations can be overcome depends on whether one pursues the truth. It depends on one's ability to gradually discern and recognize these temptations while pursuing the truth, to recognize their essence and the satanic tricks behind them. It also requires recognizing one's own corrupt dispositions, one's nature essence, and one's weaknesses. One must also continually ask God to protect them so they can withstand these temptations. If one can withstand them, and hold fast to their duty without betrayal or escape under any circumstance, then the likelihood of being saved reaches 50 percent. Is this 50 percent easily achievable? Each step is a challenge, fraught with peril; it's not easy to attain! Are there people who find pursuing the truth so hard that they feel life is too exhausting and would rather be dead? What kind of people feel this way? This is how nonbelievers feel. For mere survival, people can rack their brains, endure any hardship, and still cling to life tenaciously in disasters, not giving up until their last breath—if they believed in God and pursued the truth with this kind of vigor, they would definitely achieve the results. If people do not love the truth and are unwilling to strive for it, they are good-for-nothings! The pursuit of the truth isn't something that can be achieved through mere human effort; it requires human effort combined with the work of the Holy Spirit. It requires God orchestrating various environments to test and refine people, and the Holy Spirit working to enlighten, illuminate, and guide them. The suffering one undergoes to obtain the truth is entirely warranted. Just like mountain climbers who risk their lives to scale peaks, they aren't afraid of hardship in their quest to challenge the limits, even to the point of venturing their lives. Is believing in God and

attaining the truth harder than climbing a mountain? What kind of people are those who desire blessings but are unwilling to suffer? They are good-for-nothings. You can't pursue and obtain the truth without willpower; you can't do it without the ability to suffer. You must pay a price to obtain it.

People have come to understand the definition of adequacy, the standard for adequacy, the reason why God has set forth this standard for adequacy, the relationship between performing one's duty adequately and life entry, and other such factors related to the truth of adequate performance of duty. If they can then get to where they can hold fast to their duty regardless of time or place, without giving up on it, and can withstand all manner of temptations, and then understand and gain knowledge of and entry into all the various truths that God requires in all the different situations He lays out for them, then in God's view, they have basically achieved adequacy. There are three fundamental ingredients to achieving adequacy in the performance of one's duty: First, having a correct attitude toward their duty, and not abandoning their duty at any time; second, being able to withstand all sorts of temptations while performing their duty, and not stumbling; third, being able to understand every aspect of the truth while performing their duty, and entering into reality. When people accomplish these three things and have met the mark, then the first prerequisite for accepting judgment and chastisement and being perfected—performing one's duty adequately—will have been completed.

Regarding adequate performance of duty, some content concerning the term "adequate" has been discussed before. How was "adequate" basically defined in previous discussions? (As acting according to principles.) The "adequacy" discussed today has risen to God's intentions and the standards God requires for man. Why does God require that people perform their duty to an adequate standard? This relates to God's intention to save people and His standards for saving and perfecting people. If you do not achieve adequacy in performing your duty, God will not perfect you; it is the most crucial condition for God to perfect people. Therefore, whether one can be perfected by God crucially depends on whether their performance of duty is adequate. If your performance of duty is inadequate, then God's work of perfecting people has nothing to do with you. Now, some people are on the right path in performing their duty, and their direction is also correct, but they still cannot be considered as performing their duties adequately. Why? Because people understand too little of the truth. It is like some children who want to share some household responsibilities with their parents, but they may not have the stature to do so. At what point will they have the stature to truly share some household responsibilities? It's when they can do some things without worrying the adults; then they can share in the household duties—that's when they can do it. Although you can do some things now, you still remain at the stage of exerting effort and rendering service because the truth you understand is too shallow, the truth you can put into practice is too little, and the principles you can grasp are too few. You are often in a process of groping, often acting in a state of haziness, so it is very difficult for you to

confirm whether what you are doing is in line with God's intentions; you are always unclear in your mind. Can your performance of duty be considered adequate, then? It still cannot, because you understand too little of the truth, and your life entry has not reached the level God requires; your stature is too small. What does it mean for one's stature to be too small? Some say it's shallow understanding of the truth, but actually it's not just about a shallow understanding of the truth. It is also directly related to one's immature humanity or their poor caliber and having too many negative things. For example, if a duty comes upon you now and you don't know how to do it, you may feel that you are useless and that you can't be considerate of God's will. This leads you to become negative and weak, feeling that God's arrangements are bad and that you can't do anything, and that you're sure to be cast out. Then you no longer want to perform your duty. Isn't this a manifestation of small stature? Moreover, there are now many young brothers and sisters who are not yet married. If they encounter a good-looking man or woman, they may feel smitten, and a few glances exchanged between them can generate feelings; with such strong affections brewing, can they still perform their duties well when they start dating? This is falling into temptation. Isn't this indicative of a small stature? It is indeed. Additionally, some people have some special gifts, and they perform some special duties in God's house. This makes them feel they have some capital, so they want to put on airs, always wanting to show off. As soon as they show off, they lose principles in doing things. And if others praise them even a bit, they will certainly lose their principles in doing things, becoming complacent and forgetting their duties. This too is falling into temptation. Isn't this indicative of a small stature? Even minor matters can cause a person with small stature to stumble. For example, some people work as actors within God's house; with their looks and charisma, they appear in a few movies and then feel like they've gained a bit of fame. They think, "I've made a bit of a name for myself now; if this were in the secular world, wouldn't people be asking for my autograph? Why doesn't anybody in the house of God want my autograph? Seems I'd better act in another good movie." However, when they don't get the lead role in the next movie, they feel like giving up their duties, deeming them pointless. They always want to play leading roles and be a famous actor, and when they don't achieve that, they become dispirited, moody, and even consider guitting. This is having a small stature. Having a small stature means you're unfit for significant responsibilities. Even if you are granted a duty by God, you still can't earn His trust. With one wrong thought or one thing that goes against your wishes, you could relinquish your duties and turn against God. Isn't this also indicative of a small stature? (Yes.) It's an exceedingly small stature. With such small stature and these behaviors, how far away is one from performing their duties adequately? Where does the gap lie? It lies in how much one loves the truth. There are also some people who, in the process of performing their duties, find that their closest family member has fallen ill. They then stop attending gatherings and neglect their duties, thinking that skipping their duties for a couple of days is inconsequential—after

all, if their family member were to die, they'd be gone forever. But they fail to consider that performing one's duties is a crucial matter related to life, that it is one's only chance for attaining salvation. They place feelings and family above their duties and attaining salvation. Is this not indicative of a small stature? Their stature is far too small! This shows they don't understand the proper affairs of life, and they don't know to engage in proper tasks. Does the size of one's stature depend on their age? It does not. Corrupt human beings, whether male or female, and regardless of age, birthplace, or nationality, all have the same corrupt disposition. They all possess the nature of Satan and can rebel against and resist God, committing all kinds of evils. If one does not pursue the truth, can they have genuine repentance? Never; they will not change. Some people fall sick and shout about relying on God and not fearing death, yet they also feel they can't just sit around and do nothing. They think that if they don't perform their duties they'll surely die, so they immediately go to perform their duties. They look at which duty entails the busiest tasks and is most important, which one is valued by God, and rush to sign up for it. Throughout the process of performing their duty, they keep wondering, "Can this illness be cured? I sure hope it can be. I've devoted my life; shouldn't I be cured?" In actuality, the illness they have is terminal; whether they perform their duty or not, they will die. Although they've come to perform their duty now, God searches the hearts of man—with such small stature and such a motive, can they perform their duty well? Absolutely not. People of this kind don't pursue the truth, and their humanity is not good. They always have their own little schemes in mind. Once their illness flares up or they feel even slightly unwell, they start thinking, "Has God really blessed me? Has He really cared for and protected me? It seems like He hasn't, so I'm not going to perform my duties anymore." The moment they feel a little uncomfortable, they want to give up on their duties. Do they have any stature? (No.) Therefore, don't think that just because various people can sit here and listen to sermons, or that they can abandon their families and careers to perform their duties in some position in the house of God—doing work related to their own professional skills or areas of expertise—that they are necessarily performing their duties. Nor does it mean that everyone who performs their duties does so willingly, much less that all those who perform their duties possess a certain stature. On the surface, people seem busy and appear to be willingly doing things and expending themselves for God on the foundation of genuinely believing in God. In actuality, deep in their hearts, everyone is often weak. They often harbor thoughts of giving up their duties, often have their own plans, and even more often hope that God's work will finish soon so that they can quickly receive blessings. Their goal is just that. What God aims to resolve are these human weaknesses, rebelliousness, and small stature, as well as people's ignorant thoughts and actions. When these issues are all resolved and are no longer problems, when nothing that arises can affect your ability to perform your duties, then that's sufficient, and your stature has grown. The path a person will ultimately walk, and the extent to which they will walk it, is not determined by how loudly they shout slogans, nor by their fleeting emotions or desires. Rather, it depends on their pursuit and the degree of their love for the truth.

In what situations will you give up your duty? Is it when you are facing death? Or when you encounter some minor disappointments in life? Some people have many demands when it comes to performing their duty. In one respect, they must not be exposed to wind or sun, and their work environment must be comfortable. They cannot bear even a slight grievance. Additionally, they must often be with their husband (or wife), live a world for two, and also have their own private lives, such as going out for entertainment, going on vacations, and so on, all of which must satisfy them. If they are not satisfied even a little bit, in their hearts they will become uncomfortable and incessantly resentful, and they'll even disturb others by spreading notions. Some people who understand the truth can discern that these people are no good, that they are nonbelievers, and they will distance themselves from them. But there are some people who don't understand the truth; they have a small stature and lack discernment, and they will be affected by these people's disturbances. Tell Me, should such evildoers be cleared out from the church? (Yes.) This kind of person, who consistently disturbs and disrupts the work of the church, must be cleared out to protect those who have small stature and are ignorant. In what circumstances might you yourselves abandon your duties and leave without notice? For example, while spreading the gospel, you see someone who is especially good-looking and speaks charismatically, and the more you look at them the more your adoration grows, thinking, "How great it would be to not perform my duties and find a partner like this!" Once you think this way, you are in danger; it will be easy to succumb to temptation. And once you've thought about it too much, you're set on pursuing this relationship. But when you finally win them over, you realize that they are also a corrupt human being and aren't that great after all, but by then it's too late for regret. Once someone falls into the temptation of romantic entanglements, it's not easy to get out. It won't be easy to turn back without spending one or two years, or three to five years. During these three to five years you've forfeited, how much truth will you miss out on? How great will the loss to your life be? How much will your life growth be delayed? Some other people see others making a lot of money in the secular world, wearing designer clothes, eating and drinking well, and their heart stirs; they want to go make money too. That's how temptation arises. Anyone whose mind starts racing when they face situations, thinking about abandoning their duty, is not able to withstand temptation; they're in danger. This is a sign of small stature. You feel upset and discontent when you see someone else eating some good food. You also feel discontent when you see someone else with a good partner. And you become unhappy when you see someone who is around your age and similar in attractiveness, but who is dressed better than you and even famous. You start to think, had you not abandoned your education and had you graduated and found a career, you would definitely be doing better than them. Whenever you face these situations, you're troubled for days. These

temptations are a kind of constraint, a kind of vexation for you, which shows your stature is small. When you're spreading the gospel and you meet a suitable member of the opposite sex, a "tall, rich, and handsome" type or a woman who is fair-skinned, rich, and beautiful, you might not necessarily be able to avoid temptation. What does it mean that you might not be able to avoid it? It means your stature hasn't reached a level where you can overcome various temptations; you cannot avoid them, so your heart gets taken over and lured away. What you think about, what you ponder in your head, even what you dream about and discuss with others all become about these matters. It affects the performance of your duties; while fellowshiping the truth, others have a lot to say while you contribute less and less, and you lose interest in believing in God. Isn't this being lured away? It's falling into temptation, and it's dangerous. Some people think that you've only fallen into temptation when you've started dating someone or gone off with them, but by the time you've reached that point, you're done for. Could situations like this arise if you encountered such matters? (I don't know.) If you don't know, that proves your stature is small. Why does this prove your stature is small? In one respect, you've never been faced with such matters, so you don't know how you'd react; you don't have a handle on yourself. In another respect, when faced with this kind of situation, you don't have the right attitude and approach to deal with this kind of problem. If you can't seek the truth to resolve the problem, that means you are passive. Being passive proves that you have small stature, and you are ignorant. While you may not actively seduce others, others can certainly seduce you, which brings temptation your way. If you can't overcome it, that's a problem. For instance, what if someone offers you money and status, or what if an even better person comes along and tries to entice you? Would it be easy to overcome that? What are the odds you could overcome it? It's said that some people, upon receiving just two chocolates from someone who fancies them, get infatuated and consider starting a relationship with that person—that's how small their stature is. Is this a matter of not believing in God for long enough? Not necessarily. Some people have been believers for over a decade and can still fall into temptation when encountering such situations. Whether it's their first, second, or third time encountering this, they can still be enticed. What's the reason for this? Their stature is small, and they truly lack understanding of some truths. Why do they lack understanding? Because they don't pursue the truth; they're always muddle-headed. In their view, such matters are not significant. They think, "If a suitable match really does come along, why can't I get married? It's just that I haven't met anyone suitable yet, and I'm not impressed by anyone, so I'll just muddle through." This muddling through is not an attitude of pursuing the truth; it's not walking the path of attaining salvation and being perfected—it is not this mindset. They just want to scrape by, living each day as it comes, going wherever life takes them. And if there really comes a day when they can't go on, then so be it. They are not interested in God's intention to save people or the work God does for this salvation. Moreover, they don't earnestly seek the various truths related to God's

salvation of man, nor do they take it to heart. Some might say: "But they always show up to sermons; how can You say they don't take it to heart?" But merely observing the ritual of attending gatherings and listening to sermons is different from accepting the truth. There are plenty of people who listen to sermons, but how many actually practice the truth? Even fewer are those who embark on the path of pursuing the truth. There are many people who focus solely on understanding doctrines and enriching their own notions and imaginings when they listen to sermons. Those who love the truth listen with the aim of seeking and accepting it. They are able to listen to sermons and reflect upon themselves, comparing what they heard to their own states, and focus on resolving their corrupt dispositions. They latch onto the practical aspects of the truth; they emphasize practicing and experiencing these aspects, and gaining the truth. Therefore, those who love the truth listen to sermons in order to obtain life, to understand the truth and transform themselves. They accept the truth in their heart, and when they practice it, the truth they understand benefits them; understanding the truth provides a path. As for those who don't pursue the truth, they listen to sermons in a muddled way. They'll listen to an entire sermon from beginning to end, and when you ask them what they've understood afterward, they'll say, "I understood it all. I took clear notes about everything." But if you ask them how this helps them, they'll just vaguely say that it's somewhat helpful. Is this actually helpful? No, because they haven't acquired the sermon's truths. Why haven't they? Because they haven't accepted it, how could they acquire it? Some people say: "How could they not have acquired it? How could they not have accepted it? They listened very attentively and even took notes." Some people take notes just for the sake of formality, not because they yearn for the truth. Some who fellowship the truth may not necessarily accept it; it depends on whether their hearts truly yearn for the truth. What does it mean to truly accept the truth then? It means that after reading God's words, one can align them with their own states, their own conduct and deeds, the principles of believing in God, the commissions and responsibilities given by God, and the path they are walking. They can reflect on themselves in relation to all these things, discern them clearly, achieve understanding of the truth, and then practice and enter into it. Only this is one who accepts the truth; only this is one who pursues the truth.

Just now, the manifestations of people with small stature were discussed. In the gradual process of understanding the truth, people will gradually resolve the issues of their small stature, such as foolishness, ignorance, timidity, and weakness. What does weakness refer to? It means that the component of your belief in God is particularly small; your belief in God is very minimal. In doctrine, you believe that God can accomplish everything and that He reigns sovereign over all things, but when faced with actual situations, you dare not trust in God; you dare not wholeheartedly hand everything over to Him and you cannot submit—this is weakness. People's foolishness, ignorance, timidity, and rebelliousness, these negative things, can only be resolved gradually or improved to varying degrees through seeking the truth in the performance of duty. What

does improvement mean? It means that these negative things are gradually resolved; the results of your performance of duty get better and better, and when faced with situations you can endure more than you could before. For instance, in the past, when confronted with such situations, due to your small stature, you would be weak, you would become passive, and it would even affect your attitude toward performing your duties. You would throw tantrums, give up duties, be careless and perfunctory, and not demonstrate loyalty. Now, when faced with such situations, your degree of loyalty to performing your duty does not diminish; if you have difficulties or weaknesses in your heart, you can seek the truth to resolve them. That is to say, the issue of life entry will no longer impact your performance of your duty. Your moods, your state, and your weakness will no longer affect your designated work, nor will they affect your responsibilities, duties, and obligations. Isn't this an increase in your ability to handle matters and cope with external events? This is growth in stature. Some people, if asked to play the leading role, become very happy, and even walk as if floating on air; but if asked to play an extra, they are reluctant and become moody, and walk with their head bowed. Some people always want to stand out when spreading the gospel, but cannot fellowship the truth. They do not practice training but still always want to stand in high places and show their faces. Is this genuine submission? Is this the correct attitude toward performing one's duty? When one's mindset is incorrect and their state is wrong, they should seek the truth for resolution, and eventually be able to seek and practice the truth no matter what situation arises; this is having life experience. Once you can discern all sorts of matters, then you have gained immunity. No matter what you encounter or when it occurs, it will not affect your performance of your duty; nor will your performance be affected by any minor issue, any slight mood, or changes in people, events, things, and circumstances; your capacity to overcome sin and overcome various circumstances and moods will become stronger—this means your stature has grown. How does stature grow? It is the result achieved when people gradually enter into the truth reality by seeking the truth to resolve problems. Once you've understood some truths, and these truths become your life, become the foundation of your conduct, become your view for observing matters, and become your guiding light, then you are resilient; you will not weaken so often. For example, you would be very happy if you were made a leader before; if you were replaced, you'd be negative for a month or two, unwilling to do anything you were asked to do, performing any task with a negative attitude, acting in a careless and perfunctory manner, even to the point of giving up altogether. Now, if you were going to be replaced, you'd say, "Even if I am replaced, it won't affect me. I won't be negative for a single day. If I'm replaced today, I'll continue with what I should do tomorrow. I accept and submit to God's orchestrations and arrangements." This is resilience. How does this resilience come about? If you do not pursue the truth, and when faced with matters you do not seek the truth for resolution, and do not focus on acting with principles, will you have this stature? You won't ever be resilient if you live by

the unbelievers' philosophies for dealing with the world. Only if you live by the truth can you gradually let go of pride, status, and vanity, so that in the end, nothing can topple you and nothing can affect you in performing your duties well. This is having stature; it is being resilient. When you are resilient and your stature has grown, don't you perform your duties more and more up to standard? When you perform your duties adequately, does it not mean that you already have a certain stature? What does this stature include? Genuine faith in God, genuine submission to God, and loyalty to God, as well as the ability to treat your duties correctly; receiving whatever happens as coming from God, and being able to submit to God, fear God, and shun evil. These are the manifestations of the growth of stature.

Now, have you felt in your consciousness that being saved needs to be put on the agenda, and that you can no longer be muddled about it? Understanding each and every truth is extremely important for being saved; you cannot be muddled about any single truth. Believing in God is not merely exerting some effort, running around, enduring some suffering, and being able to persevere through trials without stumbling. If people who believe in God truly regard being saved as a significant matter in life and treat obtaining the truth as a significant matter in life, then they can let go of anything; letting go will be easy for them. If one hasn't yet felt how important it is to be saved, then that's foolish and ignorant; their faith is too small, and they're still living in dire straits. If someone doesn't love the truth, it will be difficult for them to achieve adequate performance of duty. This is because to achieve adequate performance of duty, one needs to understand many truths and also enter into many truths. In the process of understanding and entering into the truth, the duty one performs will gradually become adequate; their various weaknesses and moods will gradually change, and their various states will also gradually improve. In the process of understanding the truth and entering into the truth reality, one will be increasingly clear within them about the vision concerning belief in God and being saved, and at the same time, one's desire and demand for being saved will become increasingly urgent. What is meant by urgent? It means you can feel that being saved is an urgent matter, an extremely important matter; and that if you don't resolve your corrupt dispositions, it could be very dangerous and you won't be able to attain salvation. This is the kind of mindset that carries a sense of urgency. In the beginning, you have no concept of being saved or perfected. Gradually, you come to understand that humans have corrupt dispositions and need God to save them. You discover that people live in sin, trapped in a corrupt disposition with no freedom, living a life of extreme suffering, and that sooner or later they'll be swept away by Satan's evil trends. You realize that humans can't stand firm on their own—no matter how resilient or determined you are, you can't guarantee that you will follow God to the end—and that you must pursue the truth, you must experience judgment, chastisement, trials, and refinements in order to understand the truth and know yourself, and only then will you have the resolve to follow God to the end. It is at this point that you begin to feel some

urgency about being saved. Understanding the truth is crucial for being saved. Pursuing the truth is a significant matter that one must never abandon or overlook. Whether or not you pursue the truth has a direct relationship with being saved, and it is inextricably linked to whether you can be perfected by God. In the process of performing your duties, all the problems and difficulties you encounter must be resolved by seeking the truth; your weakness, ignorance, and foolishness will gradually change as well. What does this change refer to? It means that your ability to overcome sin has grown stronger, and you are becoming increasingly sensitive to your corrupt dispositions and to wicked things. You are gaining more discernment and feeling toward these matters in your heart. Currently, some people still lack this awareness, and feel nothing when they see sin, evil, or satanic things—this is unacceptable and shows their stature is still some ways off. Some others have no feelings, no discernment, and not even a trace of genuine hatred toward various sinful behaviors and the various ugly aspects of Satan. Nor do they have any awareness or discernment, or much less any hatred, for their own actions and the corruption they reveal, as well as the corrupt dispositions and ugly things deep within their hearts—these people are still far from having stature. However, no matter how far the gap is, no matter how weak one is or how small their stature is at the moment, this is not a problem, because God has provided people with a path and direction to resolve these issues. As you gradually reach the standard of performing your duties adequately, you're also pursuing an understanding of the truth and entry into the truth realities. As you pursue understanding the truth and entering the truth realities, your ability to overcome sin grows stronger, and your capacity to discern evil things also increases, thereby resolving your weakness and rebelliousness to various extents. For example, when your stature is small and you encounter a situation, even if you know it's not good, you might still be constrained and bound by it, and even engage in it. When you understand the truth and can practice some truths, aside from detesting such matters in your heart, you will also reject and refuse to engage in them; at the same time, you will also help others break free from them. This is progress; this is the growth of stature. What are the markers of the growth of stature? First of all, there is a devotion to fulfilling duty, with no more careless or perfunctory behavior. Additionally, one's faith in God becomes more genuine and more practical, and there is true submission to God. Furthermore, one can discern and overcome Satan's temptations and disturbances; Satan can no longer mislead or control them, and they can break free from Satan's influence. With this, one has truly met the standard for being saved.

After today's fellowship, do you know how to gauge whether the duties you perform are up to standard? If you do, it proves that you have some understanding of these truths and have made progress; if you do not, it proves that you haven't understood what was said, and you've fallen short. You need clarity in two aspects: One is the ability to evaluate yourself, and the other is knowing how to perform your duty so as to meet the standard and knowing the path. In the past, the focus most of the time was on the

performance of duty, with little mention of performing it adequately. Today, the main discussion has been about the standards for adequate performance of duty. The standards for adequacy and the various truths involved in this aspect have been basically fellowshiped quite clearly. Additionally, what issues should be avoided and what principles should be upheld in the process of performing duties, as well as the mistakes that should not be made—these are all very important. In particular, don't steal offerings, don't recklessly engage in romantic relationships, and don't defy work arrangements. If you commit these errors, then you are utterly finished; there is no hope of being saved. So, do not take the wrong path, do not walk the path of an evildoer. Once you set foot on that road, there truly is no hope; no one can save you. If God doesn't save you, then you certainly cannot save yourself either. If someone reaches that point, it's a serious problem; it's not easy to turn back. That is essentially a road to nowhere.

November 28, 2018

Spreading the Gospel Is the Duty to Which All Believers Are Honor-Bound

In the last meeting, we talked about doing your duty adequately. Achieving this is the first and most basic of the four fundamental conditions required for God's perfection of man. Last time, we engaged in fellowship on the definition and principles of fulfilling one's duty. We also discussed some examples, fellowshiping on the various outward signs that indicate people are not performing their duties adequately. By doing this, I allowed God's chosen people to clearly see that such problems should be corrected, and to understand the attitude God takes toward those who do their duties in such a way. After fellowshiping on this, you gained a general understanding of how to perform your duty adequately, what to pay attention to, what things you cannot do, and what actions may offend God's disposition and lead to destruction. By engaging in fellowship on how to perform your duty adequately, can you conceptually see and understand something of the truth of this matter? When performing various duties, what principles should all the varied types of people abide by, and what truths should they practice? Do you have a clear understanding of such specifics? (We do not clearly understand this.) Then we need to talk about it in greater detail. We must set out more detailed classifications so as to discuss what it means to do one's duty adequately.

The work of the house of God is divided into several main categories. The work that is at the forefront of all the work of God's house is that of spreading the gospel. It involves an enormous number of people, it touches on a vast scope of things, and it involves a great amount of work. It is the first category of work, and the most important task in the overall work of the church. The work of expanding the gospel is the first important task

in God's management plan. That is why it must be classified as the first category of work. So, what is the title held by those who perform this duty? Spreaders of the gospel. As for the second category, what is the most important duty in the internal work of the church? (That of leaders and workers.) Right, it is the duty of leaders and workers at all levels in the church, including the supervisors and team leaders of various groups. This duty is of the utmost importance, and all of the work done by these people is important. This is the second category. As for the duties of the third category, what duties are relatively important in the work of spreading the gospel? (Some special duties.) Yes, the third category includes people who perform various special duties, including writing, translation, music, filmmaking, art, and external affairs work. Those of the fourth category mainly perform ordinary duties involved with logistical work, such as reception, cooking, and purchasing. A detailed classification of these duties is not necessary. The fifth category is for those people who can only perform some duties in their spare time due to their family situations, physical conditions, or other such reasons. These people perform their duties to the best of their abilities. This is the fifth category. The others, who do not perform their duties, are placed in the sixth category. These people have nothing to do with performing duties, so why should they be listed in a category at all? Because they are counted among the number of church members, they are listed in this last category. If they have listened to many sermons, are able to understand the truth, and voluntarily ask for duties to perform, we should allow such people to perform duties and give them an opportunity for repentance, as long as they have sincere faith and are not people of extremely low caliber or wicked people, and provided they promise not to cause disturbances. The members of the church basically all fall into the six categories just mentioned. The only ones left are new believers. It cannot be said that they do not fulfill their duties. Rather, because they are small in stature and have only a shallow understanding of the truth, they cannot do anything. Even if some of them are of good caliber, they don't understand the truth or principles, and so still can't perform any duties. They can begin to perform duties after believing in God for two or three years. At that time, we can list them among the various categories of people who undertake duties. To conclude, we have now clearly delineated the six categories. The first category is for those who spread the gospel; the second category is for the leaders and workers at all levels of the church; the third category is for those who perform special duties; the fourth category is for those who perform ordinary duties; the fifth category is for those who perform duties when time permits; and the sixth category is for those who do not perform duties. What principles provide the basis for the ordering of these categories? These categories are divided according to the nature of the work, the time required to do the work, the workload, and the importance of the work. When we previously talked about performing duties, we basically discussed the various aspects of the truth about performing duties. Our fellowship concerned the truth principles that all people should follow in performing their duties. We did not draw up any categories and we did not

discuss in detail which principles each of these types of people should abide by, nor the specific truths they should focus on entering into. Next, we will fellowship on this aspect of the truth more completely, discussing each category in turn so as to be clear.

I will first open our fellowship on the truths that those who spread the gospel should understand. What are the basic truths that people who spread the gospel should understand and equip themselves with? How should you go about this duty to perform it well? You must be equipped with some truths of the vision needed for spreading the gospel and you must master the principles of spreading the gospel. Once you have mastered the principles of spreading the gospel, what other truths should you equip yourself with to resolve the notions and problems of others? How should you treat those who investigate the true way? The most important thing is to learn discernment. Who you can preach the gospel to and who you cannot: this is the first principle you must understand. If you preach the gospel to people who cannot be preached to, it will not only be wasted effort, but can easily bring about hidden dangers. This must be understood. In addition, even people who the gospel can be preached to will not accept it if you just say a few words or talk about some profound doctrines. It's not that easy. It may be that you talk till your mouth goes dry and your tongue is parched, and you lose all patience, wanting to abandon those who are investigating the true way. In such circumstances, what is it most important to possess? (Love and patience.) You must have love and patience. If you lack all feeling of love, then you certainly have no patience. In addition to understanding the truth with respect to the vision, spreading the gospel also requires great love and great patience. Only in this way can you properly perform the duty of spreading the gospel. How is the duty of spreading the gospel defined? How do you view the duty of spreading the gospel? Wherein do those who spread the gospel differ from those who perform other duties? They bear witness to God's work in the last days and bear witness to God's coming. Some people say that they are messengers of the gospel, that they are sent on a mission, that they are angels come down from above. Can they be so defined? (They cannot.) What is the mission of those who spread the gospel? What image do they have in people's minds? What is their role? (Preachers.) Preachers, messengers, what else? (Witnesses.) Most people would define them like this. But are these definitions actually accurate? The common terms are "preacher" and "witness"—"messenger of the gospel" is a more prestigious title. These three terms are often heard. No matter how people understand and define the titles of those who perform this duty, these titles are all inextricably linked to the word "gospel." Which of these three terms is more relevant and more apt to the duty of spreading the gospel, making it a more rational title? (Preachers.) Most people think that the title of preacher is more apt. Does anyone give their vote to the title of witness? (Yes.) What about the title of messenger of the gospel? (No.) Basically no one agrees with the title of messenger of the gospel. Let us first discuss whether the title of preacher is appropriate. "Preach" means to spread, disseminate, convey, and publicize something—and what is the "way"

that preachers preach about? (The true way.) That is a good way to say it. "Way" is the true way of God's work and God's salvation of man. This is how we explain and define the term preacher. Next, let's talk about witness. What is it that a witness witnesses? (God's work in the last days.) It is not wrong to say that a witness bears witness to God's work in the last days. These two titles look to be relatively appropriate. What about messenger of the gospel? What does "gospel" refer to? It is the good news and glad tidings of the work of God, God's salvation of man, and God's return. How can we explain "messenger"? A good explanation of "messenger" is someone who is sent by God, one who is directly dispatched to spread the gospel, or a certain person God sends at a certain time to convey God's words or important message. This is a messenger. Do those who spread the gospel play such a role? Do they do this sort of work? (No.) What kind of work do they do then? (They bear witness to the work of God in the last days.) Is their witness to God's work in the last days a mission they have received directly from God? (No.) Then how can this mission be explained? (It is the duty of created beings.) It is the duty of people. Regardless of whether God has charged you, told you, or entrusted you with the proclamation of His new work and the dissemination of the gospel, you have the responsibility and the obligation to tell more people about the gospel, to disseminate it, and to convey it to more people. You have the responsibility and the obligation to enable more people to know this news, to come before God, and to return to God's house. This is the duty and responsibility of people, so it cannot be said that they have been dispatched and sent out by God. Therefore, the word "messenger" is not appropriate here. What is the nature of this word? It is false, exaggerated, and empty. The word "messenger" is too exaggerated to be appropriate. From the time of the Old Testament to the present, from the beginning of God's management work to the present, the role of messenger has never existed. That is to say, no such role has taken part in the work of God's management plan for the salvation of mankind throughout its entire duration. How can ordinary people shoulder what is meant by the word "messenger"? No one can take on such work. Therefore, this role is not open to man, and no one can be linked to or associated with this word. A messenger, as people understand it, is someone who is sent by God to do something or to convey a message. Such a person has little to do with God's grand and overarching work of managing mankind. That is to say, the role of messenger is all but nonexistent in the three stages of God's work. Therefore, do not use this word in the future. It is naive to speak in this way. Can a person take on the title of "messenger of the gospel"? They cannot. For one thing, they are flesh and blood. In addition, they are a member of corrupt mankind. What type of being is a messenger? Do you know? (We don't know.) You don't know, yet you still dare to use this name. This is impersonation. It can be absolutely said that messengers have nothing to do with mankind, and humans cannot have anything to do with the word "messenger." Mankind cannot shoulder it. Messengers of the gospel, the coming down of messengers from above, and the work of the messengers all basically came to an end

in the time of Abraham in the Old Testament. This is already over and done with. Ever since God formally performed the work of mankind's salvation, mankind should cease to use the word "messenger." Why shouldn't this word be used anymore? (Man cannot shoulder it.) It is not a matter of whether or not man can shoulder it, but rather that messengers have nothing to do with corrupt mankind. Among corrupt mankind, there is no such role, nor is there such a title. Let's go back to the word "preacher." If we were to give an objective, accurate, and profound definition of the "way" that they preach about, how would we define it? (The word of God.) This is a relatively general term. Specifically, does it only refer to the gospel and the message of God's work at the present time? (No.) Then what is it that the people who spread the gospel actually proclaim? To what extent is the work of those who spread the gospel related to the "way"? What kind of work actually falls within the scope of their duties? They simply convey some basic information to the recipients of the gospel—such as that God has come in the last days, the work He has done, God's words, and God's will—so that people can hear and accept this information and then return to God. After they bring people before God, their responsibility to spread the gospel is fulfilled. Is any of what is meant by the "way" contained in the information they communicate? Here, the terms "information" and "gospel" are basically equivalent. So, do they have anything to do with the "way"? (No.) Why is there no such association? What exactly does the "way" refer to? The simplest word we can use as an explanation is path. The term "path" encapsulates the definition of "way," which is more specific. To speak more concretely, the "way" is all the words given forth by God for the salvation of mankind, to free humans from their corrupt satanic dispositions, and to allow them to escape from Satan's bondage and dark influence. Is this an accurate and concrete description? Looking at it now, is the word "preacher" an appropriate definition for those who fulfill the duty of spreading the gospel? (It is not suitable.) The duty of a preacher goes far beyond spreading the gospel. Only those who know God and bear witness to God can take on this title. Can an average person who spreads the gospel shoulder the work of a preacher? Absolutely not. Spreading the gospel is no more than proclaiming the good news and simply bearing witness to the work of God. These people cannot shoulder the work of preachers at all, they cannot fulfill the duty of preachers, so they cannot be called preachers. The title of preacher confers a higher standing, and those who spread the gospel do not merit this title. This title is not apt for them. Now the term "witness" is the only one that remains. What is it that a witness witnesses? (God's work in the last days.) Is it apt to say that they proclaim and bear witness to God's work in the last days? If the meaning of witness were to be accurately defined, it should refer to one who bears witness to God, rather than one who bears witness to the gospel. What if we called these people who spread the gospel witnesses to God? Are they able to bear witness to God? (They cannot.) How can we explain the term "witness" as used here? On close investigation, the word "witness" is also not appropriate. Since those who spread the gospel only proclaim the words spoken

by God to all people who thirst for God's words and tell the word of God to the people who welcome God's appearance, this does not reach the true significance of the word "witness." Why do I say that this is not what it means to bear witness? Bearing witness involves that which a person fellowships on and proclaims in order to enable people to come to know God and to bring these people before Him. At present, those who spread the gospel are merely bringing people into the church, into God's workplace on earth. They do not bear witness to God's disposition, to what God has and is, or to the work of God. Is the title of witness suitable for them? To speak precisely, it is neither suitable nor apt. Now, we have investigated and contemplated all three terms—messengers of the gospel, preachers, and witnesses—finding them all ill-suited to those who spread the gospel. Regardless of whether these terms come from religion or are commonly used by members of the house of God, these titles are neither suitable nor apt. Now we come to a question: Are titles important? (They are important.) Are they really important? For example, if your original name was John Smith, but you are now called James Clark, have you changed? Do you not remain you? This means that the title or name you use is not important. If it doesn't matter, why dissect these words? I dissected these words so that people could gain an accurate view of the duty of spreading the gospel, accurately define what this duty actually is, and know how they should properly perform and treat this duty. It is first necessary for you to determine your own position within this duty. This is very important. Therefore, this title must be accurate.

I have just now roughly dissected several titles or terms referring to those who perform the duty of spreading the gospel. The titles and definitions of witnesses, preachers, and messengers of the gospel are all inaccurate. Why are they inaccurate? It is because the people that merely spread the gospel do not do any substantive work worthy of these names. They are not bearing witness to God's deeds, God's work, or God's essence. This is not the work that they do, nor is it the duty they perform. Therefore, they are not worthy to be called by the title of witness. The title of preacher is also of this nature, to say nothing of messenger of the gospel. This last title is devoid of meaning, based on nothing at all. It is nothing but a lofty-sounding title people give to themselves. Where did the title messenger come from? Was it not produced by the inflation of man's arrogant disposition? (Yes.) This is just the wish to give oneself a lofty title. These more substantive titles that superficially seem to be relevant to this sort of duty are not suitable. Some others are even less suitable and less appropriate, so we will not list and dissect them each in turn. Since these titles are inappropriate, let's take a look at what actually constitutes the essence of the duty of spreading the gospel. In a religion, what do people call it when someone is won over through the spreading of the gospel? (Bearing fruit.) When those who spread the gospel win over a person, they say that they have borne a fruit. When they meet and talk, they always discuss how much fruit they have borne spreading the gospel in such and such a place. They measure themselves up against one another to see who has borne more fruit and of what sort

these fruits are. Why do they make such comparisons? In superficially comparing the number of their fruits, what are they actually comparing? They are comparing merits and their qualifications for entering the kingdom of heaven. If they make such comparisons among themselves, do they see the work of spreading the gospel as their duty? Why do they place such importance on the fruit they bear? They believe that the fruits that they bear are somehow related to going to heaven, to receiving blessings, and to earning rewards. If these fruits have no connection to those things, would they make these comparisons whenever they meet? They would compare themselves in other respects. They would compare themselves in any respect related to receiving rewards and entering the kingdom of heaven. Because winning over people and bearing fruit when spreading the gospel relates to going to heaven and receiving rewards, in order to accomplish these things, people never get bored of comparing who has won over more people and borne more fruit when spreading the gospel. Then, in their hearts, they calculate ways to win over more people and bear more fruit so as to improve their qualifications and confidence when it comes to entering heaven and obtaining rewards. In this, the attitude of all sorts of people with regard to spreading the gospel becomes apparent. Is their attitude and motivation concerning spreading the gospel the desire to fulfill their duties as created beings? (No.) This is an incorrect point of view. Their goal is not to do their duties well, not to fulfill God's commission, but to get rewards. Performing one's duty in such a transactional manner is obviously not in conformity with the truth, but in violation of the truth. It is not in keeping with God's will, but repugnant to Him. Regardless of the amount of fruit borne by these people, it has no bearing on their final destinations. They regard spreading the gospel as a profession, as a way or a bridge to gain blessings and rewards. The intention of such people in performing their duties and accepting this commission is not to fulfill God's commission or perform their duties well, but only to gain blessings and rewards. Therefore, for people such as these, no matter how much fruit they bear, they are neither witnesses nor preachers. The work they do is not the performance of a duty, but merely toil and service done in order to obtain blessings for themselves. The most serious problem here is not simply that their purpose in spreading the gospel is to obtain blessings and rewards, but that they use the fact that they win over people by spreading the gospel as a chip to be exchanged with God for rewards and the blessing of entry into heaven. Is this not a very serious problem? What is the essence of this problem? They are putting the gospel up for sale, "selling" it in exchange for blessings. Isn't this the nature of the deal they hope to strike with God? This is the essence of their intentions, practices, and the nature of their actions. Selling the gospel in exchange for rewards seems to be the problem found among the so-called "preachers" in the religious world. So then, do those who are now fulfilling the duty of spreading the gospel in God's house share the same problem? (Yes.) What is the essential problem common to both? It is that they are selling the gospel in exchange for God's satisfaction and approval so as to achieve their goal of obtaining

blessings and of possessing that beautiful destination. When it is presented in this manner, some of you may not be convinced, but many people do in fact behave this way.

After winning over people, many among those who spread the gospel feel that they are capable of saving people and that they have performed a great service, and they often say to the people who have accepted the gospel from them: "If I had not preached the gospel to you, you would never have been able to believe in God. It was due to my loving heart that you were fortunate enough to receive the gospel." And after those people have accepted the gospel from them, this same sort of person will always think to ask them, "Who was it that spread the gospel to you?" Those people will ponder this question and think, "It is true that you preached the gospel to me, but it was the work of the Holy Spirit—I cannot give you the credit for it." And they will not want to respond. When they do not respond, the questioners will grow angry and continue to question them. What is the intention behind their constant questioning? They want to claim credit. Among those who spread the gospel, there are also some who will bring the gospel to someone, but refuse to hand them over to the church when that person satisfies the conditions for entering it. There are some spreaders of the gospel who will spread the gospel to several people and not give them over, and some who will spread the gospel to 20 or 30 people—enough to establish a church—and not hand them over either. Why do they not give these people over to the church? They say, "These people still do not have a very solid foundation. Let's wait until they have a solid foundation, until they have no doubts, until they cannot be easily misled, then I will give them over to the church." After half a year, these people will have something of a foundation and meet the principles for entering the church, but these spreaders of the gospel still will not give them over. They want to lead these people by themselves. What intention is behind this? If there was no profit to be gained from it, would they want to lead these people? What profit do they seek? They seek to obtain personal gain and advantages from these people. If they were to give these people over to the church, they could not obtain those benefits. So, you must have discernment of this problem. It is just like how many pastors and elders in the religious world know full well what the true way is, but do not accept it and do not allow the believers to accept it. In fact, they do this for their own prestige and profit. If the believers were to accept the true way, those pastors and elders would not be able to profit from their faith. Spreaders of the gospel such as these are afraid that, once their gospel recipients join the church, they will be forgotten and therefore no longer be able to profit from their faith. This is why they do not give these people over to the church. When will the spreaders of the gospel like this give over these people? Once all of those people listen to them and obey them, then they will give them over to the church. After these people enter the church, some of them who have fairly good humanity, pure comprehension, and love the truth will often listen to sermons and come to understand some truths, and thereby be able to discern these people who spread the gospel to them. They will then say, "That person seems to be an antichrist, like Paul." The next time they meet, they will pay no heed to those spreaders of the gospel. When they are ignored, these spreaders will grow angry and say, "You are ungrateful! If I hadn't spread the gospel to you, would you have come to believe in God? Would you have found the true way? Have you forgotten me, your mother, now that you have someone else to lead you?" They want to be seen as a mother. Do people who talk like this have sense? (No.) If someone can bring themselves to say this, they certainly aren't any good. Why do I say this? When they spread God's gospel, who do the people that they win over belong to? (God.) Although they may work hard to spread the gospel, the people they win over do not belong to them, but to God. Those who accept the gospel want to follow God, not believe in those who preached the gospel to them, but this kind of gospel spreader does not allow them to join the church and follow God. Instead, they want to keep these people in their grasp and control, and make these people follow them. Isn't this the highway robbery of spreading the gospel? This kind of gospel spreader obstructs people from coming before God, making it so those people must go through them in order to come before God, and so that everything must be communicated through them. Aren't they trying to profit off their faith? Don't they want to control these people? (Yes.) What sort of behavior is this? It is purely the behavior of Satan! This means that an antichrist has shown their true colors, and they want to control the church and God's chosen people. People of this sort can be found in churches everywhere. In serious cases, they may control dozens or even hundreds of people. In milder cases, when they preach the gospel to a few people, they will just constantly demand gratitude from them, bring up these people's debt to them whenever they meet, and always mention things from the time when these people first came to believe. Why is it that they always mention such things? It is so that those people do not forget their kindness and do not forget whose preaching it was that enabled them to enter the house of God, and who the credit should go to. They harbor an aim in bringing up such matters, and if this is not achieved, they scold those people. What is the first thing they say to scold them? (That they are ungrateful.) Do these words of theirs have sense? (No.) Why do you say that they lack sense? (Because these gospel spreaders are not standing in their rightful place. Spreading the gospel is their duty, it is something that they are supposed to do. And yet, after bringing the gospel to people, they see it as a contribution that they have made, and not their duty.) They always think that they have made a contribution by spreading the gospel. This is wrong. In one respect, they are not standing in their rightful place. It is God who saves people, and people can only cooperate in this. What can a person accomplish if God does not work? In another respect, spreading the gospel to other people is not their contribution. They have made no great contribution, it is their duty. It is God who wants to gain people, gospel spreaders are merely cooperating with Him a bit. To save and gain people is God's business, and it has nothing to do with the gospel spreaders. They cannot do these things. In spreading the gospel, they are just performing the job of transmitting it, they are simply sharing God's gospel of the last days with other people. This cannot be said to be some kindness that they bestow on people, so if these people pay them no heed, they are not being ungrateful. Do such things not often occur while people are fulfilling their duties by spreading the gospel? Has this kind of corruption poured forth from you? (It has.) Was it a severe outpouring? Have you gone so far as to scold others? Have you gone so far as to hate others? Have you gone so far as wishing to curse and control people? You wish to dominate and control whoever receives the gospel from you. You want to take those people for yourself rather than give them over to God. You expect whoever receives the gospel from you to be your loyal progeny. Do you have such thoughts? Many people treat preaching the gospel like bearing fruit. They think that whoever receives the gospel from them becomes their fruit and their follower, and must follow them obediently and treat them like their God and their master. Do you think in this way? Even if you do not reach such a blatant extreme, you still possess this aspect of a corrupt disposition. What is the reason for this? Basically, it comes down to those two points: In one respect, people do not stand in their proper place and do not know who they are. In another respect, they do not regard spreading the gospel as their duty. If you treat spreading the gospel as your duty, you will understand that no matter what you do, no matter how many people you preach to or how many people you win over, this is just fulfilling the duty of a created being, that it is a responsibility and obligation you ought to fulfill, and that it is no great contribution to speak of. Understanding the matter in this way is in line with the truth. But why are some people who preach the gospel able to control those who receive the gospel from them and take those people as their own? It is because they are too arrogant and selfrighteous by nature and they lack the slightest bit of sense. In addition, it is because they do not understand the truth and have not resolved this aspect of their corrupt disposition. That is why they can do such stupid, arrogant, and barbaric things that disgust other people and are loathed by God.

When people do something, when they possess a little capital or make a contribution, they want to show it off, they want to control people, they want to exchange what they have done for rewards or to secure a good destination. Some would go so far as to attempt to make a trade using God's gospel. What trade do they want to make? Here is an example. When a person like this arrives at the house of a potential gospel recipient and sees that their family is poor, they think that they will probably not benefit from spreading the gospel to this person. Consequently, they feel uninterested in them or even discriminate against them. Whenever they see that person, they feel displeased, and they say to their leader, "That person won't be able to believe in God. And even if they were to believe, they could not gain the truth." This is the excuse they use to avoid spreading the gospel to them. Not long after, someone else goes to spread the gospel to this person, and they accept it. How can the first gospel spreader explain this? How could they say that this person won't believe in God? How could they be so arbitrary? How could they know whether or not someone would believe if they didn't spread the

gospel to them? They couldn't know. Why didn't they win over this person? It is because they were prejudiced against that person, they looked down on them, and didn't show a loving heart to them that they failed to win over that person. By performing their duty in that way, they were being negligent. They did not show a loving heart and they failed to fulfill their responsibility. Is this a credit or a demerit in God's eyes? (A demerit.) It is absolutely a transgression. Why did this transgression come about? Isn't it because they could not get any benefits from that gospel recipient? When they saw that spreading the gospel to that person would not profit them, they felt an aversion toward them and retaliated against them, not wanting to let them obtain salvation, and then finding all kinds of reasons and excuses to avoid spreading the gospel to them. This is a serious dereliction of duty and a serious transgression! Refusing to spread the gospel to someone when there is no profit to be obtained—what kind of attitude is this? Isn't this a typical manifestation of a person selling the gospel? (Yes.) In what way are they selling the gospel? Explain the details and process. (That gospel spreader decided whether they wanted to spread the gospel to someone based on whether they could benefit from it. This is equivalent to treating God's gospel as a commodity and selling it to obtain the benefits that one desires. When they saw that there were no benefits to be gained, they refused to spread the gospel.) They regard God's gospel as their own private asset. If they see someone from a rich and powerful family who is well-fed and well-clothed, they think to themselves, "If I spread the gospel to them, I can stay in their house, and I can also have good food to eat and good clothes to wear," and they then decide to preach the gospel to that person. What sort of behavior is this? This is a typical example of a person selling the gospel. This gospel spreader treats God's gospel and the glad tidings of God's new work as a commodity and as their own private asset, deceiving and tricking others at every turn in order to secure profit and whatever things they need for themselves. Is this fulfilling one's duty? This is called doing business and profiting from peddling the gospel. Peddling means selling things that one has by means of trade, and obtaining the money or material things one wants in exchange. So how do they peddle the gospel? It depends on whether they can obtain benefits from potential gospel recipients. What this means is, "I'll spread the gospel to you if it's beneficial to me. If there's no profit in it for me, I'll find an excuse not to preach it to you. It'll just be a deal that didn't work out." Why didn't this deal work out? It didn't work out because the gospel spreader couldn't profit from it. What do we call this type of person? They are called "traveling con men." They have nothing real to offer, but go everywhere deceiving and tricking others, relying on their words to make them money and to obtain profits. By preaching the gospel in this way, are they fulfilling their duty? They are purely doing evil. Their actions have nothing to do with fulfilling their duty, because they do not regard spreading the gospel as their duty, and they do not see it as their responsibility or obligation, or as a commission entrusted to them by God. Rather, they see it as a job, a profession done in exchange for the things that they need, to satisfy their own interests,

and to meet their own demands. There are even some people who don't want to leave when they go to wealthy areas to preach the gospel, because they eat well, dress well, and stay in nice places there. They start crying in front of the gospel recipients about how poor they are, "See how God's grace and blessings surround you here. Every family has its own car to drive, lives in its own modest mansion, and dresses well. You even eat meat every day. That's not possible where we come from." After hearing this, the gospel recipients say, "Since the place that you live is so impoverished, come and stay with us here often," then, they give these gospel spreaders some things. This is a disguised form of soliciting and extorting money and material goods from people. What is their extortion based on? "We have preached God's gospel to you, and gotten nothing in return. We have fulfilled God's commission. You have received such great blessings, so you should repay God's love and give us a little charity. Isn't that what we deserve?" In this way, they use various means to secretly, directly, or indirectly extort material goods and money from people. They use spreading the gospel as an opportunity to seek personal benefits. The first manifestation of this is selling the gospel, which is the most serious in nature. The second manifestation is disguised extortion. Therefore, within the ranks of people who perform the duty of spreading the gospel, some people's pockets imperceptibly begin to bulge while they are preaching the gospel, and they become affluent. Some people say, "Isn't it good to be affluent? Isn't this God's blessing?" That is rubbish! You rely on your own tricks and devices to extort and swindle things from people, and then you claim that it is God's blessing. What is the nature of such words? They are blasphemy against God. This is not God's blessing. God does not bless people in this way. So why would an idea like this arise within someone? This is the result of their ambitions and their greedy, satanic nature.

Those who spread the gospel all suffer a great deal. Sometimes they are persecuted and mobbed by religious people, or even handed over to Satan's regime. If they are a little incautious, they are likely to be arrested by the great red dragon. However, those who love the truth can approach such things correctly, whereas those who don't love the truth will often complain about the slightest suffering. Some of those who spread the gospel have said things like this: "I preached the gospel to a person, and after talking for such a long time, he didn't even give me a glass of water. I don't want to preach to him." Is it a problem that someone did not give them a glass of water? There is a kind of disposition hidden in the words of these spreaders of the gospel. The implication is that spreading the gospel is only worthwhile when it is enjoyable and profitable. If it involves suffering, or if they don't even get a glass of water to drink, then it is not worthwhile. Within this, there is an intention to solicit something and to strike a deal. If there is always a transactional nature to the way that a person spreads the gospel, are they sincerely expending themselves for God? If they can't even bear this little bit of suffering when performing their duty, and a little thing can cause them to become negative, can they fulfill their duty adequately? They will also say, "Not only was I not given any water, they

didn't give me any food at lunchtime." Is it a problem if someone didn't let these gospel spreaders stay and eat with them? They have been spreading the gospel for several years and they always pay attention to how people host them, what they give them to eat and drink, and what gifts they receive—why is this? Do they not know how to treat people who are investigating the true way? This is a problem with their character. Do they have even a little love for people in their hearts? And why do they still not understand the kinds of suffering those who spread the gospel should endure and how they should practice the truth? Why haven't they put this into practice at all? Is it a problem if the people to whom you preach the gospel do not give you water to drink or food to eat? This is not a problem. Spreading the gospel to people is fulfilling our obligation; it is our duty. There are no additional conditions. The people to whom you preach are not obliged to feed you, wait on you, or smile at you. They do not have to listen to everything you say and obey you. They are under no such obligation. If you can think this way, that is objective and rational. Then, you will be able to regard these things correctly. So, how should someone who is investigating the true way be treated? As long as they conform to the principles of God's house for spreading the gospel, we have an obligation to preach it to them; and even if their current attitude is poor and unaccepting, we must exercise patience. For how long and to what extent must we be patient? Until they reject you and do not let you into their house, and no discussion works, nor does calling them, or having someone else go invite them, and they do not acknowledge you. In this case, there is no way to spread the gospel to them. That is when you will have fulfilled your responsibility. That is what it means to perform your duty. However, so long as there is a bit of hope, you should think of every way you can and do your utmost to read God's words and bear witness for His work to them. Say, for instance, you have been in contact with someone for two or three years. You have tried spreading the gospel and testifying for God to them many times, but they have no intention of accepting it. Yet their understanding is guite good, and they really are a potential gospel recipient. What should you do? First of all, you absolutely must not give up on them, instead you should maintain normal interactions with them, and keep reading God's words to them and bearing witness for His work. Do not give up on them; be patient until the end. On some unknown day, they will wake up and feel it is time to investigate the true way. That is why practicing patience and persevering to the end is a very important aspect of spreading the gospel. And why do this? Because it is the duty of a created being. Since you are in contact with them, you have an obligation and a responsibility to preach God's gospel to them. Many processes lie between them first hearing God's words and the gospel up until they turn themselves around, and this takes time. This period calls for you to be patient and wait, until that day comes when they turn themselves around and you bring them before God, back to His house. This is your obligation. What is an obligation? It is a responsibility that cannot be shirked, to which one is honor-bound. It is just like how a mother treats her child. No matter how disobedient or mischievous the

child may be, or if they are sick and will not eat, what is the mother's obligation? Knowing that this is her child, she dotes on them, and loves them, and cares for them attentively. It makes no difference whether the child acknowledges her as their mother or not, and it does not matter how they treat her—she stays by their side all the same, protecting them, without leaving for an instant, constantly waiting for them to believe that she is their mother and for them to return to her embrace. In this way, she constantly watches over and cares for them. This is what responsibility means; this is what it means to be honorbound. If those engaged in spreading the gospel would practice in this way, harboring this sort of loving heart for people, they would then be upholding the principles of spreading the gospel, and be entirely capable of achieving results. If they're always making excuses and talking about their conditions, they will not be able to spread the gospel, and they will not be fulfilling their duty. Some people who spread the gospel are always picky about potential gospel recipients having too many questions and difficulties and being poor in caliber, and as a result, they are unwilling to suffer and pay a price to win them over. But if their own parents and relatives have a lot of difficulties and poor caliber, they are still able to treat them with a loving heart. Doesn't this mean that they are not treating people fairly? Do these people have loving hearts? Are they people who show consideration for the will of God? Absolutely not. When spreading the gospel, they always look for any reasons and excuses they can find based on objective conditions to not preach the gospel to people, or, no matter who they see, they do not find them pleasing and think them to be inferior to themselves, and they always feel that there is no one to preach the gospel to—as a result, they end up not bringing the gospel to a single person. Are there principles in spreading the gospel like this? Someone like this doesn't consider God's will or God's requirements at all. Anyone who can acknowledge that God's words are the truth and anyone who can accept the truth is a potential recipient of the gospel, unless they are obviously wicked people or absurd types. If people would truly show consideration for God's will, they would perform their duties and treat people with principles. No matter what problems people investigating the true way have or how much they reveal their corrupt dispositions, as long as they can acknowledge and accept the truth, you should tirelessly read God's words to them and testify for God's work. This is the principle that must be followed in spreading the gospel.

I have heard that some of those who spread the gospel do not have any love at all in their hearts. While dealing with the notions and questions of those who are investigating the true way, these spreaders of the gospel engage in fellowship multiple times. But when those people still do not understand and keep asking questions over and over again, these spreaders of the gospel can no longer bear it and start to lecture them. "You ask too many questions. You don't understand the truth no matter how much I fellowship with you. Your caliber is too low, you don't have the comprehension ability, and you can't gain the truth and life. You are all service-doers." Some people cannot bear to hear such words and become negative for a while. People differ from one to

another. Some people see that God's words are the truth when they investigate the true way. Even if they have some notions and problems, these are solved while they read God's words. These people are so pure that they can easily accept the truth. They read God's words by themselves, seek, and investigate, and then when someone fellowships with them, they willingly accept the true way and join the church. But other people have a lot of questions. They have to investigate until they find clarity in all respects. If there is just one point that they have not investigated until it is clear, they will not accept the true way. These people are careful and cautious in everything they do. Some of those who spread the gospel do not have any love in their hearts for such people. What is their attitude? "You can believe it or not! You will be no great loss to the house of God, nor will you be any great gain. If you don't believe, just leave! How do you have so many questions? These have all been answered for you already." In fact, these spreaders of the gospel do not answer the questions raised by these potential recipients of the gospel clearly, they do not fellowship on the truth clearly, they do not completely dispel the doubts in these people's hearts, but they want them to abandon their notions and accept the gospel as guickly as possible. Is this something people can be forced to do even if they are unwilling? If someone says truthfully that they don't understand, then you should read a few passages from God's words to them concerning their problems and notions, and then fellowship on the truth to enable them to understand. Some potential gospel recipients like to get to the root of things. People like this want to find out everything. They aren't making things difficult for you, they aren't nitpicking or finding fault, they just take things seriously. When encountering such serious people, some of those who spread the gospel can't answer them and feel that they have made a fool of themselves. Consequently, they do not want to fellowship with such people, saying, "I've been spreading the gospel for so many years, but I've never had such a thorn in my side!" These spreaders of the gospel call such people thorns in their side. In fact, these spreaders of the gospel have only half an understanding of any aspect of the truth, they speak about some grand doctrines and empty words and try to get people to accept them as the truth. Is this not making things hard for others? If others don't understand and ask detailed questions, they are not happy, and say, "I've explained the three stages of God's work to you, and I've explained them clearly. If you still can't understand after I have said so much, you should read God's words yourself to resolve your notions. The word of God is sitting right there. If you read and understand it, then believe. If you can't understand it, then don't believe!" After hearing this, the potential gospel recipients think, "If I continue to ask guestions, I may lose out on my chance to be saved and not be able to receive blessings. I won't ask questions then, I'll just quickly go along with him and believe!" Afterward, these people keep attending gatherings and listen to sermons attentively, and they gradually come to understand some truths and gradually resolve their notions. Regardless of how their belief is going now, is this an appropriate way to spread the gospel? Can it be said that these spreaders of the gospel have fulfilled

their responsibility? (It cannot.) In spreading the gospel, you must first fulfill your responsibility. You must follow your conscience and sense in doing all that you can and all that you ought. You must lovingly provide solutions to whatever notions the person investigating the true way may have or whatever questions they raise. If you really cannot provide a solution, you can find a few relevant passages of God's words to read to them, or relevant clips about experiential testimony, or some relevant gospel testimony films to show them. It is entirely possible that this will be effective; at the very least you will be fulfilling your responsibility, and won't feel accused by your conscience. But if you are perfunctory and muddle your way through, you are liable to delay things, and it will not be easy to win over that person. In spreading the gospel to others, one must fulfill their responsibility. How should the word "responsibility" be understood? How, precisely, should it be put into practice and applied? Well, you should understand that having welcomed the Lord and experienced God's work in the last days, you have an obligation to bear witness for His work to those who thirst for His appearance. So, how are you to spread the gospel to them? Whether online or in real life, you should spread it in whatever way wins over people and is effective. Gospel-spreading is not something you do when you feel like it, something you do when you are in a good mood and do not do when you are not. Neither is it something done according to your preferences, with you deciding who receives preferential treatment, spreading the gospel to those you like and not spreading it to those you do not. The gospel should be spread according to God's demands and to the principles of His house. You should fulfill the responsibility and duty of a created being, doing all that you are capable of to testify to the truths you understand, to the words of God, and to the work of God to those investigating the true way. That is how you fulfill the responsibility and duty of a created being. What should a person do as they are spreading the gospel? They should fulfill their responsibility, do all they can, and be willing to pay every price. It is possible that you have been preaching the gospel for a short time, lack sufficient experience, are not very eloquent, and do not have a high level of education. In fact, these things are not of critical importance. The most important thing is that you choose suitable passages from the word of God and fellowship on truths that hit home and can solve problems. Your attitude must be sincere and enable you to touch people, so that no matter what you say, potential gospel recipients are all willing to listen to you, especially when you talk about your real experiences and speak from the heart. If you can make the potential recipients of the gospel like you so that they willingly associate with you, willingly fellowship with you, and willingly listen to your testimony, then that is a success. They will then treat you as a confidant, and willingly listen to everything you say, they will find all aspects of the truth you choose to fellowship on to be good and very practical, and be able to accept them all. In this way, you can easily win them over. This is the wisdom you must possess if you spread the gospel. If you cannot help people with a loving heart and you cannot be a confidant to others, you will find it too much of an effort to spread the gospel and win

people over. Why is it that those who speak simply and openly, those who are straightforward and warm-hearted are so effective in spreading the gospel? It is because everyone likes gospel spreaders like this, and they are willing to interact and build friendships with them. If gospel spreaders like this understand the truth and fellowship on the truth in a particularly practical and clear manner, if they can patiently fellowship the truth with others, solve the various problems, difficulties, and perplexities that people have, brighten up their hearts, and bring great comfort to them, people will like and trust them in their hearts, take them as a confidant, and listen willingly to anything they say. If a gospel spreader always puts themselves on a pedestal and lectures others, treating them like children and students, people will likely see them as annoying and repulsive. Therefore, the wisdom you should possess to spread the gospel is this: First, make a good impression on others, speaking in a way that is agreeable to your listeners. After listening to you, they should be able to gain something from it, and receive some benefit. In this way, your spreading of the gospel will be smooth sailing, encounter no obstacles, and achieve fruitful results. Even though some people may not accept the gospel, they will see that you are a good person and willingly associate with you. Those who preach the gospel should be able to socialize with people. Making a wide range of friends is a good road to take. Additionally, there is still one thing of the utmost importance. No matter who you preach the gospel to, you must first do a lot of prep work. You must equip yourself with the truth, master principles, have the ability to discern people, and employ wise methods. You must persistently practice doing this prep work. First of all, in your conversations with people who are investigating, you must understand and grasp their backgrounds, what denominations they belong to, what their primary notions are, whether they are introverts or extroverts, how their comprehension abilities are, and how their characters are. This is the key thing. Once you have a firm grasp of potential gospel recipients in all respects, your preaching of the gospel will be much more effective, and you will know how to prescribe the right medicine to resolve their notions and problems. If you encounter temptations from wicked people, atheists, or devils, you will be able to sense them, discern them for who they are, and hurriedly abandon them. Reading God's words can reveal all kinds of people. Wicked people and atheists will be repulsed when they hear them, and devils hate to listen to God's words. Only those who thirst for the truth will be interested. They will seek the truth and ask questions. This is how you can confirm that they are potential gospel recipients. Once we confirm this, we can engage them in systematic fellowship on the truth. When fellowshiping on the truth, we can fully grasp the caliber of these potential gospel recipients, how well they can comprehend the truth, and the state of their characters. In this way, we will know which people to work on and how to fellowship on the truth. No matter how much effort we put in, it will not be in vain. In the process of spreading the gospel, if you do not understand and grasp the situation of the other party and do not prescribe the right medicine, it will not be easy to win over people. Even if you do happen to win over a few people, it will only be by

chance. Those who understand the truth and see to the bottom of things are able to take fewer wrong turns when spreading the gospel or avoid taking them entirely. They preach to the people they should and do not preach to the people they should not. They make an accurate assessment before preaching and avoid doing useless work. In this way, they do their duty with greater efficiency and less wasted effort, achieving good results. So, if you want to spread the gospel effectively, equip yourself with the truth and do enough prep work. What if you meet a religious person who knows the Bible well, but you haven't read the Bible? What can you do? At that time, it's too late for you to equip yourself with the truth of the Bible, so you should quickly introduce them to a gospel spreader who understands the Bible. Give this person over to whoever understands the Bible. This is in line with the truth principles. If you try to blindly show off by preaching the gospel to them anyway, this person will not accept the gospel. This result will be caused by your irresponsibility. In addition, you have to find the time to equip yourself with some knowledge of the Bible when you are not working. Spreading the gospel without knowing anything about the Bible is not very workable. Many of the questions raised by investigators involve the words in the Bible. If you understand the Bible, you can use the truth of the Bible to resolve these questions. No matter what notions the potential gospel recipients hold, you can find the corresponding Bible verses and words of God to resolve their notions. The desired result can only be achieved in this way. Therefore, spreading the gospel requires some knowledge of the Bible. For example, you should know which prophecies in the Old Testament and which verses in the New Testament testify to God's return and God's work in the last days. You should read these words more, ponder them more, and keep them in your heart. In addition, you must understand how religious people understand these Bible verses, ponder how to fellowship so as to lead them to an accurate and pure understanding of these verses, and then incorporate these verses of the Bible to guide them to an understanding of God's work in the last days. Is this doing your prep work? This is exactly what it means to do prep work. You have to understand the needs of the different kinds of people who investigate the true way, and then do some prep work according to the situation. Only then will you be able to do all that you can and fulfill your responsibilities. This is your responsibility. Some people will say, "I don't need to do all that. I just need to read the Bible a few times. No matter who I spread the gospel to, I always say the same things. The words I use to preach the gospel are fixed and do not change. I will use these words and they can believe or not. The people that don't believe won't receive blessings. They can't put that on me. After all, I've fulfilled my responsibility." Did they fulfill their responsibility? What is the situation of the person investigating, what is their age, education level, marital status, hobbies, personality, humanity, family situation, and so on? You don't know any of this, but you still go and preach to them. You have not done any prep work and made no effort at all. And you still claim to have fulfilled your responsibility? Isn't this just deceiving people? Treating your duty like this shows a

superficial and irresponsible attitude. It is a perfunctory attitude. You preach the gospel with such an attitude and, when you don't win someone over, you say, "If he doesn't believe, that's just his bad luck. Besides, he lacks spiritual understanding, so even if he did believe, he wouldn't be able to gain the truth or be saved!" This is irresponsible. You are shirking your responsibility. You obviously didn't do your prep work well. It is obvious that you didn't fulfill your responsibility, that you didn't do your duty faithfully. And you still make excuses by giving all kinds of reasons, trying to shirk your responsibility with words. What kind of behavior is this? It's called deception. To shirk your responsibility, you make judgments and draw conclusions about people and talk irresponsible nonsense. This is called arrogance and self-righteousness, insidiousness and viciousness. It is also called deception. It is trying to deceive God.

If God has entrusted to you the duty of spreading the gospel, you should accept God's commission, deferentially and obediently. You should endeavor to treat every person who is investigating the true way with love and patience, and you should be able to bear hardship and toil. Be diligent in taking responsibility for sharing the gospel; provide clear fellowship about the truth, so that you may give account of it to God. This is the attitude with which one should perform their duty. If someone investigating the true way seeks the truth from you, and you brush them aside, are unable to earnestly fellowship about the truth to them and resolve their problem, and even find excuses, saying, "I'm not in the mood now. Whoever they are, however much they thirst for the truth or for God's appearance and work, it's not my business. It's not on me whether they can believe. If the Holy Spirit doesn't go to work, no matter how much prep work I do, it will be of no use—so I won't make that effort! Anyway, I've already said all the truths I understand. Whether they can accept the true way, that's God's affair. It has nothing to do with me," then what attitude is this? It is an irresponsible attitude, a hardened one. Are there not many who spread the gospel in this way? Can such gospel-spreading meet an adequate standard? Can it exalt God and bear witness to Him? No, not in the least. Such gospel-spreading is merely a bit of service; it comes nowhere near the performance of a duty. So, how can one spread the gospel adequately? No matter who it is investigating the true way, you must first do prep work and equip yourself with the truth, then rely on love, patience, tolerance, and a sense of responsibility to perform this duty of yours well. Be unadulterated and do all you can and ought to do. Spreading the gospel in this way is adequate. If circumstances do not allow you to spread the gospel, or if the person investigating refuses to listen and leaves, this is not your fault. You have done what you should do, and your conscience will not accuse you. This means that you have fulfilled your responsibility. Some people may meet the principles for spreading the gospel, but the timing may not be right. It is not yet God's time. In this case, the work of spreading the gospel must be set aside for the time being. Does setting aside the work mean that you do not spread the gospel to the person? It does not mean that you do not spread the gospel, only that you wait for the appropriate time to do so. What other people

should not be preached to? For example, when a person speaks in tongues—not for a day or two, or even a year or two—but for a long time, and can speak this way at any time and in any place, this person is an evil spirit and the gospel cannot be spread to them. There are also people who appear to be good people on the outside, but upon inquiry and with further understanding, you discover that they have committed adultery with many people. If the gospel is spread to people such as these, it will cause much trouble. They will be likely to cause disturbance for God's chosen people, so the gospel must not be preached to them. There are also some religious pastors who require too much effort to accept the truth. Even if they are willing to accept it, they still have conditions. They are only content to serve as leaders and workers. Most people of this sort are antichrists. According to the principles, the gospel should not be spread to them. Only if they are willing to do the service of spreading the gospel and are able to bring in many others is it permitted to spread the gospel to people like this. If someone's humanity is too wicked, and you can tell that they are a wicked person by their appearance alone, then this sort of person will never accept the truth and will never repent. Even if someone like this entered the church, they would be expelled, so the gospel should never be spread to them. Preaching to someone like this would be tantamount to bringing Satan and a devil into the church. Another situation comes up when some minors are willing to believe in God. However, in some democratic countries, minors must obtain the consent of their guardians if they want to participate in church life and perform their duties. Do not ignore this requirement. It calls for a reasonable solution, and wisdom is needed. In China, as long as one of the parents leads such a minor to believe in God, there is no problem at all. If a young adult who is no longer a minor can comprehend the truth and wants to believe in God, but their parents oppose and limit them, the young adult can leave their family and come to the church to believe in and follow God free from the restrictions and obstacles of their parents. This is completely proper. This is the same situation as Peter's when he came to believe in God. In conclusion, regardless of the situation, it is permitted to spread the gospel as long as the objective conditions permit and it does not violate the law. This matter needs to be approached according to the truth principles and the dictates of wisdom.

When spreading the gospel, how can someone fulfill their duty adequately? First, they must be able to comprehend and understand the truth concerning spreading the gospel. Only when they understand the truth can they possess the correct views, know how to deal with wrong or absurd views, and know how to handle affairs and deal with problems in accord with the truth principles. Then, they will be able to discern various incorrect practices and practices of antichrists that violate the truth principles. As such, they will naturally understand which truth principles should be mastered in order to fulfill their duty of spreading the gospel. To fulfill this duty, what truth is it of the utmost importance to understand first? You must understand that spreading the message of God's work is the responsibility and obligation of each of God's chosen people. It is a

commission that God has entrusted to all. This is the source of this duty. Some people say, "I'm not on the gospel team, so do I have this responsibility and obligation?" They all have this responsibility and obligation. The truth concerning this aspect of duty is useful to everyone. I do not know if you have noticed a certain phenomenon in the allocation of various personnel in the church. Some people were once leaders, but they were then replaced because they could not do practical work. After being replaced, as they did not possess any skills or expertise, they could not perform special duties. So finally, they were assigned to the gospel team to spread the gospel, or to water newcomers, or to perform some ordinary duties. If they likewise fail to fulfill any other duties in the church, what should happen to them? Such people are refuse and should be cast out. So, if you are dismissed as a church leader for incompetence and you don't have any special talents or skills, then you have to be prepared to spread the gospel. If you can spread the gospel and do your duty as part of the gospel team, then the truth about performing duties adequately is relevant to you. If you fail to fulfill your duty of spreading the gospel, the truth about performing duties adequately has no relevance to you, and in God's house, during the time of God's work, the work of performing a duty is no concern of yours. In your heart, you should clearly know all that this implies. If you do not perform any duty, what relationship do you have with the work of God? Therefore, regardless of the type of duty one performs, it is, naturally, best if they can persevere to the end and perform their duty well. Some people say, "I don't want to spread the gospel because this always brings me into contact with strangers. There are all sorts of bad people who are capable of all manner of bad things. In particular, religious people treat those who spread God's gospel of the last days as enemies and are quite capable of handing them over to Satan's regime. They are worse than the unbelievers. I could not bear this pain. They might beat me to death, maim me, or hand me over to the great red dragon. That would finish me." Since you can't bear the hardship and your stature is so small, you should do the work of your current job well. That would be the wise choice. Of course, it would be even better if you could perform various duties as well as spreading the gospel. Spreading the gospel is not only the responsibility of the members of the gospel team, it is the responsibility of everyone. Because everyone has heard the good news and glad tidings of God's new work from God, everyone has the responsibility and obligation to proclaim this gospel so that more people will come to God's house upon hearing the good news and come before God to accept His salvation. This will allow the work of God to reach its conclusion as soon as possible. Such is God's commission, such is His will.

Some of those who spread the gospel busily preach the gospel all day long, yet fail to win over a single person after several years of preaching. What has happened? They look so busy, and it seems that they do their duty with great care. So why didn't they win anyone over? The truth that must be understood for the duty of spreading the gospel is actually similar to the truths that must be understood for other duties. If someone

preaches the gospel for several years without winning over anyone, it means that this person has problems. What are these problems? The primary problem is that they do not fellowship clearly on the truth of the vision in spreading the gospel. Why is their fellowship unclear? Either it is because their caliber is too poor for this, or else it is because they are so busy all day that they have no time to read God's words or to ponder on the truth, and they do not understand anything of the truth, and cannot resolve any notions, heresies, or fallacies. If both of these things are the case, can this person fulfill their duty to spread the gospel? I fear it will be very difficult for them to win people over. No matter how many years they work at spreading the gospel, they will see no obvious results. To spread the gospel, you must first understand the truth of the vision. No matter what questions people ask, as long as you fellowship on the truth so that it becomes clear, you can answer their questions. If you don't understand the truth of the vision and cannot speak clearly no matter how you fellowship, then however you spread the gospel, you will not get results. If you do not understand the truth, you should focus on seeking the truth and fellowshiping on the truth. If you read more of God's words, listen to more sermons, fellowship more on the truth of spreading the gospel, and always work hard at fellowshiping on the truth of the vision so as to truly understand the truth of the vision, and to be able to solve the most common notions and problems of religious people, then you will be able to achieve some results, rather than no results at all. Therefore, the failure to understand the truth of the vision of God's work is one reason why people cannot achieve results when spreading the gospel. In addition, you cannot grasp or understand the questions raised by those investigating the true way, and you can't see into their hearts to find where their biggest problems lie and determine the main problems hindering their acceptance of the true way. If you can't be sure about these problems, then you can't spread the gospel or testify for God to other people. If you only practice preaching the gospel using empty theories, it will not work. Once the people investigating start to ask questions, you will not be able to answer them. You will only be able to perfunctorily brush them off by talking about some doctrines. Will spreading the gospel in this way win people over? Certainly not. Many times, when those who are investigating cannot readily accept the true way, it is because you do not give clear answers to their questions. In this case, they will wonder why it is that you, who have believed for so long, can't give a clear explanation to these questions. In their hearts, they will doubt whether this is the true way, so they will not dare to believe or accept it. Is this not the true situation? This is the second reason why people may not achieve results when spreading the gospel. If you want to spread the gospel but can't solve actual problems, then you have no way to spread the gospel to people. If you don't understand the truth, how can you solve their problems? Therefore, if you want to achieve results in spreading the gospel, you must work hard to seek the truth and thoroughly understand all the questions raised by the people investigating. In this way, you can answer their questions by engaging in fellowship on the truth with them. Some spreaders of the gospel always look for some objective reason that can serve as an excuse, saying, "These people are so difficult to deal with. Each one is more warped than the last, and none of them accept the truth. They are rebellious and stubborn, and they always cling to religious notions." Such spreaders of the gospel will not work hard to solve the difficulties and problems of these people, so they will fail each and every time they try to spread the gospel. They lack the least bit of love and cannot persevere very long in this duty. From the outside, it looks like they are very busy, but in fact, they have not made enough of an effort for each person who is investigating the true way. They do not treat the questions these people ask in a serious and responsible manner. They do not seek the truth to find a solution, resolve these questions step by step, and finally win over those people. Instead, they just muddle along. No matter how many people they lose out on, they still stick with the same approach. They work for a few days, and then take a few days off. What do they make of spreading the gospel? They make it into a game, a type of social interaction. They think, "Today I will meet this sort of people and have a lively good time. Tomorrow I will meet that sort of people, and it will be new and interesting." In the end, they will never win over anyone. They never feel any reproach or any sense of burden due to this failure to win anyone over. By spreading the gospel in this way can they fulfill their duty? Are they not being perfunctory and careless and trying to deceive God? Someone who has always spread the gospel in this way is not truly fulfilling their duty because they have not fulfilled their responsibility at all. They are careless and perfunctory about everything. What other reasons cause a failure to win over people when spreading the gospel? Tell Me. (Not spreading the gospel according to the principles.) It does occur that people only care about numbers when spreading the gospel. Such people do not preach according to the principles and often fail to win people over. It also occurs that some people on the gospel team eagerly fight over potential gospel recipients, thinking that the one who spreads the gospel to more people will earn more credit. When potential gospel recipients see them compete in this way, they will not be edified. Instead, notions will arise in their minds, "You believers in God are not united, there is jealousy and strife among you." Then, they will not want to believe. This is a stumbling block. Is this also part of the reason why they fail to win over people when spreading the gospel? (Yes.) Some potential gospel recipients have lived in society for a long time and are on guard against all kinds of people, especially strangers. If there is no intermediary to make an introduction, they will be wary when they first meet someone. For example, if you have just met a stranger, you will certainly not casually tell them your name, address, and phone number. When you become familiar with them, when you get to know each other, when you know that they have no ill will toward you, you will become friends. Only then would you give them this information. However, some of those who spread the gospel cannot understand people, so when people are wary of them, they call these people deceitful and evil. They condemn their defensive mindset, shifting their own responsibility to others. Are those gospel spreaders not also wary of strangers?

Why do they not condemn themselves, but think themselves wise in being wary? It's not fair to treat people in this way. Some of those who spread the gospel ask potential gospel recipients for their personal information as soon as they meet them. If someone doesn't want to give it to them, this sort of gospel spreader will not want to preach to this person. What sort of disposition is this? It is a malicious disposition. They become angry and refuse to preach the gospel just because someone doesn't comply with their requirements in such a small matter. How contemptible! Why do you want to spread the gospel to others? Is this not doing your duty? If you act as you please, is this still doing your duty? Isn't this purely rendering service? How should you give an account of yourself to God? If you never repent, God will condemn you and cast you out. You are bringing trouble upon yourself.

I heard of a case where members of two gospel teams met one potential gospel recipient. Then, they argued with each other, both claiming that they were the ones who contacted this person first. What is the use of fighting over this? Is this a matter of ignorance? This is something that cannot be done. So, what is the proper thing to do? Everyone has to discuss the matter together. It doesn't matter who was the first to make contact. When you find that you have come into contact with the same person, spread the gospel together, divide the work, and cooperate together. If you originally planned to spend two months bringing the gospel to this person, try to do it in only one month since you have more people. Then, everyone should fellowship on the problems and difficulties of the potential gospel recipient, about which aspects of the truth everyone needs to seek in order to solve these issues, on how the two teams should coordinate, and so on. What is the purpose of doing this? It is to win over this person and fulfill your duty. When everyone is of one heart and mind, fellowships together, and directs all their efforts to the same goal, the Holy Spirit will enlighten and lead them. When they are united, people can easily accomplish things, and they will receive God's blessings and guidance. However, if you don't act in this way, if you always compete against others, if you are always managing your own business, if you always draw a clear line between yourself and others, and if you only care about winning over people yourself when spreading the gospel—you preach for you, and I'll win over people on my own—can you fulfill your duty with one heart and one mind? Sometimes people can do their duties on their own, but other times everyone needs to work together harmoniously in order to properly perform the work of the church. If everyone acts on their own and does not cooperate harmoniously, this will mess up the work of the church. Who will take responsibility for this? Everyone is responsible, and the main supervisor bears a larger share of the responsibility. When you mess up the work of the church, you not only fail to do your duty properly, but also commit a great evil, incurring God's disgust and revulsion. Then you have gotten into trouble. If God condemns you as a wicked person or an antichrist who disturbs the work of the church, it will be even worse. You will certainly be exposed and cast out, and you will even have to receive punishment. If you abandon your duty,

what is this equivalent to? You will have no share in God's work and will not receive God's salvation. You will belong to the unbelievers, and your life will lose its meaning. What are you living for today? What value do you bring to the gospel team? How can you reflect your value as an individual? You must fulfill your responsibilities in a downto-earth manner, do your duty well, and be able to give assurances to God, saying, "I have won over some people by spreading the gospel. I have done everything in my power. Although I am of poor caliber and only possess a few truth realities, I have done the best I could. I have done my duty without throwing in the towel, getting upset, feeling negative and slacking off, or trying to gain fame or profit. Instead, I have suffered more than a little humiliation in preaching the gospel, endured insults and expulsions from religious circles, and made my bed in the street. Although I have experienced negativity and weakness, I did not abandon my duty, but persevered in spreading the gospel at all times. I thank God for the protection and guidance He gave me." This is what it means to truly fulfill your responsibilities. When the day comes, you will be able to come before God with a clear conscience like this and give an account of yourself. Maybe you met many potential gospel recipients, but did not win over many people. However, based on your caliber and your actions, you won over all the people you could by giving it your best effort. In this case, how will God evaluate you? You have performed your duty adequately. You have tried your best and put your whole heart into it. In order to spread the gospel to potential gospel recipients, you have worked hard to equip yourself with the truth of the vision, and familiarized yourself with the relevant verses of the Bible. You memorized what you needed to memorize and wrote down what you couldn't memorize. When spreading the gospel, no matter who you met and what questions they asked, you were able to provide a solution. This way, your work spreading the gospel became more and more effective and you were able to win over more people. In order to win over more people when spreading the gospel, in order to perform this duty well and fulfill your responsibilities, you overcame many difficulties in yourself, including your own shortcomings, weaknesses, and negative emotions. All of this you overcame, and you dedicated much time to this task. Is it not necessary to overcome such difficulties in order to perform your duty well? (It is.) Furthermore, in order to bring those investigating the true way to hear God's voice, to understand and know God's work, and to accept the true way, you need to understand more of the truth so that you may better testify to God's work. No matter how deep or shallow your fellowship on the truth is, you should have love and patience. Maybe your listeners ridicule you, insult you, reject you, or do not understand you—no matter, if you can deal with this correctly and patiently fellowship on the truth with them, and you have invested a great deal of effort and paid a high price to this end, then you have fulfilled your responsibilities. Doing your duty this way is doing it adequately.

When some gospel spreaders meet a potential gospel recipient who is arrogant due to their family's wealth and social status, they always feel inferior and uncomfortable when standing before them. Will this discomfort affect your performance of your duty? If it affects you so that you are unable to do your duty well and cannot fulfill your responsibilities, then you are not performing your duty. If it only affects your frame of mind—making you unhappy and uncomfortable—but you do not abandon your duty or forget your responsibilities and obligations, so that, in the end, you complete your work and do it well, then you have truly fulfilled your duty. Is this the truth? (Yes.) This is the truth, and everyone should accept it. Is this a situation you may find yourself in? For instance, some gospel recipients may look down on you because you come from the countryside. They may even belittle you. How do you deal with this? You say, "I was born in poverty out in the countryside, while you were born to a life of privilege in the city. This was ordained by God. However, God is gracious regardless of where we are born. We live in this era, and we are all blessed to have caught up with God's work in the last days." These words are the truth, not an attempt to ingratiate yourself. The gospel recipients will say, "Then you are not as blessed as we are. We enjoy this world and the next, but you can only enjoy the next life. Therefore, we enjoy more than you." You say, "This is all by God's grace." As they do not know God's work, is it necessary to dispute with them? If you don't value such things, you will not argue with them. In your heart, you should clearly understand that "I have a duty in my heart, a burden on my shoulders, a mission and an obligation. I won't argue with them about that. Come the day that they believe and return to the house of God, when they have heard more sermons and understand something of the truth, they will think of their conduct and actions today and be ashamed." If you think about it this way, your heart will open up. This is actually what happens. If you truly win them over and they really pursue the truth, then after believing for three or five years, they will recognize that it was inappropriate, lacking in humanity, and inconsistent with the truth to treat you as they did when they first met you. They will then have to apologize to you the next time they see you. In the process of spreading the gospel, you will encounter this sort of situation often. When this happens, how do I deal with it? I do not pay much attention to such things. It's not a big deal. If you do not think it is a big deal, then their words will not bother you. This is called possessing stature. If you understand the truth and possess the truth reality, you will be able to see through many sayings or practices that supposedly cause harm to people. You will be able to iron them out. However, if you can't see through these things, you will remember such words and actions for a lifetime and, with a wink, a word, or a gesture, anyone may injure you. How severe are such injuries? They will leave a mark on your heart. When you see wealthy people, people with higher status than you, or people like those who once looked down on you and attacked you, you will be afraid and timid. How can you do away with this timidity? You have to see through to their essence. No matter how grand they are, no matter what status or standing they hold, they are nothing but corrupt people. There is nothing special about them. If you see this, your heart will not be restrained. In the work of spreading the gospel, you will certainly encounter these

problems. They are all common problems. Some people will not understand you or will be prejudiced against you, or even hintingly and indirectly say ugly things to ridicule you. Some people will say that you preach the gospel to make money, to seek profit, or to find romance. How would you handle such situations? Should you argue with such people? Especially when a potential gospel recipient comes from a family with money, what should you do if you are eating a meal in their house and see that look on their face? If, to maintain your dignity, you do not eat at their house, can you continue to preach the gospel on an empty stomach? You should consider the matter like this: "Today I can eat at their house and spread the gospel to them. They can receive those who spread the gospel. This is their good fortune." In fact, this is how things actually are. This is their good fortune. They don't realize it, but you need to know this in your heart. While spreading the gospel, one will often encounter such ridicule, mockery, sneers, and slander, or even find themselves in dangerous situations. Some brothers and sisters, for instance, are denounced or abducted by evil people, and the police are called on others, who are handed over to the government. Some may be arrested and jailed, while others may even be beaten to death. These are all things that happen. But now that we know about these things, should we change our attitude toward the work of spreading the gospel? (No.) Spreading the gospel is everyone's duty and obligation. At any time, regardless of what we hear, or what we see, or what kind of treatment we encounter, we must always uphold this responsibility of spreading the gospel. Under no circumstances can we give up on this duty because of negativity or weakness. The duty to spread the gospel is not smooth sailing, but fraught with danger. When you spread the gospel, you will not face angels, or aliens, or robots. You will face only evil and corrupt humanity, living demons, beasts—they are all humans surviving in this evil space, this evil world, who have been deeply corrupted by Satan, and resist God. Therefore, in the process of spreading the gospel, there are certainly all sorts of dangers, to say nothing of petty slander, sneers, and misunderstandings, which are common occurrences. If you truly regard spreading the gospel as a responsibility, as an obligation, and as your duty, then you will be able to regard these things correctly and even handle them correctly. You will not give up on your responsibility and your obligation, nor will you deviate from your original intention to spread the gospel and testify to God because of these things, and you will never put this responsibility aside, for this is your duty. How should this duty be understood? It is the value and primary obligation of human life. Spreading the good news of God's work in the last days and the gospel of God's work is the value of human life.

Today, we are fellowshiping on the truth of fulfilling one's duty to spread the gospel. Have you gained anything from this? (Yes.) In the past, our fellowship on the truth of spreading the gospel focused on vision, that is, we expressly fellowshiped on the truth related to the vision and did not discuss many detailed issues as we are today. Because most people know something about the general outline of the truth of the vision, but may not be clear on the detailed practice paths and principles for specific issues, today I bring

these specific issues into our fellowship. Through fellowship on some cases and people's behavior—or the right and wrong things to do when someone encounters these situations, the viewpoints people hold, and how they should fulfill this responsibility, this obligation—through fellowship on all these topics, do you find that the truth of spreading the gospel becomes more concrete and easier to implement in real life? I believe that, after listening to this aspect of the truth, your hearts will become much brighter. When you encounter certain specific problems in the process of spreading the gospel, you will benefit from these words because they are practical and touch on the truth principles. They are not empty words. In your daily life, when you encounter such matters related to spreading the gospel and live in some incorrect states, or when you encounter some problems in your work of spreading the gospel, can you use these truths to solve the problems you face? If you can solve such problems, then today's words are not spoken in vain. If you still cannot solve such problems, or if you do things your own way, make your own decisions and stick to them, do whatever you want, and act willfully and recklessly without considering your duties and responsibilities, then these truths are just empty talk to you and serve for nothing. They serve for nothing not because the truth can't help you, not because the truth is of no benefit to you, but because you have no love for the truth at all and you don't practice the truth. You see the duty of spreading the gospel merely as a hobby or a way to pass the time. If you approach the duty of spreading the gospel with this point of view, what will happen? Will you be able to fulfill your duty adequately? (No.) If talking of fulfilling your duty adequately seems a bit distant, then let Me first ask you this: If you approach the duty of spreading the gospel with this point of view, can you satisfy the will of God? (No.) This should be clear in all of your hearts. When you approach this duty with this kind of viewpoint and this sort of attitude, your heart will feel unsteady. You will think that your attitude is not as God would like. If you act in this way, even if you win over some people and it looks like you are doing good deeds on the outside, your intentions and motives for performing your duty are contrary to the truth principles. You are just like those religious people who spread the gospel in order to obtain blessings and make deals with God. Such an intention and source of motivation are wrong. When considering how people perform their duties, God judges people's intentions and motives. God examines the attitudes and mindsets with which people approach their duties. Based on this, God works to cleanse people of corruption and save them so they can break away from sin. Therefore, no matter how you spread the gospel, you should accept God's scrutiny. No matter what kind of person you are, of what caliber you are, what sort of duty you have fulfilled, and what your duty was before you joined the ranks of those who spread the gospel, you should abide by these truth principles of spreading the gospel, you should see spreading the gospel as your duty and responsibility, and take it upon your shoulders.

Some leaders and workers who cannot do practical work or solve practical problems are replaced and assigned to spread the gospel as part of the gospel team. They might

say to everyone they meet, "I was a leader. I was sent to the gospel team to spread the gospel because I didn't do a good job. Maybe God is having me spread the gospel to temper me for a time, to equip me with the truth and train me. That means I don't have to put that much effort into spreading the gospel. Whatever I do is fine. After all, I am leader material. Once I grow in stature, I must be made a leader. As I am of such good caliber, it would be a waste of talent if I were not a leader. Right now the church has a shortage of leaders and workers!" Their words imply that God's house can't do without them as leaders. They are only made to spread the gospel in order to give them the opportunity to practice, to equip them with the truth, and to have them do some grassroots work as a part of their cultivation and training. Therefore, they view their duty to spread the gospel as something temporary, they are only doing it to pad their resumes, have a good time, and broaden their horizons. They think that, if they achieve results in spreading the gospel, understand the truth, and are able to do some work, they will be promoted to serve as a leader or worker. If they adopt this mindset toward fulfilling their duty to spread the gospel, can they achieve true repentance? They have not reflected on themselves or come to know themselves. They have no self-awareness. Are these people in trouble? They don't correctly comprehend spreading the gospel. They think too highly of themselves; they really don't know themselves at all! They are completely unaware of what is actually going on. In fact, this has happened because they are not people who pursue the truth and they completely lack any comprehension ability. Superficially, they are articulate, they enjoy handling affairs, and it seems like they have some caliber, but when they serve as leaders and workers, their character and caliber are not up to scratch. They cannot meet the standards and criteria to be leaders and workers, so they are cast out. They don't see that they are a dime a dozen, but instead shamelessly boast and puff themselves up. Although some people will never say it, in their personal estimation they believe only those who can't do anything else are assigned to spread the gospel. In their hearts, they divide all duties in the house of God into high, middle, and low. They regard the duty of spreading the gospel as the most lowly of all the duties in the house of God. Whoever makes a mistake or does not fulfill their duty adequately is sent to spread the gospel. This is how these people comprehend this duty. Is there any difference between this understanding and taking spreading the gospel as one's responsibility and the obligation to be fulfilled in one's life? If someone understands it this way, can they do their duty well? (No.) Where did they go wrong? They regard a person's greatest responsibility and the obligation they should fulfill in their life—the work of spreading the gospel—as the humblest work. They don't take it as their own responsibility and obligation, and they don't understand it as a duty. No matter how the house of God fellowships on the necessity of faithfully performing one's duty and that spreading the gospel is one of these duties, they do not recognize that this is the case. In their heart, they believe that the various levels of leaders, workers, and people in charge in the house of God are at the top. They have absolute authority and will

ultimately receive great rewards and be perfected by God. The followers under them are only foot soldiers, especially the spreaders of the gospel who always interact with people outside the church. Among all the jobs, their work may be the hardest and the most exhausting. In the end, you can't say for sure whether these people will be perfected. Is it their fault that they conceive of the duty of spreading the gospel in this way? Are there those who regard this sacred responsibility and obligation of spreading the gospel as the humblest chore and place it at the lowest rung of a hierarchy of ranks and grades? They look down on this duty and they also look down on those who perform it. So what viewpoint do they bring with them when they do this duty? (They view it as temporary.) Anything else? When they win someone over, they don't think much of it, and when they fail to win someone over, they don't care. They don't regard spreading the gospel as a part of their own work and do not make every effort to perform this duty well. In their hearts, they look down on the duty of spreading the gospel, so what will be the result of their work at spreading the gospel? Can they equip themselves with all aspects of the truth in order to fulfill their duty of spreading the gospel? In order to win over more people, do they memorize excerpts from God's word and Bible verses and familiarize themselves with a variety of experiential testimonies so that they can solve the various problems they meet when spreading the gospel? (No.) If when spreading the gospel, people who have absurd comprehension and hold many notions ask them difficult questions, how will they deal with them? (They will give up on them.) This is a sort of attitude. Will they complain to God, saying, "Why did I have to meet such a ridiculous person without any spiritual understanding when spreading the gospel? What bad luck!"? They have no love for potential gospel recipients, and they hope that God will not save this sort of person. Concerning this matter, they do not pray to God, nor do they seek God's will, much less show any consideration to God's will. They choose how they treat potential gospel recipients according to the preferences of the flesh, and when they encounter people with a lot of problems and serious notions, they give up on them. They only choose to spread the gospel to people with few notions or none at all, and they don't want to pay any price. Whenever something is detrimental to their vanity or dignity, or to their reputation or status, whenever something goes against the preferences of the flesh or conflicts with the enjoyments of the flesh, what do they choose to do? They choose to give up, choose to flee, choose not to fulfill this responsibility, but rather refuse this responsibility. At the same time, they inwardly complain to God in their hearts, "Why did I have to meet such a ridiculous person with so many notions? Why make me suffer this? I have lost face, wasted my effort, and failed to win anyone over." Covertly, their hearts are full of resentment toward God. Therefore, they are not willing to accept the duty of spreading the gospel, and they are not willing to fulfill the responsibility of spreading the gospel either; if their attitudes toward the duty of spreading the gospel are such as this, then they are not far from being cast out.

In the process of spreading the gospel, many of those who spread the gospel treat their work with a perfunctory and careless attitude. They never change. They never treat it with an attitude of careful attention, prudence, and fear of God. Instead, they think, "In any case, I've got nothing going on, I can do anything. The gospel team looks like fun, so I'll join in." Then, they follow along and spread the gospel. In fact, they make a very limited contribution to this process. They just take some time and travel a little, but they don't pay any real price. They always preach the gospel according to the preferences of their flesh and their own notions and imaginings. They never follow the truth principles in the least. There are many people who like to preach to the wealthy and people with money, but not to the poor. They like to preach to good-looking people, but not to plainlooking people. They like to preach to people they get along well with, but not to people they don't get along with. They like to preach to people who have few notions, but not to those with too many notions. They like to preach to people who are easy to bring the gospel to, people who will accept the gospel without having to listen to much talking. They do not want to preach to people if it means a lot of exhausting talking. To give an example, say that a woman is spreading the gospel and meets a man who comes from a well-off family, who owns a house and a car, whose parents have good jobs, who is an only child, and who is good-looking. She thinks that she would be able to live a life of wealth if she could marry him, so she wants to preach the gospel to this man, thinking that it would be great if he accepts it. Some other people try to stop her, telling her that this person is not a seeker of the truth, not someone who can be preached to, but she says, "If we fellowship more on the truth, it is possible that he will come to accept it. If we do not bring the gospel to such a good person and do not save him, wouldn't that go against God's will?" In fact, she has her own purpose. She is not trying to win over this person in order to bring him before God, but wants to advertise and sell herself to him. After a lot of marketing, she ultimately gets what she's after, and she is able to form a relationship with him for her own ends. What is the problem here? In all she does, she has her own motives, which violate the truth principles. In the end, she uses various means to "bring" the gospel to him, and even marries him, saying, "The greatest achievement in my work of spreading the gospel was to find such a kindred spirit. This is something I must accept from God. Marriage is ordained by God. It was entirely by God's arrangement that I met and married this person. This is God's favor and blessing." She goes on to form a small family and live a happy life—is she still able to spread the gospel? (No.) After a year or two, she occasionally goes to spread the gospel when she is feeling good, but she spends most of her time in family life, and her heart becomes increasingly empty. Finally, she realizes that family life is nothing but pots and pans, eating, drinking, playing around, and commotion. She feels that it is all meaningless. Looking back, she ponders and thinks to herself, "Faith in God—that is still meaningful. Let me go back and take up faith again and continue to spread the gospel!" In the end, she talks of her experiences in a grandiose manner, saying: "Man was created by God,

so he cannot leave God. Without God man cannot live. Just as a fish must die without water, if man leaves God, he will certainly have no road forward in his life. This is why I have returned. It is because God called me." What utter shamelessness! After returning, she demands that she fulfill her duty, saying, "It is all empty if I don't do my duty. Everyone has to do their duty." The words of people who don't practice the truth and have no love for the truth disgust those who hear them. You say you can't leave God, so why not ask God if He wants you? You found a partner in the process of performing your duty, and then laid down your duty and ran away. Why didn't you pray to God to ask Him if He agreed with this and find out His attitude? Did you fulfill your responsibilities? Did you fulfill the commission entrusted to you by God? Did you treat God as God? Did you view your duty as your duty? To all these questions, the answer is no. What is God to you? He is just a buddy you met on the side of the road. You greet Him and immediately think you are friends. If it serves your interests, you continue on with Him, but if it is not to your benefit, you say goodbye. But then you think of Him again when you need Him. This is the sort of relationship you have. If you regard God as a buddy you once knew, what will God think of you? How will God treat you? You feel sad, your days are empty, so you need God. You turn back and want to perform your duty. Will God so casually give you a duty? (He will not.) Why not? You don't deserve it! Although people like this can perform their duties right after they come to believe in God, before they complete their duties, they will abandon God without giving any warning, leaving their posts and abandoning their work. How does God view this? What is the nature of this conduct? (A betrayal.) Betrayal is no small matter. Such people are deserters! How do deserters perform their duty? They seek their own self-interest under the banner of performing their duty. They lay plans to secure their own future and livelihood while violating the original intention for performing their duties. Ultimately, they run away in the middle of performing their duty, making them deserters. Such a person does not expend themselves for God with a sincere heart. Instead, they have their own personal intentions and purposes and attempt to deceive God, ultimately revealing their true colors. Aren't these people who betray God? Some people say, "Isn't there freedom to come and go in God's house?" There is freedom to come and go, that is true, but one must undergo an examination when entering the house of God. You are free to leave the house of God and no one will stand in your way. However, if you want to return to the house of God, it is not so easy. You must be examined and checked by the leaders and workers of the church at all levels to prove that your repentance is true. Only then will you be accepted. Thus, it is easy to go out, but hard to get back in. I have heard that some people found it so difficult to spread the gospel and suffered so much that they threw down their burden and ran away. What is the problem here? It is that they are deserters. What is most important when working at spreading the gospel? Everyone who spreads the gospel, especially people responsible for important positions, has an important role in the eyes of God. If you play an important part in spreading the gospel

and desert your post without God's permission, there is no greater transgression. Does it not count as an act of betrayal against God? (Yes.) So how, in your view, should God treat deserters? (They should be put aside.) Being put aside means being ignored, left to do as you please. If people who are put aside feel repentance, it is possible that God will see that their attitude is sufficiently repentant and still want them back. But toward those who desert their duty—and only toward these people—God does not have this attitude. How does God treat such people? (God does not save them. God despises and rejects them.) That is completely correct. More specifically, people who perform an important duty have been commissioned by God, and if they desert their post, then no matter how well they did before, or do after, to God, they are people who have betrayed Him, and they will never again be given the opportunity to perform a duty. What does it mean to not be given another opportunity? If you say, "I am very remorseful. I owe a debt to God. I should not have made such a choice at the beginning. At the time, I was bewitched and led astray, and now I regret it. I beseech God to give me another chance to perform my duty so that I have the opportunity to repent for what I have done by meritorious deeds and make up for my mistakes," how will God deal with this matter? As God says you have no opportunity, He will never take notice of you again. This is the attitude of God toward deserters. When dealing with people who commit common transgressions, God may say that it was a momentary transgression, or that it was due to an adverse environment, small stature, a lack of understanding of the truth, or some other such reason. In this case, God may give them the opportunity to repent. However, to deserters alone, God offers no second chances. Some people say, "What does it mean that God gives no second chances? If they wanted to fulfill their duty, would God not allow this?" You can perform your duty, you can spread the gospel, you can also listen to sermons and join the church. The church will not remove your name from its rolls, but as for God, no matter how you perform your duty and how you repent, God neither needs nor approves of you, even though you are rendering service for Him. This is God's attitude. It is possible that some people fail to understand this matter and say, "Why is God so heartless and absolute when dealing with this kind of person?" Man need not understand this matter. This is God's disposition. This is God's attitude. You may think whatever you like. God has the power to decide. He has the power to act in this way and handle the matter like this. What can any human do? Can people protest? Who told you not to follow the right path from the first, to betray God and become a deserter? The work of spreading the gospel cannot be accomplished by one person alone, it requires many people. If you cannot do your duty, God will choose another who can. If you don't cooperate and don't fulfill your duty, it proves that you are blind. It proves that you are muddle-headed and stupid. You don't know that this is a blessing, so you won't have this blessing. You should just go! If you go away but come back after a while, would God still want you? No, God does not care. This is the attitude of God toward deserters and only deserters. Some people said, "After I return and perform my duty, I am

enlightened by the Holy Spirit!" When you first were performing your duty, you fled without leave, and the Holy Spirit did not hinder you. Now that you are back, can the Holy Spirit still enlighten you? Don't make so much out of your sentimental feelings. God will not do anything against His will, and He has principles when dealing with everyone. What is the warning for people here? You must persist in your duty, hold your ground, and fulfill your responsibilities. Is God's attitude toward such deserters too extreme? (It is not.) Why do you say it is not? How do you understand that this is not too extreme? Regardless of what duty a person fulfills, in the current period, does each duty done by each person have a relation to that which is ordained by God? They are closely related. Looking at it this way, if you are able to perform your duty, does it mean that God has done a lot of work? God has predestined you since the creation of the world. He has predestined the era and age in which you are born, the kind of family you are born into, the influence your family has on you, the duty God requires you to perform, and the things you have been permitted to learn in advance. For instance, if you have learned a foreign language, you now possess this caliber, this talent, that allows you to successfully do your duty. God has done a lot of work in preparation. For what purpose does God make such preparations? Is it so that you can stand out from the crowd? Is it so that you can pursue the world and serve Satan? Absolutely not! God wants you to offer the things God has given you in God's house, in the spreading of God's gospel, and in God's management plan. However, if you cannot offer what God has given you, but instead serve Satan, how will God feel? How will God handle this? How should God handle this in accord with His disposition? God will kick you away from Him with one blow. He doesn't want you. You forget His kindness and betray His trust. You do not acknowledge or return to your Maker. You do not dedicate to God what God has given you, but offer it to Satan instead. This is a serious betrayal, and God does not want such a traitor!

In God's work of saving mankind, the caliber that each person possesses makes them up to the task of fulfilling the duty that they ought to perform. In addition, the experience and knowledge they gain after coming to believe in God as well as the truths they understand must all be used to fulfill their duty. Only in this way can people contribute their humble effort to the work of spreading the gospel of the kingdom. What is this humble effort? It is the duty that a person should fulfill. God allows you to understand the truth and to possess intelligence and wisdom so that you may perform your duty well. This is the value and meaning of your life. If you don't live out this value and meaning, it proves that you have gained nothing from your belief in God. You have become useless junk in the house of God. If what you live out is Satan and the flesh, can God still want you? The value and meaning of your life are gone. In God's view, you should just vanish from His house, vanish forever. He doesn't want you anymore. In addition, in the period of the expansion of God's management work, everyone who follows God is performing their own duty, and they all have undergone, time and again,

the suppression and cruel persecution of the great red dragon. The path of following God is rough and uneven, and it is exceptionally difficult. Anyone who has followed God for more than two or three years will have experienced this for themselves. The duty performed by each person, whether it be a fixed duty or a temporary arrangement, comes from God's sovereignty and arrangements. People may be arrested often, and the work of the church may be disturbed and spoiled, and there may be an evident shortage of people to perform duties, especially those with good caliber and professional expertise, who are in the minority, but because of God's leadership, because of His might and authority, God's house has already emerged from the most difficult times, and all of its work has gotten onto the right track. To man, this seems impossible, but nothing is difficult for God to accomplish. The thirty years since God appeared and began to work until the present have been marked by tempests and all manner of tribulation. Were it not for God's leadership, and His words which imbue people with faith and strength, no one would have made it this far. All God's chosen people have experienced this personally. None of the work of God's house goes smoothly, all of it is started from scratch, and done with great difficulty, and beset with troubles. Why is this? It is because we are faced not only with the crazed suppression and persecution of the great red dragon's regime, but also with discrimination, slander, and condemnation from the entire religious community and corrupt humanity—even the whole era abandons and inhibits us. All of God's management work launches and operates in an environment and under conditions that are filled with Satan's evil trends, and in which Satan is in power. This is not at all easy; it is extraordinarily difficult. Therefore, every person who can perform a duty is a comfort to God, and their performing a duty is a rare and precious thing. The earnestness, loyalty, and expenditure that each person can offer, as well as their attitude of sincerity and responsibility toward their duty, of obedience toward God's commission, and of revering God, are cherished by Him, and He regards these things as very important. In contrast, God has the utmost loathing for people who desert their duties or treat them as a joke, and for the different behaviors, actions, and manifestations of betrayal against God, because amid the various contexts, people, matters, and things arranged by God, these people play the role of impeding, damaging, delaying, disturbing, or affecting the progress of God's work. And, for this reason, how does God feel and react toward deserters and people who betray God? What attitude does God have? (He hates them.) Nothing but loathing and hatred. Does He feel pity? No—He could never feel pity. Some people say, "Is God not love?" Why doesn't God love such people? These people are not worthy of love. If you love them, then your love is foolish, and just because you love them, that does not mean that God does; you may cherish them, but God does not, for in such people there is nothing worth cherishing. And so, God resolutely abandons such people, and doesn't give them any second chances. Is this reasonable? Not only is this reasonable, it is above all one aspect of God's disposition, and it is also the truth. In the process of spreading the gospel, some people accept no part of the truth.

They always act arbitrarily and recklessly according to their own will. They are stumbling blocks and obstacles to the work of spreading the gospel. They play a negative role by disturbing, disrupting, and spoiling the gospel work, hindering its expansion. Therefore, God's attitude toward these people is one of loathing and hatred. They are to be cast out. This is how God's righteous disposition is manifested. Some people say, "Isn't it a bit excessive to handle such people like this?" There is nothing excessive about it. Faced with such devils, God can only feel loathing and hate. God does not disguise Himself. God's disposition is righteous, and God's disposition is clear to see. What are the two most important aspects of God's righteous disposition? (Abundant mercy and deep fury.) What is the importance of this here? Who endures God's deep fury? It falls on those who resist God, reject the truth, and follow Satan. God does not want those who are determined to follow Satan, nor does He want traitors and deserters. Some people say, "In a moment of weakness, I chose not to do my duty, but I didn't actually want to leave God, or to return to the world and Satan's camp." Whether you were weak or wanted to return to the world, God may show mercy and tolerance when dealing with your weakness, depending on the situation. God is abundantly merciful. People live amid their corrupt dispositions, and in some circumstances, it is inevitable that they will feel weak, negative, or lazy. God observes all and He will deal with them according to the situation. If you are not a deserter, He will not treat you like one. If you are weak, He will surely handle you according to your weakness. If you momentarily expose corruption, if you are momentarily weak, or if you temporarily lose your way, then God will enlighten you, guide you, and support you. He will treat you as someone small of stature who does not understand the truth because this problem is not one of your nature essence. Why does God not deal with such people by abandoning them? It is because they do not want to reject Him or the truth, and because they do not want to follow Satan. They only show a temporary moment of weakness and are unable to step up, so God gives them another chance. How, then, should these people be handled, who experience a momentary weakness and cannot perform their duties, but who later return to fulfill them? They should be accepted. This case is different in nature from that of deserters, so you cannot apply the same rule or adopt the same approach to deal with them. Some people are not suffering weakness; they are actually deserters. If you take them back, they will desert again when they encounter a similar situation. Someone like that is not a momentary deserter; such a person will always be a deserter. This is why God kicks out such people and never takes them back. This is not excessive in the least. As they are never taken back, this means whomever else God might save, He does not save those people. When God sees that the salvation team is short one person, He may add someone else. But this kind of person is not wanted. They are cut off forever and unwanted.

There is another category of people who often disturb and spoil the gospel work while spreading the gospel, but they have also done some work and won over some

people. Can these be considered good deeds on their part? For the time being, let's put aside the question of whether they have done good deeds. Let's first say that such people often disturb and spoil the gospel work while spreading the gospel. For example, if a person is in charge of the gospel work and always competes with others for status and power or they often get into disputes with others, disturbing and spoiling the gospel work, how will God view this matter? Will God balance such a person's achievements and faults or approach them in some other manner? (God will give them a demerit.) Why will God give them a demerit? Although they have preached to some people, done some work, and achieved some results, they have continued to do evil deeds. Although they commit no major errors, they often make minor mistakes. What does it mean to often make minor mistakes? It means not practicing the truth, fighting over fame, profit, and status, speaking without the least bit of piety, never seeking the truth principles, often acting arbitrarily and without restraint, never making any changes, and being like the unbelievers, which has a detrimental influence on the life of the church and God's chosen people and causes some new believers to trip up. Are these not evil deeds? (Yes, they are.) If people have done such evil deeds, even if they have worked hard to do their duties, have they really fulfilled their responsibilities? Have they truly fulfilled their duties adequately? How does God view these people? Although they have done some work, they can still recklessly do evil, so are they doing their duties? (No.) Then why is it that they can do evil with such recklessness? In one respect, it is due to their corrupt dispositions. In another respect, these people embrace the mentality of chance. They think, "I have done a lot of good in spreading the gospel. In this or that church, hundreds of people are there because I brought the gospel to them. If these people can be saved, that will mean a great deal of merit for me. So how could God fail to remember me? When God takes these people into account, He cannot condemn me." Are they not overvaluing themselves? Do they have a God-fearing heart? Are they people who expend themselves for God with a sincere heart? Like Paul, they seek to gain rewards and crowns. There is no place for God in their hearts. They do not understand God's disposition and dare to make deals with God. This proves that they possess none of the truth reality. There was a person who had been spreading the gospel for a few years and had some experience at it. They suffered a lot of hardship while spreading the gospel, and were even incarcerated and sentenced to many years in prison. After getting out, they continued to spread the gospel, and won over several hundred people, some of whom turned out to be significant talents; some were even chosen as leaders or workers. As a result, this person believed themselves to be worthy of great accolades, and used this as capital that they bragged about wherever they went, showing off and testifying to themselves: "I went to prison for eight years, and I stood firm in my testimony." I have won over many people while spreading the gospel, some of whom are now leaders or workers. In the house of God, I deserve credit, I have made a contribution." No matter where they were spreading the gospel, they were sure to brag to the local leaders or workers. They would also say, "You must listen to what I say; even your senior leaders must be polite when they speak to me. I'll teach a lesson to anyone who isn't!" This person is a bully, are they not? If someone like this had not spread the gospel and won over those people, would they dare to be so pompous? They would indeed. That they can be so pompous proves that this is in their nature. It is their nature essence. They become so arrogant that they lack all sense. After spreading the gospel and winning over a few people, their arrogant nature swells, and they become even more pompous. Such people brag about their capital wherever they go, they try to claim credit wherever they go, and even put pressure on leaders at various levels, trying to be on an equal footing with them, and even thinking that they themselves ought to be senior leaders. Based on what is manifested by the behavior of someone like this, we should all be clear about just what kind of nature they have, and what their end is likely to be. When a demon infiltrates the house of God, they do a little service before showing their true colors; they don't listen no matter who deals with or prunes them, and they persist in fighting against the house of God. What is the nature of their actions? In the eyes of God, they are courting death, and they will not rest until they have killed themselves. This is the only appropriate way of putting it. The term "courting death" has a practical meaning. What is this practical meaning? It is a good thing when people are able to perform their duties. Some people are born with certain gifts, which is a blessing, but if they do not follow the right path, they will get into trouble. For instance, some people can speak eloquently. They know how to talk to different people and can converse easily with anyone. This can also be regarded as a kind of innate ability. Instead of first saying whether it is a good thing or a bad thing, the key thing is to look at the person's nature and whether they are going down the right path or an evil path. During the period of God's work of spreading the gospel, you have dedicated your talents, expended a lot of thought, and won over many people. This is no bad thing in itself. You have contributed your efforts to the gospel work, which is worthy of God's remembrance. If, without fanfare, you do this duty well, the brothers and sisters will respect you when they see your work, and those who do not understand something will seek from you and ask your advice about it. If you have humanity and pursue the truth, people will like you, and God will bless you. However, it can happen that you do not take the right path. You may think of this little gift from God as capital and go so far as to brag everywhere about having been in prison. In fact, being in prison is no great thing. In the country of the great red dragon, many people have been arrested and imprisoned for spreading the gospel or doing church work. This should not be thought of as capital, but as a kind of suffering that is proper for people to endure. If people have testimony to give after their suffering, they can testify to God's deeds, testify about how they relied on God to overcome Satan during the time of their persecution, what kind of suffering they endured, and what they gained from it. This is the correct way. However, they deliberately do not take this correct path, but go around boasting about themselves everywhere. "I was in prison for so many years and suffered so much, so this is how you should treat me. If you don't treat me like that, you are blind, ignorant, and heartless." Are they not failing to take the correct path? Originally, them being imprisoned and suffering without selling out and standing firm in their witness after being sentenced was a good thing. This was worthy of God's remembrance. However, they deliberately did not do as they ought to have. Everywhere they went, they boasted of their achievements to win people's respect and sympathy. They even went so far as to request some material things. This is seeking a reward for their achievements. What is the implicit meaning of seeking rewards from people like this? They can ask to be rewarded by people, but can they ask for rewards from God? They go to people and ask for sufficient rewards, they ask for status, for fame and profit, for prestige, and for enjoyments of the flesh, and then they go ask for rewards from God. Isn't this like Paul? What's more, they have won over many people by performing this duty. As far as God is concerned, if they can continue to do their duties on the foundation of an understanding of the truth and continue to perform this responsibility well, God will continue to entrust them with spreading the gospel. However, they choose not to do this, but think that they have sufficient credit and qualifications that they can proclaim them to everyone. Therefore, they do no work at all, but start asking to be rewarded. Everywhere they go, they boast, flaunt their capital, compare merits, and show off how many hundreds or thousands of people they have brought the gospel to. In this, they give no glory to God and never testify to God's almightiness and wisdom. Is this not courting death? They believe in God but do not walk the right path. So, what is their attitude toward listening to sermons and fellowship? They think, "I don't need to listen, I have been in prison, I have not become a Judas, I have testimony to give. Besides that, I have won over more people than anyone else, I have paid the highest price. I have endured every hardship, burrowed through bushes, and slept in caves. There is no suffering that I cannot bear, and there is no place I have not been to. Who among you can measure up to me? Therefore, I don't need to completely understand the sermons I listen to. Isn't listening to sermons just for practice? I've done it all already, I've lived it out. There's nothing that impressive even about God's incarnation." What type of person speaks words similar to these? (Paul.) This is Paul brought back to life. They also say, "You're not as skilled as I am. If you were, you wouldn't have to listen to so many sermons, and you wouldn't have to attentively write, copy, and memorize God's words every day. Look at me. I have won over so many people by preaching the gospel. When did I ever study like you do? I don't need to, as soon as the Holy Spirit does His work, I have everything." Is this not great stupidity? Their arrogance knows no bounds. What do they take the acceptance of God's work and the pursuit of salvation to be? They take it to be child's play. They believe that they have displayed a bit of good behavior and done a bit of work, that they have finished their course and fought their fight, so the only thing left to do is receive their crown. To them, a God who does not give crowns is no God at all. In this, they share the same view as religious people. They also say, "Now I have suffered all

there is to suffer and paid every price. I have suffered almost as much as God suffered. I should be able to receive God's reward." Are these people not like Paul? They always rank people by qualifications and seniority. They all but said that for them to live is Christ. If they really want to be Christ, they will get into trouble. This is a second Paul. Does one who walks this path still have room to turn themselves around? None at all. This path is the blind alley of antichrists.

Why do some people who have believed in God for many years walk the path of antichrists? This is determined by a person's nature essence. All wicked people, all people without conscience and sense are people who do not love the truth. This is why they naturally choose to walk the path of antichrists after they come to believe in God. Everyone believes in God, reads God's words, and listens to sermons, so why do some people choose to take the path of pursuing the truth? Why do other people choose to take the path of pursuing fame, profit, status, and blessings? Their objective environments are similar, but the quality of their humanity and personal preferences are different, so they choose different paths. God's sheep listen to God's voice. God has spoken so many words in the last days, and God's words have been expressed for nearly 30 years, but these people don't understand them. So, are they God's sheep? (No.) If they are not of God's sheep, they are unworthy to be called human beings. What do those people who do not love the truth and do not pursue the truth concentrate on? What is it they pursue? It should be easy to see that their desire to pursue status and blessings is particularly strong, and that they won't listen to the truth no matter how you fellowship on it. They not only cannot accept the truth, but stubbornly continue their pursuit of fame, profit, and status. Not only do they lack all self-knowledge, but they always compare merits and boast of their own capital everywhere. What is the nature of such conduct and practices? (It is courting death.) That is correct. It was in this way that Paul courted death. After listening to sermons for so many years, people are still capable of being like Paul without repenting. They lack any understanding of the truth and do not accept the truth at all. Is this not courting death? At first, when people don't understand the truth, they exhibit some behaviors and practices that come from human will and are adulterated, or they may exhibit some deal-making or individual intentions and desires. God does not look at this because they don't understand the truth. When God's words had not yet been made so clear to man, God allowed man to have his corruption, adulteration, weakness, and deal-making. God has now spoken much and to a sufficient extent, and yet you still insist on believing that the things you hold on to and the behaviors you practice are correct. You deny these words of God, or even disdain and ignore the words of God, looking without seeing and listening without hearing. What is God's attitude toward such people? How does God view such things? God will say that you don't love the truth, that you don't love positive things, and that you are a nonbeliever. Such people do not believe that there is truth, that everything God has said is the truth and man's path to salvation. They do not accept this fact. Although people like this do not deny these words of God, they

do not accept them either. From their behavior and what they reveal, you can see that they are not on the path of pursuing the truth. On what path are they walking? By relying on their own capital and achievements to seek rewards from God, they are walking the path of Paul. No matter how Paul is dissected, they will not identify the same things in themselves. No matter how Paul is dissected, they will not turn themselves around, repent, or come to know themselves. They still believe that all they do is right and in line with the truth. No matter how many words God expresses, no matter how He dissects and condemns such people, they will never reflect on themselves. Their views on belief in God, their intention to gain blessings, and their practice of making deals with God remain, unwavering and unchanged. What is the reason for this? They can't understand God's voice and they don't listen to God's voice. No matter what God says, it is of little importance to them. "You say what You want, but let me go my own way. You are You, I am me. Whatever You do or whatever Your will is, what is it to me? It has nothing to do with my life or death." What sort of people are these? (Nonbelievers.) Who do they believe in? They believe in themselves. Are such people not detestable? (They are detestable.) They are detestable and should perish. They are not the ones who will be saved by God. Therefore, among those who spread the gospel, if there are many people who always rest on their laurels, flaunt their seniority, and ask God for rewards for past merits, they will be in trouble. Because of their conduct, their outcome will be determined as courting death. So, when you meet this kind of person, is it appropriate for you to admonish them against courting death? If they still can spread the gospel, don't say that to them. You can remind them, warn them, and guide them by indirect hints to help them as much as possible. However, if their essence and disposition are truly one and the same as Paul's, how should we treat them? Knowing that they are courting death, but not telling them the truth and still encouraging them and allowing them to continue to do service: this is called humiliating Satan. Is it appropriate to do this? (It is appropriate.) It is God's wisdom to take advantage of Satan's service. If you treat your brothers and sisters in this way, it is an evil deed and God loathes it. If you take advantage of Satan's service, this is called humiliating Satan. This is called wisdom. The great red dragon, Satan, and the devils serve God's chosen people. Is this the work of God? (Yes, it is.) How should we view this? This is the wisdom of God. This thing cannot be condemned. This is the truth. You have to use Satan, this thing, to your advantage. If you don't use it for the purpose of service, some work will not be done well, and it won't be easy to achieve results. People who walk the path of pursuing the truth and of salvation also have a stage of service, but this is not permanent. God does not use wisdom to make you do service, but rather you must go through this stage. Because you don't understand the truth, you do many things without principles but according to your own will. In terms of your essence, you are unwilling to render service, but in terms of objective fact, you are rendering service. It is only when people render service well and gradually understand God's will and the truth that they can transition, step-by-step, to the pursuit

of the truth, truly fulfill their duties, obey God and conform to His will, and step-by-step, embark on the path of salvation. However, this service is a completely different thing than taking advantage of Satan's service. It is of a different nature. God only takes advantage of Satan's service; God does not save Satan. Service-doers who believe in God with a sincere heart and can pursue the truth are the recipients of God's salvation. In the case of some service-doers, their services are used when they are useful, but if they disrupt and disturb the work of the church, they must be severely warned. If they do not repent, they will be kicked out and expelled. This is how they must be treated. If they can normally do service honestly and do not disturb the work, then let them continue to do service. Maybe one day they will understand the truth and can be saved. This is a good thing, so why not do it in good spirits? You cannot condemn someone before it is time. What is the reason that some people are condemned? They are condemned because the disturbances they cause are too serious. No matter how much you fellowship on the truth with them, they will not be able to accept it and will perform their duties poorly. Their nature essences are one and the same with Paul's. They stubbornly refuse to repent. Without a doubt, they are courting death. Such people are sure to be in the church. They are sure to be among those who spread the gospel. What do you think, is it a good thing to let such people know the real truth? Are you afraid that such people will know the real truth? (We are not afraid.) If people like that can recognize themselves in this and repent, that's a good thing. You need to give people a chance. Don't write them off. However, if they know the real truth, but fail to change their ways and continue to cause disturbances, then this is truly courting death. When people are not on the right path, no courtesy is afforded to them. People such as these should be cleared away and cast out.

Basically, these are the principles concerning the practice of spreading the gospel. In spreading the gospel, people must fulfill their responsibility and deal with every potential gospel recipient earnestly. God saves man to the greatest extent possible, and people must be mindful of God's will, they must not carelessly pass over anyone who is seeking and investigating the true way. What's more, in spreading the gospel, you must grasp the principles. For every person who is investigating the true way, you must observe, understand, and get a grasp on such things as their religious background, whether their caliber is good or bad, and the quality of their humanity. If you find a person who thirsts for the truth, who can comprehend God's words, and who can accept the truth, then that person has been predestined by God. You should try with all your might to fellowship about the truth with them and win them over. However, if they are of poor humanity and awful character, and their thirst is a pretense, and they keep arguing, and cling to their notions, you should set them aside and give up on them. Some people who are investigating the true way have comprehension ability and are of great caliber, but are arrogant and self-righteous. They adhere tightly to religious notions, so you should fellowship about the truth to them with love and patience to help solve this. You should

only give up if they do not accept the truth no matter how you fellowship with them—then you will have done everything you can. In brief, do not give up on anyone who can acknowledge and accept the truth lightly. As long as they are willing to investigate the true way and able to seek the truth, you should do all you can to read more of God's words to them and fellowship more of the truth to them, and to testify to God's work and resolve their notions and questions, so that you may win them over and bring them before God. This is in line with the principles of spreading the gospel. So, how can they be won over? If, in the process of engaging with them, you ascertain that this person is of good caliber and good humanity, you must do everything you can to fulfill your responsibility; you must pay a certain price, and use certain ways and means, and it doesn't matter what ways and means you employ as long as you use them to win that person over. In sum, in order to win them over, you must fulfill your responsibility, and use love, and do everything within your power. You must fellowship on all the truths that you understand and do all the things you should do. Even if this person is not won over, you will be left with a clear conscience. You will have done all that you can. If you do not fellowship the truth clearly, and the person keeps clinging to their notions, and if you lose your patience, and give up on them of your own accord, this is being negligent in your duty, and for you, this will be a transgression and a stain. Some people say, "Does having this stain mean that I have been condemned by God?" Such matters depend on whether people do these things intentionally and habitually. God does not condemn people for occasional transgressions; they need only repent. But when they knowingly do wrong and refuse to repent, they are condemned by God. How could God not condemn them when they are clearly aware of the true way and yet deliberately sin? Viewed according to the truth principles, this is being irresponsible, careless and perfunctory, and at the very least, these people have not fulfilled their responsibility; this is how God judges their mistakes. If they refuse to repent, they shall be condemned. And so, to reduce or avoid such mistakes, people should do all they can to fulfill their responsibilities, actively trying to address all the questions that people investigating the true way have, and definitely not putting off or delaying crucial questions. If a person investigating the true way repeatedly asks a question, how should you respond? You should not mind taking the time and trouble to answer them, and should find a way to fellowship clearly about their question, until they understand and do not ask it again. You will then have fulfilled your responsibility, and your heart will be free of guilt. Most importantly, you will be free of guilt toward God in this matter, because this duty, this responsibility, was entrusted to you by God. When everything you do is done before God, done facing God, when everything is held up against God's word, and done according to the truth principles, then your practice will be entirely in accord with the truth and God's requirements. In this way, all that you do and say will be of benefit to people, and they will approve of and easily accept it. If the words you speak are illuminating, practical and clear, then you will be able to avoid contention and confrontation, enable people to understand the truth,

and edify them. If the words you speak are muddled and ambiguous, and your fellowship on the truth is opaque, unilluminating, and impractical, you will not be able to resolve people's notions and problems, and they will be liable to seize on your faults, to pass judgment on you, and to condemn you. These problems will be even less easy for you to resolve; you may have to fellowship on several more passages of God's words before people can understand the truth and accept it. So, one must be wise in speech when spreading the gospel, and one must fellowship transparently about the truth, in a way that can resolve people's notions and imaginings, winning their admiration and sincerely convincing them. It is easy to achieve results by doing this; it enables people to accept God's work in a seamless manner, which is of benefit to the expansion of the gospel.

Regarding the principles to be followed in the practice of spreading the gospel, in another respect, those who spread the gospel must be dignified and upright in their conduct, speak and behave in the manner of saints, exercise proper restraint in all they do in the process of spreading the gospel, and behave in a disciplined manner. Some potential gospel recipients do not appreciate being disturbed by strangers, so how should you preach to them? Some people preach the gospel by calling on the phone three times a day, running over to people's homes after they come home from work, and reading God's words to potential recipients as soon as they see them no matter how busy these recipients are. These people never choose the right times, so they are liable to become annoyances. Some people are so stupid that they even speak this way to those investigating the true way: "This world is so evil, so drop what you are doing, don't go in to work. Do you know what time it is? The great catastrophe is imminent. It is urgent that you believe in God!" Is spreading the gospel in this way appropriate? What consequences will this bring? They are unbelievers who have not yet accepted the work of God. Is it necessary to speak to them in this way? In addition, do not meddle in the private life or personal views of potential gospel recipients. For example, some people say the following to those they are trying to win over, "Look, do you still believe in God? We believers don't wear these clothes of unbelievers." "People who believe in God don't eat this sort of food, you have to eat such and such." Isn't this poking your nose into other people's affairs? This is called foolishness. If your words and actions at a certain moment are not apt, they may cause the price you paid spreading the gospel to go to waste. For this reason, you must act cautiously at every turn, restrain and regulate your conduct, and behave in a disciplined manner. What is it we call discipline? It means to do things in accordance with the rules, to think of what sort of words would be apt for the duty that you are performing, and what kind of words the recipients of the gospel would be willing to hear. Do not do or say things that they will hate or be annoyed with, do not ask invasive questions, and never interfere in their private affairs. Say someone has two sons and you say to them, "It's good to have two sons, but wouldn't it be better to have a daughter as well?" What does this matter to you? When some potential gospel recipients know English, you say, "Your English is really excellent. It would be great if you would come to believe in God and perform your duty in God's house. The house of God lacks people like you." Is it appropriate to speak this way? No two people are alike. After these people come to believe, they may be more active and enthusiastic than you, but they do not yet believe nor accept, so do not force things before the proper time, and never meddle in other people's lives. Do you understand?

There is another situation that can occur. In the process of spreading the gospel, some people accept God's work of the last days and understand some truths. Then, they think themselves to be far above the average, everyday people. They despise all unbelievers and even despise and look down on anyone they meet that is investigating the true way. They think, "You people, if you don't accept God's work of the last days, you are blind, foolish and ignorant, a thing fit for nothing but death, and completely worthless. Today, it is my duty to preach the gospel to you, but otherwise I would ignore you!" What kind of attitude is this? You have done nothing more than accept God's work of the last days. You stand no higher than anyone else. Even if you were a king, would you not still be just one of the corrupt human race? In what way are you greater than others? Do not despise people who are investigating the true way. Even if you preach the gospel to them, you are no greater or better than them. Do not forget that, just like them, you are a corrupt human being. You must be clear about this matter in your heart. Do not always look at others as if you were doing some great service to the world or guiding all sentient beings to their deliverance. You always think, "You people who have not accepted the gospel are pitiful. Every day, I burn with anxiety for you." What is this fire you burn with? You haven't yet solved your own problems, but you burn with anxiety over the affairs of others. Is that not hypocritical? Are you not deceiving others? Don't hide behind a mask of virtue. In fact, you are nothing at all. Even if you have accepted God's new work for 20 or 30 years, you are still a nobody. Even if you live with God every day and talk to God face to face, you are still an ordinary person. Your essence remains unchanged. To spread the gospel to others is to perform your duty. This is your obligation, your responsibility. You should understand that no matter how many people you win over, you remain you. You have not become another person, you are still a corrupt human being. Though you have won over many people, you should not be proud, much less arrogant. Do not boastingly wave around your achievements, saying, "I have spread the gospel for many years, and I have summed up a great deal of experience and many lessons. Whoever I preach to, I can tell at a glance whether they are good or bad people and I know when to preach and when to abstain. When it is proper to spread the gospel, I know whether it will be easy or possible. I can always find a way to bring the gospel to those it is possible to spread it to." Although you have experience in spreading the gospel, your life entry is still very shallow. Although you have some experience of life and have changed somewhat, you sometimes brag to show off. Is this not a problem? People who have gifts are most prone to pompous and empty talk. They always think themselves better than others, they always like to lecture potential gospel

recipients, and always want people to look up to and worship them. Is this not a problem of disposition? Can one bear witness for God after only changing their behavior, and not their disposition? If you can offer no testimony of dispositional change, if you can only talk about the truth of the gospel and testify for God, are you fit for God's use? After people accept the true way, they need to understand the truth of life entry and the truth of practice. If you don't have real experience, and you don't know how to talk about your experiential testimony, are these not deficiencies? If you always focus on talking about doctrines so that people look up to you and think highly of you, if you always want to stand in a high position, is this testifying for God? Absolutely not. This is testifying for oneself. This is having a corrupt disposition. If you don't undergo judgment and chastisement, how can you achieve a change in your disposition? Some of those who spread the gospel speak of some experiential testimonies, and their listeners benefit much from this, they are moved, and they admire these speakers from the bottom of their hearts. And yet, these gospel spreaders still have God-fearing hearts. They do not despise any potential gospel recipient. They are able to talk to people from the heart, get along with people and make friends normally, and they indeed possess a bit of the sense of normal humanity. How do they accomplish this? This proves that they have gained something in their belief in God. At the very least, they understand some truths, have some knowledge of themselves, and their life dispositions have changed somewhat, so they no longer become arrogant. When they see people who have not accepted the gospel, they think, "I was the same back then, so I should not belittle them. I'm not that great myself." Their mentality is no longer as it was. Once people recognize their own nature, they will think it only natural when they see potential gospel recipients reveal a bit of ignorance, foolishness, or weakness. Do not ridicule others, and do not embrace the feeling or attitude that everyone else is part of the masses of common, ordinary people. If you hold this attitude, it will hinder and compromise your work of spreading the gospel. However, sometimes these sorts of corrupt states will arise in your heart when you see many people who have only just come to believe in God. For example, say you have accepted God's work of the last days for 20 years and you have been spreading the gospel for 10 years. When you are among potential gospel recipients, they will always feel that you are superior to them, saying, "You have believed in God for 20 years, while we have only just accepted Him. Our stature is still very small and, by comparison, we are certainly far below you. You are an adult, and we are just newly born babes." What should you think when they make such comparisons? "Although I accepted God earlier than them and have believed longer than they have, I am still far behind in terms of life entry and the truth. I have not yet accepted God's real judgment and chastisement, and I am still a long way off from being saved and made perfect." You know how you truly are in your heart. No matter how people look up to you or how highly they regard you, how do you feel? "I'm just an ordinary person, do not look up to me." You will be disgusted and will feel no enjoyment because, in your heart, you clearly see that you are nothing at all, that you do not understand any truths, and that you can only say some words and doctrines. People are foolish and prone to look up to others. If you gladly enjoy the feeling of being looked up to and take pleasure in it, you are in trouble. If you are fed up with it and want to leave this kind of situation, if you don't like others treating you in this way, that proves that you have some knowledge of yourself. This is the correct state, and in it, you will not be likely to commit errors or do wrong things.

The situations I am talking about are basically ones that people commonly encounter in the process of spreading the gospel. On the negative side of things, you need to avoid some inappropriate ways of speaking, practices, and behaviors and make sure that your disposition does not reveal inappropriate things that do not conform to the truth. On the positive side, while performing this duty, you should have an attitude toward your duty of faithfulness and of taking responsibility to the very end. In this way, you can adequately fulfill your duty. In this process, you should gradually seek the truth and the principles so as to satisfy God's will, and strive to persevere and remain faithful to the end in the performance of every duty you have. No matter what sort of duty you perform, you should be able to satisfy God and be remembered by Him for those things you did adequately and commendably. During the period of spreading the gospel, you must strive to commit fewer and fewer transgressions and to make fewer and fewer mistakes. There must be fewer and fewer times when you engage in deal-making or seeking rewards, or have the ambition and wild desire to do so, while performing your duty. At the same time, you must actively seek to fulfill your responsibilities, fulfill them absolutely, and regard your duty as a thing that falls to you. Also, strive to do your duty so that, when you think back on it after many years, your conscience will be clear. This means that you must gradually reduce the number of things that make you feel that you owe a debt. You cannot continue on without changing at all. Suppose that you didn't do your duty well when spreading the gospel to a potential recipient, and this made you uncomfortable, as if you owed a debt, and you felt that you hadn't done enough prep work. However, when you spread the gospel afterward, your state was the same and you made no changes. This means that you did not grow at all during this period. What does this lack of growth represent? It means you have not practiced or gained this aspect of the truth; it means that these things that I am fellowshiping about were never anything but doctrines to you. If you commit fewer and fewer transgressions, make fewer and fewer mistakes, feel less indebted and fewer pangs of conscience, what does this represent? It means that you are performing your duty with greater and greater purity, and that your sense of responsibility is growing stronger and stronger. In other words, you are becoming more and more faithful in performing this duty. To give an example, in the past, spreading the gospel relied on human methods, rather than on fellowshiping the truth or interpretating Bible verses. Now it seems that such an approach is not appropriate, that it is not what a person who accepts God's commission should do, and that it is something of a dishonor to God. Have you had this feeling? Maybe you don't feel this way now, but one day, after you have equipped yourself with more and more truths of various types and have gained a certain stature, you will adopt a more accurate and practical attitude and perspective when looking at your past practices. This proves that your internal state has become normal. Right now, you don't feel anything about your previous practices, you don't hold them in contempt, and you don't have a correct view or evaluation of them. Instead, you are indifferent. Isn't this very troubling? This proves that you possess none of the truths relevant to such things. You even adopt a numb attitude to the various evil deeds and tricks of man and those practices of his that are not in keeping with the truth, accepting, sympathizing with, and even going along with these dirty things. Then what is your internal state? You love unrighteous things, you love things related to sin, and you love things that are not in keeping with but contrary to the truth. This is very troubling. If you continue to act in accordance with these practices, you will face a very serious consequence. What is this consequence? You are constantly accumulating evil deeds and straying farther and farther away from the path of salvation. Why do I say that you are straying farther and farther? It is because, in the process of performing this duty, you fail to seek the truth and do not abide by the principles in the things that you do. You just follow your own will and preferences. So how can you perform your duty adequately? The purpose for which you do your duty is not to enter into the truth, but to complete a task and then give an account of yourself. What you follow is not the will of God, and what you accept is not the commission of God. The natures of these things are different. Therefore, as you go about spreading the gospel, you are not walking the path that leads to salvation, but the path of service, the path of Paul who made deals with God. Sooner or later, based on all that you do, God will determine for you the same end as Paul. Won't this be the result? It will, with absolute certainty. Conversely, if in the process of spreading the gospel, your methods and means are all practical, your point of departure and intention are to satisfy God and repay God's love, and the principles you act on and the path you walk are in accordance with God's requirements and in complete keeping with the truth, what result will be attained by such practice? Your understanding of the truth will become deeper and deeper, you will handle affairs more and more in line with the principles, your life will grow more and more, and your faith, love, and loyalty to God will gradually increase. In this way, you will embark on the path of salvation. At the same time, in the process of performing your duty, you will gradually examine your own rebellion and corruption and examine your various corrupt dispositions. Then, in the process of performing this duty, you will be able to restrain yourself more and more and possess a God-fearing heart and obedience. Afterward, your sense of responsibility will grow stronger and stronger and the purity of your faithfulness will increase more and more. Your fear of God will also deepen. At the same time, you will gain more and more experience and knowledge of the reality of various truths. In this way, the path you walk will be completely opposite to the path taken by Paul. This is Peter's path of the pursuit of the truth. This path is the path of salvation. As for the final result, you will experience it yourself. God will praise you, and your heart will know more and more peace and joy. In God's eyes, it does not matter how many twists and turns your path has taken, how many detours you have gone down, or what negativity, weakness, or even failures and falls you have had. When what you have done, what you have revealed, and what you have manifested are viewed as whole, the path you walk will be the path of salvation. So then, how will God determine your outcome? God will not rush to determine your outcome. Methodically and with gentle patience, God will support you, help you, and lead you on the path of salvation. He will allow you to accept His judgment and chastisement, trials and refinements, and will finally perfect you. In this way, you will be saved, thoroughly and completely. From this perspective, therefore, by fulfilling the duty of spreading the gospel, do people not have the opportunity and the possibility to embark upon the path of salvation? (Yes.) They have this opportunity and it is entirely possible. It just depends on whether they can pursue the truth and take the path of pursuing the truth.

Today, we have primarily fellowshiped on various truths concerning fulfilling the duty of spreading the gospel. Let us return to the topic that we started our fellowship with. What should we call those who perform the duty of spreading the gospel? (People who do the duty of spreading the gospel.) That is correct. They cannot be called witnesses, preachers, and certainly not messengers of the gospel. In the final analysis, they are people who spread the gospel. Never call yourself a witness. People cannot witness anything, and it is enough if they bring no shame to God. Calling yourself a preacher is even worse. You are ever further from this. What you preach is not the "way" and the things you preach about are far distant from the "way." Therefore, if we settle on the name "people who spread the gospel," everyone will have an accurate definition of this duty, which is that they are just people who perform this duty. They are not witnesses or preachers at all. They are far removed from those things. If you call them witnesses or preachers, won't they feel themselves to be superior to others? It doesn't take much for people to show off and puff themselves up. Is showing off and puffing oneself up in this way a good thing or a bad thing? (A bad thing.) If you don't exalt and raise up people, they always want to puff themselves up. If you do exalt them, calling them witnesses, preachers, or messengers of the gospel, can you imagine what they would be like after receiving such praise? They would puff themselves up so much that they would float away. Now, do you have a basic understanding of the various truths involved in the duty of spreading the gospel? (Yes.) To perform the duty of spreading the gospel well, you must be equipped with many truths. Some people say, "I don't spread the gospel, so do I need to equip myself with the truth?" Other people say, "I don't know when I will be able to spread the gospel. I have never spread the gospel and I am a poor speaker, so how can I spread the gospel?" You may not be able to spread the gospel, but can't you equip yourself with the truths concerning spreading the gospel? Can't you practice speaking and meeting people? If you have a sense of mission and a sense of responsibility, if you

want to perform this duty well and cooperate with God, then you should equip yourself with the truths concerning spreading the gospel. You must equip yourself with the truths of the vision and of practice. It is imperative for God's chosen people to be equipped with truths regarding these two aspects because it is never superfluous to equip yourself with these truths. They pertain not only to spreading the gospel, but are truths that must be understood by mankind. How do people benefit from understanding these truths? What blessings can it bring to them? Maybe everyone can understand the general idea, but as God's work continues to progress and deepen, people will continue to experience God's work and their understanding of the truth will likewise continue to progress and deepen. Their relationships with God will grow closer and closer and their associations with Him more and more frequent. People will, step-by-step, hold up the truths pertaining to the vision and to God's work for comparison against God's deeds and God's attitude toward every individual. This step-by-step process of comparison is the process of knowing God. As a created being, you have believed in God for a long time, but you don't know who God is or how He appears and works. Isn't such belief too muddled and confused? You have performed your duty for so many years. But if, in the end, you still know nothing of God, then your belief in God has been pointless. If you hear devils spreading some rumors about God, would you believe them? (We would not.) You say that you would not believe such things now, but if you truly do not understand God, come the day you hear these rumors, you will have doubts and ponder the words in your heart, thinking, "Could it be true? Could God do such a thing?" Feeling uncomfortable, you will be unwilling to do your duty. Having fallen under the influence of rumors, you will feel that the road ahead is bleak and gloomy, so you will become lost and confused. People are always lost and confused, why is that? They don't know where God is, or whether there even is a God, so they are always lost and confused. In what conditions does this confusion arise? It arises when many seemingly contradictory things perplex people so they cannot see the direction to take clearly and do not know which way to go. Thus, they become lost and confused. Can you see clearly and discern the many things before your eyes and follow the correct path? This involves your understanding of God, your comprehension of the truth, and the degree to which you are equipped with the truth. What does it mean when people are always lost and confused? Do they in fact really not see the road ahead? Are the lost and confused really blind? No, it is a blindness of the heart and a numbness to the truth, to God, and to judgments on all people, matters, and things. Why are they numb? It is because they do not understand the truth, do not know of God's deeds, do not know of God's disposition, and have no basis upon which to make accurate judgments about all things. Therefore, they have no standard for judging and characterizing anything. They are fuzzy, they see everything without clarity or understanding, and cannot make judgments. Neither can they define or see through to the bottom of things. This is called numbness. Numbness leads to blindness, and blindness leads people to feel lost and confused. That's how it works. So why is it that

people who have listened to sermons for so many years still cannot discern things? It is because such people do not understand the truth. They cannot see through anything, but instead blindly follow rules and jump to conclusions. Can this be considered blindness? Even though it cannot be said that they are completely blind, they are partially blind. In fact, if you don't understand the truth, you can't see through to the bottom of anything. No matter how long someone has believed in God or how many sermons they have listened to, if they are never able to understand the truth, this means that the problem is their caliber. This is directly correlated with whether or not they have spiritual understanding. Most people who have listened to sermons for many years can understand something of the truth, and maybe you actually understand guite a bit, but just lacked a suitable environment, so you have not put some truths to use and still feel that you don't understand them. When you truly experience it yourself, when you have to make a choice or need to consider things seriously, maybe the relevant aspect of the truth will gradually become clear to you. Right now, your impressions are full of rough, empty outlines and doctrinal things. As you gradually grow in experience and age, many truths will gradually become more practical and realistic in you. More and more, this will allow you to see the essence of the truth. In this way, you can truly attain an understanding of the truth and view problems with sensitivity. No matter how many sermons people who don't understand the truth listen to, they will not be able to see through the manifestations of humanity, of corrupt dispositions, of various human states, and of the essences of various types of people, even with both of their eyes wide open. They are blind. However, from the outside, a person who pursues the truth does not seem to be paying attention, but they will have a reaction to others' behavior and demeanor in their heart and unconsciously form an impression of the matter. Where does this impression, this feeling, come from? The truths that people understand give them the ability of discernment. This gives such people a definition for the essence of that sort of behavior, practice, or manifestation. Where does this definition come from? It is the truth that brings people to understand, and it is the truth that gives people discernment and judgment. Right now, you understand some truths and have a bit of discernment about certain things. However, your discernment is not very accurate, so you still do not feel something like a sense of reassurance, and you are still in the process of groping your way forward. Some people say, "In that case, You should fellowship with us on every single thing." This is not necessary. Humans have human responsibilities, and God has His own scope of work. I have told you each aspect of the truth, what is left is for you to experience all kinds of people, matters, and things in your daily life. The Holy Spirit will act and orchestrate. People are required to do one thing: to engage in human cooperation and human pursuit. If you don't engage in this pursuit, no matter how clearly I explain it, you won't get it. I will not forcibly indoctrinate you, force you to know, understand, and gain entry. I will not do that, and neither will the Holy Spirit. It is only with your willing, voluntary, and active practice and entry into the truth that the truth will unconsciously bear fruit within you. When the truth bears fruit, your heart will be filled with light. This is understanding the truth. But if you do not understand the truth, then you will be numb to everything, slow to respond, and unable to see to the bottom of anything. For example, when someone does something, and someone else says it is an evil deed and of such-and-such a nature, you will not know and be unable to see for yourself. When someone tells you the answer, you might accept and admit it based on doctrines, but in terms of essence, you will still be unable to give your assent. If you can't give your assent, do you really understand? You do not understand, so you can only follow rules to deal with the things you encounter. This comes about because you do not understand the truth.

How can you perform the duty of spreading the gospel well? First of all, you must understand the various truths involved in the duty of spreading the gospel. For instance, regarding the definition and positioning of the duty of spreading the gospel, as well as the proper attitude to adopt, proper suffering to bear, proper price to pay, and proper truths to practice and enter into when performing this duty, if these truths are understood, it will be easy to perform the duty of spreading the gospel well. In addition, on the negative side, the questions of which incorrect practices should be avoided, which ones are classed as man's good intentions, and whether people's ideas and practices ultimately conform to the principles of spreading the gospel should all be reflected on. This means every behavior, every practice, every principle, and every conclusion in the process of spreading the gospel should be clearly examined to see whether, in the end, it conforms to the truth principles. Persist in only those things that accord with the truth principles. Those that are not in line with the truth principles must be abandoned. Only in this way will the results that come from fulfilling the duty of spreading the gospel progressively improve. Furthermore, you must practice harmonious collaboration, which is most beneficial to the work of the gospel. Without harmonious collaboration, it is difficult to carry out work. Brothers and sisters should be tolerant and patient with each other and support each other. In order to perform their duties well, harmonious coordination is required. Whoever says what is right should be obeyed. Don't always jump to the conclusion that you are right and others are wrong. You must make determinations according to God's words. Fellowship on the truth according to the principles set out by the house of God to reach a consensus. In addition, in the process of collaborating to perform your duty, you must learn from each other, letting the strength of one person compensate for the shortcoming of another, and not be too harsh on others. Moreover, you must exercise care and prudence and rely on love in your treatment of people who are investigating the true way. This is because everyone investigating the true way is an unbeliever—even the religious among them are more or less unbelievers—and they are all fragile: Should anything not accord with their notions, they are liable to contradict it, and should any phrase not conform to their will, they are liable to dispute it. Therefore, spreading the gospel to them requires tolerance and

patience from us. It requires extreme love on our part, and it requires some methods and approaches. What is crucial, though, is reading God's words to them, conveying to them all the truths God expresses to save man, and letting them hear the voice of God and the words of the Creator. In this way, they will gain benefits. The most important principle of spreading the gospel is to let those who thirst for God's appearance and love the truth read God's words and hear God's voice. Therefore, speak less to them the words of man and read more to them from God's words. After you have finished reading, fellowship on the truth so that they can hear God's voice and understand something of the truth. Then, they will be likely to return to God. Spreading the gospel is the responsibility and obligation of one and all. No matter who this obligation comes to, they must not shirk it or use any excuses or reasons to refuse it. Some people say, "I'm not good at speaking, I don't understand the Bible, and I'm also very young. What could I do were I to encounter temptation or danger?" Such words are wrong. Spreading the gospel does not mean you are assigned to do dangerous things. The house of God will not allow you to go where danger is found. The church follows principles in assigning people to spread the gospel. It is not about having people take risks, but making reasonable arrangements based on individual conditions, caliber, and strengths. Brothers and sisters collaborate with each other, and work will be given to those suitable to perform it. It cannot be said that there is no risk at all. Whoever lives will at times encounter danger. If God dispatches you directly, then you are honor-bound to accept, even if it means you will be faced with temptation, pain, or danger. Why should you see yourself as honor-bound to accept? (This is the responsibility of people.) Correct, it is only in this way that you truly take spreading the gospel as your responsibility and duty. This is the proper attitude a person should have. This is the truth, and as the truth, people should accept it, and accept it without reservation. If one day it is not appropriate for you to perform other duties, or if people are needed to spread the gospel, so you are assigned to spread the gospel, what will you do? You should accept it as something you are honor-bound to do, without any conflicting emotions, analysis, or deliberation. This is God's commission. It is your responsibility; it is your duty. It is not for you to pick and choose. Since you follow God, it is not for you to make your own choices. Why shouldn't you make choices? Because spreading the gospel is God's commission, and all God's chosen people have a share in this work. Some people say, "I'm more than 80 years old, I can't even leave my house. Can God still entrust this commission to me?" Others say, "I'm only 18 or 19, I haven't seen much of the world, and I don't know how to interact with people. I am very timid and scared to speak in public. Can God still entrust this duty to me?" God gives this commission to you regardless. No matter how old you are, you should do all you can to fulfill your duty to spread the gospel. Spread it as much as you can and to as many people as you can. No matter what duty you are currently performing, you should do whatever you can to spread the gospel. If one day you have the opportunity to spread the gospel to someone, should you do it? (Yes.) That is right. Many people have their

own duties, but they can spread the gospel in their spare time and even achieve some results. God approves of this. Therefore, everyone has a responsibility to spread the gospel. You should not make your own choices or shirk this responsibility, but actively and voluntarily cooperate. Do not adopt a passive or negative attitude, don't refuse, and don't fabricate any reasons or excuses for not fulfilling this duty. Some people say, "The environment I am in is too dangerous. Can I refrain from spreading the gospel?" If you are currently small in stature, if there is someone else to take over for you, and you are fit to perform other duties, then you can exchange this duty for another. But what should you do if you are the one who must perform this duty? (I am honor-bound to accept.) That is correct. You are honor-bound to accept it and accept it from God. This is the responsibility and obligation of every created being. Some people say, "I am physically weak, so I cannot bear the hardship of going out to spread the gospel." If you can't bear this great hardship, can you at least endure smaller hardships? If you cannot bear any hardship at all, then shouldn't you suffer the great hardship of punishment? As long as you live and breathe, you should perform your duty, you should spread the gospel. This is only right and proper. If you reject your duty, do not preach the gospel, and choose to evade and escape from your responsibilities, this is not the proper attitude of a human being, nor should people adopt a resistant and defensive attitude. People should be ready to take spreading the gospel as their obligation and duty at all times and in all places. Some people say, "I have believed in God for so many years, but the church has never assigned me to spread the gospel." Is this a good thing or a bad thing? This is not a question of good or bad. Maybe God doesn't need you to go spread the gospel yet, but He needs you to do other duties. All duties are important, so how should you choose among them? You should submit to the arrangements of the church, without having any personal wishes. When God needs you to spread the gospel, God says, "It's not appropriate or important for you to perform your current duty. The duty of spreading the gospel is more important." What should you do then? You should accept it as something you are honor-bound to do, without analyzing, judging, or deliberating, much less resisting or rejecting it. This is the correct attitude that a created being should take toward the Creator. When people take such an attitude, can it be said that, in some sense, the relationship between them and God is normal and appropriate? In what is the relationship between man and God made manifest? It is made manifest in how you treat the things God would have you do. If God entrusts you to do something and you deliberate and ponder the matter, asking "Why do You want me to do this? Will this benefit me?"—if you can think in this way, then your relationship with God is abnormal, and you have failed to obey God. If you say, "This is an important thing that God has told me to do. I can't be careless about what God asks me to do. I must handle it with care. Whatever God asks me to do, whatever God entrusts me with, that is my duty. I will listen to God and I will do whatever God arranges. I cannot refuse. If I can't remain steadfast in my duty, if I refuse, if I don't take it seriously, if I don't complete it well, then that is

betraying God"—then you have the sense proper to a created being and have adopted the correct attitude that a created being should take toward its duty. If, knowing full well that it is God's commission, you still refuse to accept it and give reasons to justify this shirking of your duty, then the nature of the problem is serious. This is not just disobeying God, this is betraying God. If you believe in God, you must take the stand and status of a created being and accept and submit to the Creator's commissions. This is the correct attitude. If you lack the correct attitude toward your duty, the nature of this problem is very serious. If, when you have just started to believe, you don't understand the truth, there is no need to get serious with you. If you have believed in God for a few years and understand some truths, but are still capable of rejecting God's commission, if you do not spread the gospel, and are still careless and perfunctory when performing your duty, what is the nature of this problem? This not only shows a lack of conscience and sense, but most importantly, it is rebellion and resistance against God, it is betraying God. It can be said that this is a great treason. That would be no exaggeration. A person such as this is not worthy to be called a human being and will inevitably suffer punishment. As you admit that you are a created being, what is the sense proper to created beings? To do whatever the Creator tells you to do, and to submit to all the arrangements of the Creator. This is the conscience and sense proper to human beings. Those who understand the truth are expected even more to absolutely submit to the orchestration and arrangements of God. They must never rebel in the slightest.

The truth concerning spreading the gospel pertains to a wide range of people. It ought to pertain to everyone. At first, when some people heard fellowship on this aspect of the truth, they thought that it didn't pertain to them. But by now, everyone should have an attitude of acceptance regarding the duty of spreading the gospel, and everyone should have an awareness of this aspect of the truth. They should also have an accurate definition of this duty. So then, in what position have people placed themselves? (In the position of a created being.) You are a created being, so then what is the first priority of a created being? (To submit to the Creator.) What is the first concrete manifestation of submitting to the Creator? (To fulfill our duty as created beings.) So then, what is the first duty a created being should perform? (Spread the gospel and testify to God.) That's right. That is the answer I am looking for. You have taken a very winding route before finally hitting on the correct response. The first priority of every created being is to spread the gospel, to testify to and spread God's work across the whole world and to the ends of the earth. This is the responsibility and obligation of everyone who accepts the gospel of God. It is something to which they are honor-bound. It may be the case that you are not currently fulfilling this duty, or that this duty is something far distant from you, or that you have never thought that this is a duty that you must perform. However, your heart must be clear on this: This duty is connected to you. It is not only a responsibility for others, it is your responsibility and your duty as well. Just because you are not currently assigned to perform this duty does not mean that this duty is not your concern, that it is

not for you to perform this duty, or that God has not entrusted you to perform this duty. If your comprehension can rise to this level, does this not mean that the perspective on the duty of spreading the gospel that you hold in your heart is in accordance with the truth and with the will of God? When your understanding rises to this level, one day, after you all have finished all the work that you have at hand, God will issue a command to disperse you and distribute you everywhere, even to some places that you find the strangest, most unpleasant, and most difficult. What will you do then? (We will be honorbound to accept.) That is what you say now, but when the day comes, tears may well fill your eyes. Now, you must prepare in this way: You must come to this awareness, "This is the age in which I was born. I am fortunate to have accepted God's work of the last days and fortunate to have a share in the work of God's management plan. Therefore, the value and significance of my life should be to dedicate my entire life's energy to the expansion of God's gospel work. I will not think of anything else." Do you have this aspiration? (Yes.) You should have this aspiration and have made this preparation and plan. Only in this way can you be a true created being, a created being that is loved by God and adequate to Him. Some people say, "I'm not ready, and I would be afraid if I were asked to spread the gospel now." Do not fear, God will not force you to do this before you are ready. And if you say you are ready, God may not use you just yet. So when will you be used? That is up to God, so you don't have to worry about it. When God wants to use you, He will prepare everything. When you have the necessary stature and experience and meet all other necessary conditions, He may arrange for you to go spread the gospel in various places. When that time comes, can you be called a messenger of the gospel? (No.) At no time can those who perform this duty be called messengers of the gospel. This will never change. What should such people be called? (People who spread the gospel.) That is more accurate. No matter what such people are called, this is the duty they perform. This is the truth and it will never change. If the name changes and the identity of these people changes, then the essence of the work will change. Once the essence changes, it will deviate from the track of the truth. Once the work deviates from the track of the truth, it will become religious behavior. In that case, people will stray further and further from the path of salvation, going south when they mean to go north. Therefore, never go down the wrong path. At all times when those who spread the gospel are dispatched and sent out to various places, they do nothing more than fulfill their duty to spread the gospel. They are not witnesses, they are not preachers, much less are they messengers of the gospel. This is an eternal and unchanging truth.

With what I have said so far, most people will certainly have felt a light shine in their hearts, and many of them will be rubbing their hands together in eager anticipation, thinking, "That's great, the future looks very promising! The path God has prepared for us is shining with a bright light!" This is not necessarily so. God has a plan for every one of His followers. Each one of them has an environment, furnished for man by God, in

which to perform their duty, and they have the grace and favor of God that is man's to enjoy. They also have special circumstances, which God lays out for man, and there is much suffering they must undergo—it is nothing like the smooth sailing that man imagines. Beyond this, if you acknowledge that you are a created being, you must prepare yourself to suffer and pay a price for the sake of fulfilling your responsibility to spread the gospel and for the sake of doing your duty properly. The price might be suffering some physical ailment or hardship, or suffering the persecutions of the great red dragon or the misunderstandings of worldly people, as well as the tribulations one undergoes when spreading the gospel: being sold out, being beaten and scolded, being condemned—even being mobbed and put in mortal danger. It is possible, in the course of spreading the gospel, that you will die before God's work is completed, and that you will not live to see the day of God's glory. You must be prepared for this. This is not meant to frighten you; it is a fact. Now that I have made this clear, and you have understood it, if you still have this aspiration and are sure it will not change, and you stay faithful unto death, this proves you possess a certain stature. Do not assume that spreading the gospel in these overseas nations with religious freedoms and human rights will be free from danger and that everything you do will go smoothly, that it will all have God's blessings and be in company with His great power and authority. This is the stuff of human notions and imaginings. The Pharisees also believed in God, yet they took the incarnate God and crucified Him upon the cross. So what bad things is the current religious world capable of doing to the incarnate God? They have done so many bad things—judging God, condemning God, blaspheming God—there is no bad thing of which they are not capable. Do not forget that those who took the Lord Jesus and crucified Him upon the cross were believers. Only they had the opportunity to do this sort of thing. The unbelievers did not care about those things. It was these believers who colluded with the government to take the Lord Jesus and crucify Him upon the cross. Moreover, how did those disciples of the Lord Jesus die? Among the disciples, there were those who were stoned, dragged behind a horse, crucified upside down, dismembered by five horses—every sort of death befell them. What was the reason for their deaths? Were they lawfully executed for their crimes? No. They were condemned, beaten, scolded, and put to death because they spread the Lord's gospel and were rejected by the people of the world—that is how they were martyred. Let us not speak of the final end of those martyrs, or of God's definition of their conduct, but ask this: When they arrived at the end, did the ways that they met the end of their lives accord with human notions? (No, it did not.) From the perspective of human notions, they paid such a great price to spread the work of God, but were ultimately killed by Satan. This does not accord with human notions, but this is precisely what happened to them. It is what God allowed. What truth can be sought in this? Was God allowing them to die this way His curse and condemnation, or was it His plan and blessing? It was neither. What was it? People now reflect on their deaths with much heartache, but that was how things

were. Those who believed in God died that way, how is this to be explained? When we mention this topic, you put yourselves in their position, so are your hearts sad, and do you feel a hidden pain? You think, "These people did their duty to spread God's gospel and should be considered good people, so how could they come to such an end and such an outcome?" Actually, this was how their bodies died and passed away; this was their means of departure from the human world, yet that did not mean their outcome was the same. No matter what the means of their death and departure was nor how it happened, it was not how God defined the final outcomes of those lives, of those created beings. This is something you must see clearly. On the contrary, they used precisely those means to condemn this world and to testify to God's deeds. These created beings used their most precious lives—they used the last moment of their lives to testify to God's deeds, to testify to God's great power, and to declare to Satan and the world that God's deeds are right, that the Lord Jesus is God, that He is the Lord, and God's incarnate flesh. Even down to the final moment of their lives, they never denied the name of the Lord Jesus. Was this not a form of judgment upon this world? They used their lives to proclaim to the world, to confirm to human beings that the Lord Jesus is the Lord, that the Lord Jesus is Christ, that He is God's incarnate flesh, that the work of redemption He did for all humanity allows humanity to live on—this fact is forever unchanging. Those who were martyred for spreading the gospel of the Lord Jesus, to what extent did they perform their duty? Was it to the ultimate extent? How was the ultimate extent manifested? (They offered their lives.) That's right, they paid the price with their lives. Family, wealth, and the material things of this life are all external things; the only thing that is related to the self is life. To every living person, life is the thing most worthy of being treasured, the most precious thing and, as it happens, these people were able to offer their most precious possession—life—as confirmation of and testimony to God's love for mankind. Until the day they died, they did not deny God's name, nor did they deny God's work, and they used their last moments of life to testify to the existence of this fact—is this not the highest form of testimony? This is the best way of doing one's duty; this is what it is to fulfill one's responsibility. When Satan threatened and terrorized them, and, in the end, even when it made them pay the price of their lives, they did not abandon their responsibility. This is what it is to fulfill one's duty to the utmost extent. What do I mean by this? Do I mean to have you use the same method to testify of God and to spread His gospel? You do not necessarily need to do so, but you must understand that this is your responsibility, that if God needs you to, you should accept it as something you are honor-bound to do. People today have fear and worry inside them, but what purpose do those feelings serve? If God does not need you to do this, what is the use in worrying about it? If God needs you to do this, you should not shirk this responsibility nor reject it. You should cooperate proactively and accept it without worry. No matter how one dies, they should not die before Satan, and not die in Satan's hands. If one is going to die, they should die in God's hands. People came from God, and to

God they return—such is the sense and attitude that a created being should possess. This is the final truth one should understand in spreading the gospel and performing their duty—one must pay the price of their life to spread and testify to the gospel of God incarnate's performance of His work and salvation of mankind. If you have this aspiration, if you can bear testimony in this way, that is wonderful. If you still do not possess this sort of aspiration, you should, at least, properly fulfill the responsibility and duty that lie before you, entrusting the rest to God. Perhaps then, as the months and years pass and your experience and age increase, and your understanding of the truth deepens, you will realize that you have an obligation and a responsibility to offer your life to the work of God's gospel, even until the last moment of your life.

It is now the proper time to start talking about these topics because the spreading of the gospel of the kingdom has already begun. Previously, in the Age of Law and the Age of Grace, some ancient prophets and saints gave their lives in spreading the gospel, so those born in the last days can also give their lives for this cause. This is not something new or sudden, much less is it an excessive requirement. This is the duty that created beings ought to perform and fulfill. This is the truth; this is the highest truth. If all you do is shout slogans about what you want to do for God, how you want to fulfill your duty, and how much you want to expend for God, it is useless. When reality hits home for you, when you are asked to sacrifice your life, will you complain at the very last moment, will you be willing, will you truly submit? This is the test of your stature. If at the moment that your life is about to be taken from you, you are at ease, willing, and submit without complaint, if you feel that you have fulfilled your responsibilities, obligations, and duties to the end, if your heart is joyful and at peace—if you go like this, then for God, you have not gone at all. Rather, you are living in another realm and in another form. You have done nothing but change your manner of living. In no way are you truly dead. As man sees it, "This person died at such a young age, how pitiful!" But in the eyes of God, you have not died or gone to suffer. Instead, you have gone to enjoy blessings and come closer to God. Because, as a created being, you have already adequately fulfilled your duty in God's eyes, you have now completed your duty, God does not need you to perform this duty any longer among the ranks of created beings. To God, your "going" is not called "going," you are "gathered away," "brought away," or "led away," and it is a good thing. Do you wish to be led away by God? (We wish for this.) Don't wish for this. In this life, there are many things that man does not understand. Don't rush to arrive at this step. Before that day comes, you must strive to understand more of the truth and know more about the Creator. Do not leave any regrets behind. Why do I say not to leave any regrets behind? In this life, people have but a limited time to go from understanding things to having this opportunity, possessing this caliber, and satisfying the conditions to engage in dialogue with the Creator, so as to reach true understanding, knowledge, and fear of the Creator, and walk the way of fearing God and shunning evil. If now you want God to quickly lead you away, you are not being responsible with your own life. To be

responsible, you should work harder to equip yourself with the truth, reflect on yourself more when things happen to you, and quickly compensate for your own shortcomings. You should come to practice the truth, to act in accordance with the principles, to enter into the truth reality, to know more of God, to be able to know and understand God's will, and to not live your life in vain. You must come to know where the Creator is, what the Creator's will is, and how the Creator expresses joy, anger, sorrow, and happiness even if you cannot attain a deeper awareness or complete knowledge, you must at least possess a basic understanding of God, never betray God, be fundamentally compatible with God, show consideration to God, offer basic consolation to God, and do what is proper and basically achievable for a created being. These are no easy things. In the process of fulfilling their duties, people can gradually come to know themselves, and thereby know God. This process is actually an interaction between the Creator and created beings, and it should be a process worth reminiscing on throughout one's life. This process is something people should be able to enjoy, rather than a painful and difficult process. Therefore, people should cherish the days and nights, years and months spent fulfilling their duties. They should cherish this phase of life, and should not regard it as an encumbrance or burden. They should savor and gain experiential knowledge of this stage of their lives. Then, they will attain an understanding of the truth and live out the semblance of a human being, possess a God-fearing heart, and do less and less evil. You understand much of the truth, you do not do things that grieve or irritate God. When you come before God, you feel that God no longer hates you. How wonderful! Once someone has attained to this, wouldn't they be at peace even if they were to die? So, what's the matter with those people who are begging to die now? They just want to escape and don't want to suffer. They just want a quick end to this life, so they can go and report to God. You want to report to God, but God doesn't want you yet. Why would you report to God before He even calls you? Don't report to Him before your time. This is not a good thing. If you live out a meaningful and valuable life and God gathers you away, that is a wonderful thing!

Do you all understand what we have discussed today? I hope that these words did not place any additional burden upon you, and I hope that the content of today's fellowship did not frighten you. Rather, I hope it allowed you to understand some truths that you should understand, so that you will have a better handle on the matter of faith in God, and feel more grounded and clearer about it. Have My words achieved this effect? (They have.) Describe it to Me. (In the past, I did not truly take spreading the gospel as my duty. I harbored many erroneous views in my heart. I thought that I would be assigned to spread the gospel only if I performed my other duties poorly. It seemed to me that spreading the gospel was the worst duty, and I didn't truly regard spreading the gospel as a commission God entrusts to man. Today, God's fellowship told us that spreading the gospel and bearing witness to God is man's responsibility and people should feel honor-bound to go and fulfill this responsibility. Only then did I feel that my

views were too absurd, and that they had made it so that I did not truly want to properly perform the duty of spreading the gospel. Listening to God's fellowship today has reversed my views.) Excellent. Does anyone else want to speak? (I used to think that I was just a small created being, and I didn't take my performance of this duty to be a great matter. I felt that my duty was unimportant and unworthy of attention. Today, however, I heard God say that the duties performed by every person that He has predestined have been ordained by Him, and that they have all been carefully planned and arranged by Him. If people do not perform their duties with devotion, they are evading their responsibilities and obligations. In particular, when I heard in God's fellowship that spreading the gospel and testifying to God is a commission that God entrusts to everyone and the responsibility of created beings, it gave me great faith and a great aspiration to walk the path that God has ordained. I want to take responsibility for my life, to do my duty well, and to complete my mission. Then I will be able to give a bit of consolation to God. After listening to God's fellowship, my heart was particularly moved. I felt that I could no longer underestimate the commission God has given me.) Well said. Everyone feels the same, right? (Yes.) As you can see, when people don't understand the truth, they become muddle-headed and can ignore even such a big thing as spreading the gospel. However, when the truth is fellowshiped on clearly, people realize the importance of this matter, come to know their own position, and know the value of their own lives. Does this mean that they have direction? (Yes.) The truth can change people's hearts. Other than the truth, is there any theory that can move your heart and change your views? None, only the way of the truth can change your views. Why is it that this way can change your views? It is because these truths are so practical that no one can refute them. These truths are related to the life of man and the mission of man's life. They are closely tied to human beings; they are not irrelevant to them. They are not some insignificant things, but tied to the mission of man's life and the value and meaning of living. Therefore, when spoken clearly, these words can change people's hearts so that they will come to accept these words and change their views. Today's fellowship should have played a certain role in changing people's attitudes toward their duties. If these truths can change people's lives, how they live, and the direction they follow in their pursuit, that would be wonderful. That would mean that I have not spoken these words today in vain. Now that I have completed My fellowship on these truths, you need to gradually apply, experience, and digest them in your day-to-day lives. When these truths become your reality and your life, God will not erase your title of created being and you will have truly gained something. At such time, when God really asks you to offer your life and use your life to testify to His deeds and bear witness to His gospel, you will be free from worry and fear, and you certainly will not refuse. You will joyfully accept. As it is a commission entrusted to you by the Creator, you will accept it from God. Therefore, in order to await and welcome that day, besides being able to understand these truths, people must now work hard to equip themselves with God's words and gain a greater and deeper knowledge of God's work and God's disposition. This is what's most important.

December 25, 2018

It Is Important to Rectify Relations Between Man and God

In establishing a normal relationship with God, the most important thing is the question of how to treat His words. Whatever the manner in which God speaks, on whatever topic or to whatever extent He speaks, the fact is that all He says is what man needs most, what man should understand and that with which they should be furnished. Moreover, the words God says are perfectly within the reach of the human mind and human thought, that is, of man's native faculty. They are intelligible and understandable to man. Whatever God says or does, whether it be the Holy Spirit working in a person or God's arrangement of various people, events, things, or environments, it does not exceed the scope of man's native faculty or the realm of their thought; instead, it is specific, genuine, and real. If a person cannot understand it, there is something the matter with them. It means that they are of excessively poor caliber. In any case, God's manner of speaking and tone, the impetus for His speech, and all the words He provides to man are all things believers in God must understand, and they are all comprehensible to man. This is because God is speaking to man, and what He speaks is human language, and in expressing these words of His, He conveys them and provides for man with as much colloquial, varied language and vocabulary that is available and accessible to humans as possible, so that people with different thoughts and perspectives, of different levels of literacy, and with different educational and familial backgrounds can all comprehend and understand them. In all these words that God speaks, there is something you should understand: There is nothing too esoteric or abstract in His words, no words that man cannot interpret. So long as someone is possessed of a certain caliber and focuses on practicing and experiencing God's words, they can achieve an understanding of the truth and grasp His will. The truths that God expresses come from Him, but the forms of language He uses to express them, down to their particular phraseology, are all human. They do not leave the bounds of human language. No matter what form God uses to speak His words, or what method or tone He uses to speak, whether His phraseology comes from the West or the East, whether He speaks in ancient or modern human language, is there any language in His speech that mankind finds unintelligible or nonhuman? (No.) No one has found any to date. There are some who say, "That's not right; I found two such words: 'righteousness' and 'majesty." "Righteousness" and "majesty" are two descriptors or statements about an aspect of the divine essence, but are these words not also current among humans? (Yes, they are.) No matter how far your understanding of these two words goes, you can at least find their most fundamental, original definitions in the dictionary, and by holding those most original definitions up for comparison against God's essence, His disposition, and what He has and is, in such a combination, the words become more concrete to humans and are abstract no longer. Couple that with the lengthy expositions of facts, commentaries, and explanations of these words in the words of God, and they grow more concrete to all people, more vivid of imagery, more authentic, nearer and nearer to the essence, possessions, and being of God that people ought to know. So, vocabulary and statements that have to do with such things as God's disposition do not seem abstract or mysterious to you. Tell Me, then: Is there anything abstract in those truths that touch on man's usual practice, the path they walk, and the truth principles? (No.) Again, there is nothing abstract there.

Since I began expressing My words and giving sermons, I have made supreme efforts to use human language—language that humans can understand, engage with, and comprehend—to preach, and to fellowship on the truth and discuss the truth principles, so that you might better understand the truth. Is this not a more human approach? What is the advantage of this for you? It makes you better able to understand more of the truth. And what is My purpose in speaking in this way? To enable you to hear richer, more diverse language, then to use that diverse language to make it easier for people to understand the truth, and so that they do not feel that it is tedious. The variety of language of the Bible, Old and New Testaments alike, all falls within an idiom of a sort, such that people can tell at a glance that certain words are biblical, that they come from the Bible. There is something signifying or symbolic in these words. What I do is strive to make it so that the styles and wording of today's language are without iconic features, so that people can see that this language goes beyond the biblical idiom. Although people can see from the content and tone of God's speech that its source and that of the words spoken by God in the Bible seem to be one, they can see in its wording that it has leaped beyond the Bible, beyond the Old Testament and the New, and has gone higher even than the spiritual terminology used by all the spiritual people over the millennia. So, what terms are among those that God now speaks? Some of them are the positive, commendatory language that people often use, while some other words and language of His are more apt to expose and express man's corrupt disposition. There are also some specialized things, pertaining to literature, music, dance, translation, and so on. This is meant to allow anyone, no matter the realm of their duty or of their professional know-how, to feel that the truths I say are intimately related to real life and the duty they perform, and that there is no disconnect between the truth in any of its aspects and people's real lives or the duties they perform. So, are these truths not of great help to you? (They are.) If I did not care about such things, and categorically avoided anything having to do with the topics of translation, film, art, writing, and music,

and never used such words, and avoided them intentionally, then would I be able to do My work well? If that were so, I might yet be able to do a part of it, but it would be a struggle to communicate with you. Therefore, I take pains to study and master such language. For one thing, this can help you with the theory and principles of your professional work; for another, when you perform your duties in these areas, it helps you feel that the professional work your duties involve is not detached from the truth. Whatever your specialty, whatever your forte, whatever profession you study, you can read and understand these words, and they enable you to attain the goal of entering the truth while doing your duty. Is this not a good thing? (It is.) It is a good thing. So, how can such a good result be achieved? This requires God, in His humanity, to possess some things. And what things are those? The normal humanity of God incarnate must understand a bit about various specializations, though I do not need to work hard at that and study those things to mastery. This is just so that I am able to employ knowledge from all fields as I fellowship about the truth and give testimony to God. This allows people in any field to understand and appreciate the testimonies of God's house, as well as its various filmed works, which is of such benefit to the work of spreading the gospel. If I were to use only the language of God's house to fellowship about the truth, and none of the language and knowledge of society's various, specialized fields, the results would be very poor. So, to do this work well, what must I achieve? I must have some degree of professional knowledge, which is why I sometimes listen to songs, watch the news, read magazines, and read the newspaper on occasion. At times, I also pay heed to some of the affairs of unbelievers. The affairs of unbelievers involve many different things, and some language of theirs is absent from God's house—but if that language is put to use as the language of sermons, it will at times be highly effective, and help you, and make you feel that the path of belief in God is wide, not tedious or uninteresting. This will be of great help to you, and you should learn some useful things from it. Though most of you will not be successful in your learning, those of sufficient caliber will be able to learn some useful things, which will benefit their performance of their duties. When I have nothing to do, I unthinkingly learn a few things by watching the news and listening to music. It takes no special effort; I simply spend My free time learning things, watching things, listening to things, and without meaning to, I master a few of them. Will My mastery of these things have an impact on the work? Not in the least—in fact, it is necessary that I do so. It is of benefit to the work of God's house and to spreading the gospel. What is My meaning in communicating these issues to you? It is that these words God speaks ought to be accessible to you, that they should all be comprehensible and easy to put into practice. At the least, they are something humanity should possess. When I say these are things humanity should possess, I mean that when God does His work and expresses His words, they have already been processed through His humanity. What does "processed" mean? By way of example, it is like chaffed wheat, which is threshed and ground into flour, then made into bread, cakes, and noodles. After being processed, these things are given to you, and what you ultimately partake of is a finished product, a prepared food. What is your part in this? It is to eat and drink the words God speaks today in their entirety, as quickly as you can. Eat and drink more of them, accept more of them, and experience them, digest them, and absorb them, bit by bit. Turn them into your life, into your stature, and let God's words dominate every day of your life and the duty you perform. All the words God speaks are in the language of humanity, and though they are readily understood, the truth within them is by no means easy to understand or enter; though the language is easy to understand, entering the truth is a many-staged process. God has spoken so many words and brought man unto the present, and every word He says is being fulfilled in you, bit by bit, and the truth He expresses, as well as the procedure that guides people as they enter the truth and embark on the path of salvation, is, quite clearly and obviously, coming true in you and being fulfilled bit by bit. Such results are made manifest in you, little by little. There is nothing abstract in this. Now, let us pay no mind to how God's words are processed through His humanity. There is no need to look into that process—there is a mystery in it that man's study cannot penetrate. Mind only that you accept the truth. This is the wisest choice and the most correct attitude. There is no use at all in always wishing to look into things. It is a waste of time and effort. The truth is not something gained through study, let alone discovered by science. It is expressed by God directly, and it can only be understood and known through experience. One can only gain the truth by experiencing God's work. If one uses only a mental process to study things but does not practice and has no experience, they cannot gain the truth. What might a positive attitude toward God's words be, other than not looking into things? Acceptance, cooperation, and uncompromised obedience. Really, if anyone is most qualified for study, it is I, yet I never do so. I never say, "Where do these words come from? Who told them to Me? How do I know them? When did I come to know them? Do others know them? When I say them, will they get results? What will come of them? I lead so many people—what will I do if I do not ultimately achieve the desired results, if I do not lead them to the path of salvation?" Tell Me—are these things that should be looked into? (No, they are not.) I never look into these things. Whatever I wish to say, whatever I wish to tell you, I tell you directly. I have no need to go through the mental process of studying it. All I need to consider is whether you can understand it if I put it a certain way; whether I need to speak more concretely; whether I need to provide more examples and stories, from which you would gain more specific information and a more specific path of practice; whether you have understood what I say; whether something in My wording, in the style and tone of My speech, or in My grammar or turns of phrase has caused you to misunderstand or be puzzled; or whether there is something in My speech you feel to be abstract, mysterious, or hollow. I need only to observe and consider these things. I do not look into the rest. It is normal for Me not to look into things, but is it normal for you? For you, looking into things is quite normal; it would be abnormal not to. This comes from

the urgings of the instinct and nature of corrupted humanity. You are all certain to look into things. Yet there is one thing that can resolve this problem: As man comes gradually to interact with God, the relationship between man and God grows more normal, and man sets their station aright and gives God the proper position in their heart. As this progresses for the better, in an ever more benign direction, man's awareness, knowledge, surety, and acceptance of what God does will deepen in degree, and as it does, man's certainty, awareness, knowledge, and recognition of the incarnation will also grow deeper. As these things deepen, you will study and doubt God ever less, in ever smaller ways.

Why does man study God? It is because there are too many notions and imaginings about God in them, too many uncertain factors, too many doubts, too many things they do not understand, too many things they find inscrutable, too many mysteries, and so, they wish to figure them out through study. Any study you undertake that makes use of external phenomena, of your specialized knowledge or mental judgment, will not lead to understanding; you will have wasted much effort and will still not understand what God and the truth are about. But for those who pursue the truth, it barely takes a few years to see results, to gain genuine knowledge of God and develop a heart of fear and obedience. Some people do not believe that God's words are realistic or factual, so they wish always to study God, God's words, and even the incarnation. Matters of life and of the spirit do not yield to study. When the day comes on which you experience these truths and put all your mind, all the price you pay, and all your emphasis on practicing the truth and performing your duty, you will have embarked upon the path of salvation, and will no longer study God incarnate. That is, the question as to whether He is human or God will then have been answered. However normal His humanity is, however similar He is to ordinary people, that will no longer be important. What matters most is that you will have finally discovered His divine essence, and finally acknowledged the truths He expresses, and by then, you will have accepted from the depth of your heart the fact that this person is the flesh in which God is incarnate. Because of a few facts, a few processes, a few experiences, because of a few lessons you have learned from stumbling and failures, deep inside you, you will be able to understand a bit of the truth and admit you were wrong. You will no longer doubt or study this person, but will feel that He is the practical God, that this is settled as an indisputable fact. You will then have instinctively accepted that He is God incarnate, without a doubt. No matter how normal His humanity is, and though He speaks and acts like an ordinary person and is not in the least extraordinary or grand, you will not doubt Him, nor will you have contempt for Him. In the past, you would not have felt God incarnate to accord with your notions, and you would have studied Him, and you would have been contemptuous and mocking, defiant at heart—but today things are different. Today, as you savor and listen to His words in great detail, you accept all that He expresses from a different point of view. And what point of view is that? "I am a created being. Christ may not be tall, and His voice may not

be loud, and He may not look like anything special, but His identity is different from mine. He is not a member of corrupted humanity; He's not one of us. We're not on equal footing with Him, not on a par with Him." There is a difference here from your previous point of view. How does that difference come about? Deep inside you, you make the transition from your initial non-acceptance and involuntary study, to accepting His words as life, as your path of practice, to feeling that He has the truth; that He is the truth, the way, and the life; that He seems to have God's shadow and an outpouring of His disposition; and that God's commission and work are in His person. That is when you will have acknowledged and accepted Him completely. When any reaction you have to Him and any attitude toward Him has become the instinctive and correct reaction that a created being ought to have, that is when you will have become able to treat this Son of man in the flesh as God and not study Him anymore, even if you are told to do so, just as you would not study why you were born to your mother and father or why you look like them. When you have come to this point, you instinctively stop studying such things. They are not topics related to the scope of your daily life and are questions no more. Your attitude toward these things has gone from its initial, conditioned reflex of study to an instinctive refusal to study, and with your instinct thus changed, God incarnate will rise ever higher in status and measure, irreplaceable by any person, and become God Himself within your heart, with the status of God. Your relationship with God will then be completely normal. Why is this? It is because you cannot see the spiritual world, and to any person at all, the God of the spiritual world is relatively abstract. Where He is, what He is like, what His attitude is toward man, what expression He wears when He speaks with man people know none of these things. Today, the One who stands before you is a person in form and likeness, who is called God. At first, you do not understand Him, with your resistance, doubt, assumptions, misunderstandings, and even contempt; then, you experience His words and go on to accept them as life and the truth, as the principles of your practice and the aim and direction of the path you walk; and from there, you accept this honest-to-goodness person, as if He were a materialized image of the God in your heart whom you cannot see. When you come to feel this, will your relationship with God be a hollow thing? (No.) No, it will not. When you take God as a vague, unseeable image and concretize Him to the point where He has become a fleshly body, a person among people, whom no one would give a second look, if you are still able to maintain the relationship of a created being and the Creator with Him, your relationship with God will then be as normal as it can be. Whatever you do to Him then, it will fundamentally be a reaction that a created being ought to have by instinct. You could not doubt Him if you were asked to, nor could you study Him; you would not try to study Him, saying, "Why does God speak like that? Why is His expression like that? Why does He smile and behave as He does?" These things could not be more normal for you. You will say to yourself, "God is thus and should be thus—yes! Whatever He does, my relationship with Him will be normal and unchanged."

Inside the thoughts and notions of all mankind, God's becoming an ordinary human being through incarnation is the last form that God should take, because ordinary people are low in society and despised by others, and God, who is so lofty, should not incarnate Himself as someone so unremarkable. This is something so at odds with people's notions. The fact that you are able to accept and acknowledge that God is your God when, today, He has become such an unremarkable human being, is itself testimony. And that being so, what could possibly influence or harm your normal relationship with God? Nothing. With this in mind, being able to recognize Christ as your God is a most important criterion for measuring the relationship between you and God. Many people believe in God but do not acknowledge that God is the truth, and can those who do not acknowledge that God is the truth acknowledge that God is their God? Just what sort of relationship with God do they who do not acknowledge that God is the truth have? Are they able to truly obey God? Are they not capable of defying God? You must see these things clearly. Both you and the incarnate God have a human appearance, human form, human predilections, human language, and you both live in the world of man. But you are able to set your position aright, you can tell the difference between your status and God's, and you can rectify your relationship with God. You are not to go beyond this relationship, and you are not to overstep it. If you can achieve this stature, then to God, you are adequate, and no force can destroy your relationship with God. This should be the most stable relationship of all, and the standard will have been met. If your relationship with this fleshly body does not rise to the level of the relationship between man and God, if you are not possessed of such a relationship, then when you say, "I have a good relationship with God in heaven, and it's a very normal relationship," is this true? It is not. You say you have a good relationship with God, but who has ever seen it? Where is it shown? It has no factual basis. Because people live in their flesh and cannot penetrate the spiritual world or access God, how then can they interact with the Spirit of God? At the moment, are you capable of attaining a normal relationship between man and God with God in the flesh? (No.) Where does the difficulty lie? There are many truths that man does not understand. What does it mean that man does not understand? It means that mankind, which is corrupt, has views and opinions that, in many respects, do not accord with the views and opinions of God incarnate, that the principles by which man handles things do not accord with those of God incarnate, and that man even has many notions and imaginings about God. These problems are still not resolved. And where does the root of these problems lie? What factor is influencing relations between God and mankind? It is mankind's corrupt disposition. That is, mankind still stands on the side of Satan living in reliance on Satan's poison, and it is Satan's disposition and essence that people live out. God's essence is truth. His essence is immutable. So, who is it who must change in order to achieve accord with God? Of course it is mankind; that is definitive. How should mankind change, then? They must submit to God's work, accept the truth, accept judgment and chastisement, and accept being pruned and dealt

with. This is man's only path to reach accord with God. Only when you set foot upon this path can you gradually come to understand the truth, cast off your corrupt disposition, and view both people and things according to God's words and the truth. In this way, the principles by which you act, the perspective from which you view things, your outlook on life and your values will all accord with God's. The barriers between you and God will become ever fewer, there will be no more contradictions, you will study God less and less, your obedience will naturally grow and grow, and you will gradually attain to total accord with God.

Are you afraid of interacting with Me? (No.) You may not be, but I am. What am I afraid of? You are so small of stature, and there are many truths you do not understand, and with some things I do and say, I must consider whether your stature can keep up. I cannot say or do them directly, but must give you enough space, as well as enough time, to undergo and to experience those truths. Then, I wait. I wait for you to understand those truths, to accept them gradually, to grow in stature, at which point I try again, bit by bit, to approach you. I then observe you and see whether you have grown in stature. If you have, I say a bit more to you; if you are still small of stature, I keep a bit more distance. Why must I keep a little distance from you? If I were to get too close to you and ask too much of you, too quickly, haste would easily make waste. And if haste made waste, what would the consequences be? They might be dangerous, more than you could bear. As things stand now, not only can we not reach harmony and accord in our interaction, but even genuine rapport may be beyond us. If I were to persist in coming into frequent contact with you or living with you, coaching you in every aspect of the matters involved in your duty, it would be stressful for you. You would feel that you were suffering in that case. Would it not be something I must endure? And in enduring it, would I suffer? I would have to suffer, too. If that suffering were to your benefit, if it could guicken your progress, I would not care whether I suffered a little. I would simply put up with more, speak a bit less, be more lenient and wait for you a bit more, with a bit of patience. This would be no bother. If you suffered some things before time, could it yield results, to an extent? Perhaps to a special few, those who can receive the truth and who possess both conscience and sense, who are fair and reasonable, and who, furthermore, especially love the truth, who can persistently pursue the truth, and who, in the pit of their heart, are uncompromising in their love and pursuit of the light and positive things people like Peter, who was proactive and positive in pursuing the truth—only people with such a humanity, such a pursuit, and with such receptivity could undergo such suffering ahead of time. Are there any among you who meet these criteria? (No.) Well then, I'm sorry to say we will have to keep our distance, so that you do not undergo such suffering prematurely. So, when will you undergo it? When you have grown to a certain stature, God will naturally arrange environments, people, events, and things for you. It is just as with Job: When he grew to a certain stature, Satan came before God with a charge against him, and God permitted Satan to tempt Job, to submit him to temptation, resulting

in Job's being deprived of his whole fortune. Is this far off for you? How far? One side of this depends on your pursuit; the other depends on the demands of God's work, on the articulation He has established in His plan. And what articulation is that? It is when that time comes at which people are essentially equipped with all the truth and understand it. Yet if some people are still not there in terms of stature, what is to be done? When the time is right, God will act. Do you think you can hide? There is no one who can sneak past this juncture. This is called the inspection of man's work, and everyone must go through it. None can pass early, and none can lag behind. "None can pass early" means that if a person's stature is not there, and they did not hear much of the truth, then when that person asks God to test them, He will not. No one will be exempt from this, for God sees everyone as equals, and gives everyone equal opportunities, and He provides and works the same for all. So now, is My adopting such an attitude according to your state and the stature you possess not of benefit to you? (It is.) It is just right for you, just what you need now. While you are normally performing your duties in each area, you are also being supplied with the truths you need to possess and understand, without the least delay, so that you may be availed of provision and aid, in time and by measure. Then, as you perform your duty, you will gradually digest, absorb, and experience these truths, and find the principles of the truth and the path of practice; little by little, you will grasp God's will, and thereby man and God's relationship will be set aright and you will occupy the station of a created being, which is to assume your post and be steadfast in your duty. And after this, there may be some people who, without their realizing it, undergo trials and refinement. When will that happen? I will tell you, with the one sentence that applies: Trials will come as planned. This may be a bit abstract, but to God, that is simply how it is. When the time comes for God to act, you will not be able to hide, try as you might. What will I do now? I will keep My post, occupy My station, and do My work, neither holding back nor rushing forward, but doing My work according to its prescribed order. All of your paths to salvation are open—I will not seal them, much less delay you.

Does anyone ask in worry: "By following You, can we be saved?" Perhaps some people have never considered this question, but that is not the same as not having had doubt, and this doubt may yet exist. So, I will tell you something true: You have no need to worry. I should worry before you should; it is I who most ought to worry, but I never do, so what are you worried about? Are you not worrying too much? You worry too much and there is no need to. I never worry about this matter because it is not something for which I must take responsibility. Is that not a good thing? So, who does take responsibility for it? Some say, "It's so irresponsible of You to say that! If You're not responsible, who is?" I do not need to take responsibility because I never have such worries. I have no need for apprehension, no need to look into this matter. If I were to worry, saying, "Oh! I cannot bear the burden of your outcomes and destinations! I must take care to study and analyze every step I take and every word I say, and act after I've seen their results," that would be negligent of Me. Yet I never do worry; I never look into

what something might lead to. Why is this? Some say, "You've seen through this matter." No. In general, one can only be said to have seen through something after they have subjected it to research and analysis, but I instinctively never look into this matter, just as a person would never look into why they look like their parents. I instinctively do not look into such things—they do not exist in My thought. Not to look into things would be a great outcome, so should you not learn how to do this? Some may say, "You instinctively do not look into things. How are we supposed to learn to do that? That's not something we can learn!" There is something in this that needs a bit of fellowship. God's incarnation, His realization in the flesh, His becoming human—how, exactly, this person came to be is a process that requires no looking into. Simply put, God has become a human. Is there a mystery in what God does in this human body and how He manifests? (Yes.) Does this matter call for research? It does not call for research, but for you to seek its truth. What is its truth? Can you see through to it? A person's essence, status, and their mission are made one. Their mission is their essence, their instinct; what they live out, what they reveal, what they are willing to do, and what fills them—that is their essence, as well as their instinct and mission, which all may constitute a union. What does this tell you? There is a fact here that you should be able to see, which is that the matter of God's incarnation is indisputable. God expresses so many truths, and the more man reads them, the more they understand them; the more they read them, the more they feel them to be the truth; and the more they experience them and put them into practice, the brighter their hearts grow, and as this happens, their relationship to God also grows more normal. Does this really need to be researched? Research it all you like; you will not understand what the truth is about through research. Understanding of the truth relies on experience. As one gains more experiences, they naturally understand what the truth is about, and, having understood the truth, they naturally come to have knowledge of God. This is why I say that achieving knowledge of God's work relies on understanding the truth. Some absurd people do not love the truth and never put it into practice, and from the time they came to believe in God, they have been studying Him. Study as they may, can they attain knowledge of God in this way? It is an impossibility. The religious world has been studying God for millennia and not a single person has genuinely known Him. They believe in God for years, and in the end, all they can say is "I believe deeply in God's existence." Are those the words of someone who knows God? Do you still study God now? How many years have you been studying Him for? Has your study yielded any results? I tell you: God incarnate never researches who He is, and neither is there another voice in Him, but only one. As man sees it, all He thinks, lives out, and does is the thought and action of one person, and He, too, feels Himself to be one person who is acting and thinking. What is happening here? In Him, there is only one life and no other. So, what is the essence of this life? One may not be able to see through to it from the outside, thinking it to be just the life of an ordinary person, but to look at it in light of His mission and the essence of the work He does, how is it that the

shadow of God is on Him? This is worth understanding. Who exactly this fleshly body is, which has the shadow of God and outpourings of God's essence, is worthy of seeking and deep investigation. Is it normal, then, that this body of flesh does not know why He is such a person, or who He is in essence? It is only too normal; it is not supernatural. Some will say, "Not supernatural? That doesn't sound like God. God ought to be supernatural!" Where does this "ought to" come from? It comes from people's notions and imaginings. In fact, what is the first act, the first behavior of God's of which man knows, of which man has an impression? In the beginning, God created the heavens and earth and all things, and on the sixth day, He scooped up some clay and from it, created a person, whom He named Adam. Then, He had Adam fall asleep and took a rib from his body, which He made into another person, Eve. Looking at this whole sequence of God's actions and behaviors, is it not particularly pictorial? Each action is so real, which does not square with the God of people's imaginings and notions. It surpasses man's imaginings of the supernatural. So now, when people come into contact with God incarnate, and hear the words He speaks, and see all He does, then hold those things up for comparison against God's actual actions and behaviors when He created man in the beginning, are there discrepancies there? Is there a disparity? There may be, because you have never seen those actions. To look at it practically, however, when one compares the manner and source of God's utterances in the beginning with the manner and source of His speaking now, there is no fundamental disparity. Why do I say "fundamental"? The word "fundamental" has its meaning. What does "fundamental" mean here? It means that in man's heart, there is yet something of a supernatural element to the real things that man thinks God does and the manner in which man thinks He speaks, whereas the manner and method and tone of God's speech that man sees and hears now are quite real, able to be grasped and seen, without a supernatural element and without room for man's imaginings. There is distance between these two things, and that distance is ultimately and fundamentally identical from your point of view. That is where that "fundamental" comes from.

Is it necessary to communicate these most truthful, heartfelt words to you today? (It is.) Why speak of such things? Many people have constantly felt these matters of God incarnate to be quite mysterious, unfathomable, and wish always to study them. Studying these things interferes with your relationship with God. Can you still enter the truth if you are always studying God? If you are always studying Him, you will not take His words as the truth, and your relationship with Him will be distorted, deviant, and abnormal. So, how can you make your relationship increasingly normal? By regarding all He does normally, including this fleshly body of His, and seeking bit by bit to accept Him in your heart. Accept Him in every aspect—the manner and tone of His speech, and even His appearance, the way He looks. You must accept this. If you do not, but always study Him, studying this and studying that, then in the end, the one who gets the worst of it and suffers a loss will be you. This fact, brought about by God, will not change. God has

launched a new age, and He will influence all of it and lead all of it. This fact will not change. So, what choice should a person make in this matter? Not to study Him, but to accept and know Him, and unceasingly rectify their relationship with God, and remind themselves at all times: "I am a created being, and I am of corrupted mankind; God is an ordinary person on the surface, but His essence within is that of God. The fact that He is God is undeniable; whatever He does externally, whatever He says, and however He acts is not in the purview of my study. This is the sort of reason I should have, and this is the station I should occupy." I have spoken with you today a bit about Myself, so that you may have understanding and clarity about these things, and not always in a haze about them, as if I were concealing something I would not have you know. In truth, I have no secrets I cannot tell you. This is what I think, and it is what I set out to do. There is nothing abstract in it, nor is there anything mysterious. That of Me which you see is thus, and that of Me which is behind the scenes and which you cannot see is also thus. This is truly how it is. Yet there is one thing you must understand: Whatever facts and external phenomena you see before you, if you do not understand the truth, you will take those phenomena as the truth and as fact; and if you do understand the truth, you will come to know the essence and the truth through those phenomena and externalities, so your relationship with God will grow increasingly normal. For you, God's identity, status, and essence will never change. He is the Creator, the One who is sovereign over all. This is fixed. You are a created being, and if you always study the appearance of God's flesh, you are in trouble. Your relationship with God will be no more, meaning that your relation as a created being to the Creator will be no more. There is no need to elaborate on the consequences of this. They are very bad. Anything at all could come about as a consequence—anything could happen. Without this relationship, there is no communication to speak of between us. Does that put it plainly? If we are to maintain our close relations, to keep our relationship, what, then, should man's identity be? (That of a created being.) Forever that of a created being. That is the only way we can associate, the only way a real relationship can exist. If you do not admit that you are a created being, then we have no relationship at all. I will not engage with you, nor will I wish to know who you are. Nothing will bind us. I will not meddle with you. Live as you will—it has nothing to do with Me. You do not need to study Me or to condemn Me. My identity, status, and all that I do are not things that you, an ordinary person, can condemn or draw conclusions about. It is not man who judges all this, but God. That puts it plainly, does it not? Is that not the truth? (It is.) So, what is the truth people should understand here? On what basis, on what foundation can a person have a normal relationship with God? They must know that they are a created being. If you acknowledge that you are a created being and have that foundation, then, as you progress forward, there will be many matters in which you do not go astray. However, if you always wish to study Him, and do not approach the relationship from the perspective of a created being, the consequences will be troublesome, too awful to contemplate. You understand this, right?

Some say, "If I don't acknowledge that I'm a created being, then do we have nothing to do with each other? Don't we know each other? Without a relationship on that level, we can be buddies, friends, relations—right?" No. I have no "buddies," nor do I have friends, and I certainly have no such relations. Someone asks, "Who are Your true relations, then? Are they Your family?" No. I have no relations, nor do I have brothersin-arms. I have no subordinates and no attendants. For the Creator, the only things that have a relationship with Him are the beings of creation. To all created mankind, to all created beings, God has only one identity—that of the Lord of Creation. That is the only relationship. If someone were to ask, "We have a pretty good relationship. Can't we be friends? Can't we come to be pals?" No. I do not know you; I do not know who you are. Why would I be friends with you? There is no such relationship for us. They say, "You're speaking too definitively here, aren't You? Aren't You being too callous?" It is as definitive as this. I have no need of such relationships. All I do and say is given to provide for viable targets of provision—and who are those targets? They are created mankind, the mankind that loves the truth; these are the targets that God will save, and there is only this relationship. Other than this relationship, there is not a single sort of relationship I recognize. Do you understand? (Yes.) Some may say, "You're a tough person to associate with!" It is not that I am tough to associate with, but that such a relationship has no way to exist. So, let no one say, "I've been in contact with You for years. Aren't we friends?" If you acknowledge that you are a created being, then we have the closest relationship, the best relationship, the most legitimate and purest relationship. Some say, "I've served You for so many years. Don't we know each other fairly well? Aren't I Your confidant, Your close friend?" No. I have no close friends. Some say, "You always tell me what You like to wear and which people You like, and I tell You the same. There's nothing we don't discuss, so aren't we friends?" No. I do not make friends with people. I have no friends. If you are a created being, then we have something to discuss; we can interact, and establish a relationship, and build camaraderie. But are we friends once camaraderie has been built between us? No. The relationship between created beings and the Creator never changes. Some people have taken Me in and shielded Me, and for that, they think they have merit, that they are My rescuers. That is not the way to put it; everything is orchestrated by God. And should they ask, "Aren't You biting the hand that feeds You?" how is that statement to be explained? If someone cannot see something clearly, they cannot arbitrarily apply rules to it. Doing so leads easily to judgment. If you know that you are a created being, how should you regard this matter? If you brandish this relationship to coerce Me, or to get close to Me or ingratiate yourself to Me, then I tell you, you are mistaken. Do not try to do this, and if you try to ingratiate yourself to Me, I will get sick of you. Some people ask, "Wouldn't You not put up with that?" No. It is wrong for people to try to ingratiate themselves to Me—it does not constitute a normal relationship. A few may say, "I'm young, good-looking, and articulate. Doesn't God like people like me?" You must not speak like this. If you have such

thoughts, you can look for the answers in God's words. Do not ever disgust Me so. Does that put it plainly? It cannot be made any clearer. So, how should you receive this? (The only relationship between man and God is that of a created being and the Creator.) Correct. Man must put their station aright. Do not, at any time, flaunt your qualifications, or rely on seniority, or play clever little games, and do not use any philosophy for living in an attempt to alter your identity or your relationship with God. Do not try to, under any circumstances; you would be courting a rebuff. Do not engage in such a pointless struggle. It's useless! Why do people always relapse into their old ways? After today's talk, most of you will not get this wrong again, will you? (No.) That spares Me much worry. I do not wish to dwell on these things—they pain Me! To a person with sense, these things are easy to understand. So many of God's words make mention of these things, and those who truly have comprehension ability should not find them hard to understand. For those who have followed God for many years and understand some truth, understanding these things will not be a problem, for people have gained much from God and know His work completely.

January 23, 2019

To Fulfill One's Duty Well, Understanding the Truth Is Most Crucial

In order to satisfactorily perform one's duty, the most important thing is to make a great effort for the truth. Only by grasping the truth principles can people act in accordance with these principles. In addition, people need to learn about various areas of expertise and specialized skills related to their duties, and it is essential to learn some simple and practical techniques. Some people have a bit of technical expertise, but they don't know how to apply this to their duties. When they do things, their hearts are never clear on the matter. They don't know which way of doing things is correct, complies with the truth principles, and can benefit others, or which way is incorrect and violates the principles. Their minds are in a confused state. To them, it seems that this way is correct, but other ways seem feasible too. They are never sure how to act appropriately and do not know how to practice so as to follow the correct path. What does this prove? (They don't understand the truth.) These people do not understand the truth, and they are in a state of ambiguity concerning their inner state and their understanding and assessment standards for many things. When they are not engaged in something, they feel that they understand everything and that everything is easy for them. When they actually encounter a real-life situation, however, they don't know what to make of it, how to deal with it, or the right way to proceed. Only then do they feel that they have nothing and understand nothing of the truth. The doctrines they discoursed on previously are useless.

They have no choice but to seek from other people and discuss the situation with them. This is what happens when people who don't understand the truth encounter a situation—they are at a loss, full of anxiety, feel that it's wrong to do this and incorrect to do that, and cannot find the correct path. Only then do they see that, without the truth, it really is difficult to take a single step! What are such people most in need of at this time? Is it satanic philosophy and knowledge, or an understanding of the truth? The most crucial thing is to understand the truth. If you don't understand the truth, even if you finish a job, you will feel uncertain about it. You will not know if you did it properly or what the result will be after the job is completed. You cannot measure these things. Why can't you measure them? Why is your heart always full of uncertainty? It is because, when you do things, you are not sure if you do them in a way that really and truly accords with principles, if what you are practicing are principles, and whether or not your practice conforms with the truth. You cannot verify this. If you achieve some little result in performing your duty, you will feel that you are very capable and have gained some capital, becoming complacent. However, if there is no obvious result or it does not meet the standards of principles, you will immediately become negative and think, "When will God enlighten me? Why does God always enlighten others, while I receive no inspiration, no enlightenment, and no illumination?" Sometimes you may feel that you have done things with correct intentions and made a great deal of effort, so you hope that God will happily accept, approve, and affirm your effort. At the same time, however, you also fear that God will say you acted incorrectly and not approve of it. Does this not show a concern for gain and loss? When you see that you are small in stature, too rebellious and arrogant, and that you become complacent whenever you achieve the slightest thing, you will feel that you are too corrupt, you are a devil, Satan, and unworthy of God's salvation. Then, after making some further small achievements, you will think that you are not so bad after all, that you have some ability and can achieve some results, and so you should be rewarded. Does this show a concern for gain and loss? What gives rise to this state of worrying about gain and loss? It is directly related to a lack of understanding of the truth. When people do not understand the truth, it produces many states and many manifestations. The main thing is that people often live in a state of concern about gain and loss. This is their normal state. Because you don't understand the truth, you can't measure your own capabilities; you don't know what you can and cannot do. Because you don't understand the truth, you don't know what principles and standards to follow when performing your duty, or the result to aim for. You also don't know what the goal and direction of life is. You don't know why God is angry with you, why God commends you, or why God is lenient with you—you don't know any of these things. You don't know where you should stand, and you can't measure whether what you have done has fulfilled your duty as a created being and whether you have performed satisfactorily. Sometimes you do things timidly, and other times you are bold and frenzied. Your state is always unstable. How does a person's state become

unstable? Ultimately, this is related to a lack of understanding of the truth. When people don't understand the truth, they handle things without principles. They are highly erratic when they do things, and unfailingly deviate in one way or another. When not doing anything, they seem to understand everything and they speak well on doctrine—but when something happens and they are asked to sort it out, to apply all of the truths they understand to real life, they have no path, they don't know what principle to use, and they say to themselves, "I understand that I must perform my duty faithfully, I must be honest, I must not have notions or misunderstandings about God, I must be obedient to God—but how should I actually handle this?" They keep thinking it over and trying to apply rules, and end up with no idea of what rules to apply. Do you think that someone who has to search through a book of God's words when something happens to them is someone who understands the truth? This is not truly understanding the truth. Such people merely understand a few doctrines, but have not yet grasped the reality of these truths. This shows that what they usually say, and what they believe they understand, are nothing but doctrines. If you understand the truth, if you possess the truth reality, then when something happens to you, you will know how to act in accordance with God's will, and how to act within the bounds of principle. If all you understand is doctrine—and not the truth—then when something really does happen to you, if you rely on doctrine and follow rules, you will have no way through. You won't be able to find the principle and won't be able to find a path to practice. Which is to say, it might seem as if you understand an aspect of the truth, as if you understand the meaning of those words of the truth, and as if you understand a little of God's will and what God asks—as if you know all of this—but when something happens to you, you are unable to put the truth into practice, you blindly apply rules and make a mess of things. Is this not shameful? When something happens to people who truly understand the truth, they are able to find the principles to practice, they have a path of practice, and can put the truth principles into practice. As for those people who can only spout words and doctrines, it seems as if they understand the truth, but when the time comes to act, they get all muddled up. This proves that people who spout words and doctrines absolutely do not understand the truth. People who spout words and doctrines are trying to delude others, they are deceivers. They are deceiving both themselves and others—which means they are harming themselves as well as others!

Is what you understand now more truths, or more doctrines? (More doctrines.) What is the cause of this? (It is the result of not pursuing the truth.) (A lack of effort to go and ponder the truth.) It has something to do with all of these things, but the reasons you gave are all subjective. There is also an objective reason, which is related to people's caliber. Some people have listened to sermons for more than a decade but cannot distinguish truth from doctrine, nor can they discern the difference between obeying rules and practicing the truth. They listen to sermons earnestly and work carefully to make discernments, but they just cannot tell the difference. They feel that the fellowships

everyone does are all about the same, that is, they are all pretty good, and they are all quite practical. After listening to them, they can't tell what is doctrine and what is truth. Is this a problem of caliber? (Yes.) Can your caliber rise to the level of the truth reality? Every time leaders and workers fellowship at gatherings or associate and interact with you at other times, can you tell how much of what they say is the truth reality and how much is doctrine? (Yes.) If you can tell, it proves that you have some discernment, and you are not completely incapable of discernment. If you can tell the difference, it proves that your caliber is not bad. People's calibers are divided into several grades: poor, average, good, and exceptionally good. These are essentially the four grades. Those with even worse than poor caliber cannot grasp the truth; they have no caliber at all. They can't understand anything they hear and do not act with thought, logic, or principles in anything they do. In their heads, it is all a tangled mess. They are muddled people, what we might colloquially call brutes. If their caliber is extremely poor, they are intellectually disabled. They lack the sense of normal people. These are people we might call stupid, half-crazy, or half-baked.

People with extremely poor caliber are intellectually disabled—we needn't discuss them any further. Let's talk about how poor caliber shows itself. Some people have believed in God for many years but still don't understand the truth. They can't even perform the basic duty of spreading the gospel, they can't fellowship on the truth, and they can't give testimony. These are manifestations of poor caliber. What are other manifestations of poor caliber? After listening to sermons for many years, people with poor caliber feel that all of them are the same—they are all about the same things. They can't clearly differentiate between the details of various truths, let alone tell the difference between truth and doctrine. They can't even speak the simplest words and doctrines, let alone understand the truth. Do such people have the worst caliber of all? For such people, no matter how they listen to sermons or how many years they have listened to sermons, they cannot make sense of them, and they don't understand what the truth is or what it means to know oneself. No matter how long they have believed in God or how many sermons they have listened to, in the end, they still cannot practice the truth. They can only obey a few rules and remember a few things they consider important—anything more, and they can't remember it. Why is this? Because their caliber is poor, they can't rise to the truth, and can't comprehend too many things. At the very most, they can understand some superficial doctrines. This is the furthest they can go. Such people are often quite arrogant and talk themselves up. Some people will say, "I believed in the Lord when I was still in my mother's womb. I became holy a long time ago, and have long been baptized and cleansed." Some of them have accepted God's new work for three, five, or even ten years, yet they still repeat the same thing. Isn't this a sign of poor caliber? Some people say, "You say I don't know myself—you're the ones who don't know yourselves. I became holy long ago." People who say this are those most lacking in spiritual understanding, those with the worst caliber. Can you still fellowship on the

truth with such people? You cannot. No matter how much you talk, they will not understand what the truth is, what it is to practice the truth, what it is to obey God, what life entry is, and what it is to change one's disposition. They can't understand these things or reach this level. In their belief in God, they are attentive to following some rules, such as withdrawing from worldly affairs, renouncing the world, having no dealings with devils, not doing evil, committing fewer sins, holding fast to God's name, not betraying God, and praying and relying on God in all things—just these matters. They basically remain confined to the formalities of religious belief. After hearing so many of God's words and sermons on the truth, they don't understand what they hear. The more they listen, the more confused they feel, so they don't take any of it in. If you ask them what God asks of people in this stage of work, they can't tell you. They can only say a few simple things about doctrines. This means that their caliber is extremely poor and they cannot understand God's words.

What are the manifestations of people with average caliber? The main manifestation is that they do not have the ability to comprehend God's words. After listening to sermons, they only understand some words and doctrines, but they cannot discover any new light. When things befall them, they still cannot handle them, nor can they practice the truth. They can only spout some empty doctrines and follow rules. When listening to sermons, they seem to understand, but when things befall them, they will still follow rules and act according to their own will. And they always upbraid others by spouting words and doctrines. After believing in God for many years, they understand many doctrines, and when fellowshiping with others, they can talk a bit more about knowing themselves. They can express their meaning in a complete and concrete way and can have normal conversations with people. However, they still don't understand what the truth is or what reality is. They think that the doctrines they talk about are the truth reality, and cannot make out what other people say about their experiences involving the truth reality, their own understanding, or paths of practice. These people of average caliber feel that there is no difference between truth and doctrine. No matter how many sermons they listen to, they cannot make out the truths they should practice and the truths they must possess in order to be saved. They also do not know to understand themselves, and do not know what truths they should practice to shed their corrupt dispositions. In their real lives, they can only follow rules, follow religious rituals, persistently attend gatherings, persistently preach doctrines to others, and persistently exert some effort to perform their duties. However, for the truths that involve changes in disposition, knowledge of their own corrupt disposition, or life entry, they do not enter into or go deeper into them. This is what it means to possess average caliber. People of average caliber can only reach this level. There are people who have believed in God for 20 or 30 years and still only talk about doctrines. Have you ever come into contact with people who have believed in God for more than a decade, yet all they do is spout doctrines? (Yes.) People of this sort have average caliber.

What are the manifestations of people with good caliber? No matter how long they have believed in God, after listening to a sermon, they will be able to tell that it is different from what the Bible says and that it is completely different from what is taught in religion. They can tell that it goes deeper, is more detailed, and is absolutely practical. Therefore, after they accept God's new work, they start to focus on practicing the truth and entering into reality. In their real lives, they train themselves in how to practice and experience God's words. For example, God says, "You must be honest people." In the very beginning, these people only observe this as a rule, and speak whatever's on their minds. Gradually, in the process of listening to sermons and in their real experience, they continuously summarize what they have learned and, in the end, they experience and understand what the truth of being an honest person really is and what life really is. They have the ability to apply the words spoken by God and the truths they understand from listening to sermons to their real lives and make them their own reality. With real experience, their life experience gradually deepens. When these people listen to sermons or read God's words, they can comprehend the truth they contain. What is meant by truth here? It is not an empty doctrine, not a turn of phrase, not a theory about a certain thing. Rather, it involves the difficulties encountered in real life and the various corrupt states one reveals. People with good caliber can identify these states and hold them up for comparison against God's words and revelations. Then, they will know how to practice according to God's words. This is what is meant by good caliber. Where is good caliber mainly reflected? The ability to understand what is being said in sermons, comprehend the relationship between these words and one's real state, comprehend what effect these words will have on oneself, and link these words to oneself—this is good caliber. In addition to being able to comprehend these words and link these words to themselves, people with good caliber can also grasp the principles of practice in real life and apply these principles to every difficulty or situation they encounter in their real lives. This is what it means to have insight. Only those who have such insight truly possess good caliber.

When people of average caliber reveal some of their corrupt disposition, they can't clearly discern their own state or the essence of the problem. They only judge them by matching them up against the doctrines they understand. They cannot see through to the essence of the problem or recognize the root of this essence and the aspect that involves the truth. When faced with some situation, after being dealt with and pruned, after dissecting it and analyzing it, they gain a deep impression and some understanding of the situation itself. However, when faced with a different state or circumstance, they once again will not understand it, will not know what to do, and will not find the principles to follow. This is what having average caliber means. As for those with good caliber, why do we say they have good caliber? When faced with a situation, people with good caliber may not immediately have a path of practice, but they can find a path by listening to sermons or seeking God's words. Then, they will know how to approach the situation.

Will they know what to do the next time they encounter a similar situation? (Yes.) Why is that? (They don't just follow rules. They can ponder a situation to find a path, and then apply what they have learned to similar situations.) Correct, they've found the principle and they understand this aspect of truth. Once they understand the truth, then they know the states, revelations, and corrupt dispositions of people to which this aspect of the truth refers, as well as the matters, the circumstances they encounter in their lives, and so on, that it involves. They are clear on the principles of doing such things, and when they encounter similar things in the future, they know how to practice according to the truth principles. This is what it is to genuinely understand the truth. Therefore, because some people can understand the truth, because they have the caliber to understand the truth, they are able to become team leaders or church leaders. However, some others can only understand at the level of doctrine, so they cannot be team leaders because they are unable to grasp the principles or handle oversight. Asking you to serve as a team leader is asking you to assume leadership and handle oversight. What must you use to handle oversight? Not doctrine, slogans, knowledge, or notions. It is asking you to use the truth principles to handle oversight. This is the most basic and the highest principle by which anything is done in God's house. If your caliber is average or poor and you can't understand the truth, how can you handle oversight? How can you bear this responsibility? You are not up to this job, this duty. Some people are selected as team leaders, but they don't understand the truth and can't accomplish anything at all. They are not worthy to be called team leaders and should be replaced. Some people are selected as team leaders and, because they can understand something of the truth principles, they can take charge of the work and solve some practical problems. This is what makes someone qualified for the work and suitable to be a team leader. Some people cannot shoulder the work or perform their duties well. What is the main reason for this? For a minority of such people, it is because they are of poor humanity. For the majority, however, the reason is their low caliber. This is the cause of their not being able to do their jobs or perform their duties well. Whether it is understanding the truth or learning a profession or specialized skill, people of good caliber are able to grasp the principles they contain, to get to the root of things, and to identify their reality and essence. In this way, in everything they do, every job they are engaged in, they make the right judgments and determine the correct standards and principles. This is what good caliber is. People of good caliber are able to handle oversight of the various work of the house of God. Those of average or poor caliber are incapable of such work. This is by no means a case of the house of God favoring or looking down on some people, or treating people differently—it is just that many people cannot handle oversight because of their caliber. Why can't they handle oversight? What is the root cause? It is that they do not understand the truth. And why don't they understand the truth? It is because their caliber is average, or even very poor. This is why the truth is beyond them and they are unable to understand the truth when they hear it. Some people may not

understand the truth because they do not listen attentively, or it could be that they are young and have as yet no conception of faith in God, and it is of no great interest to them. However, these are not the main reason. The main reason is that their caliber is insufficient. For people of inferior caliber, no matter what their duty is or how long they have been doing the work, no matter how many sermons they hear or how you fellowship on the truth with them, they still cannot get their head around it. They drag out the performance of their duty, make a complete mess of things, and achieve nothing. For some people who serve as team leaders and handle oversight of some of the work, when they first assume responsibility for the work, they do not grasp the principles. After several failures, they come to understand the truth and grasp the principles by seeking and asking questions. Then, based on these principles, they can handle oversight and shoulder the work on their own. This is what it means to have caliber. For other people, you can tell them all the principles and even describe in detail how to implement them, and they will seem to understand what you tell them, but they still can't grasp the principles when they do things. Instead, they rely on their own ideas and imaginings, even believing this to be right. However, they cannot clearly say and don't actually know whether they do things in accordance with the principles. If the Above asks them questions, they become flustered and do not know what to say. They only feel assured when the Above handles oversight and provides guidance. This indicates their caliber is very poor. With such poor caliber, they cannot satisfy the requirements of God or live up to the truth principles, let alone perform their duties in a satisfactory manner.

Just a moment ago, I mentioned that there is another level above good caliber, which is very good caliber. After people with very good caliber come to believe in God, they read God's words and, in their experience, gradually go through, feel, and understand what the various states mentioned in God's words refer to. Even when they receive very little provision or help, they can find the path of practice in God's words, set requirements for themselves according to the principles, directions, and standards as told by God's words, and avoid deviations and fallacies. They can understand the truth, and come to know themselves and know God, by eating and drinking God's words themselves. This is the highest caliber, and such people have the greatest insight. Tell Me, are there people like this among humans? Maybe you cannot find people like this among the humans of today, but can you think about anyone like this in the Bible? (Yes, Job and Peter.) Job and Peter are both of this sort. They are among the human beings with the highest caliber. Leaving aside their humanity, character, and faith in God, in terms of caliber, they are the two people with the highest caliber. What is the basis for saying this? (Job never read God's words, yet he came to know God, fearing God and shunning evil.) God never spoke to Job, so where did his experience and knowledge come from? Job made observations and discoveries in his life, then savored them carefully, which created certain impressions in his heart, and brought him some enlightenment and illumination. He comprehended the truths bit by bit, and after comprehending them, he

practiced in accordance with his comprehension and his understanding of the truth, gradually coming to fear God and shun evil. "Fearing God and shunning evil" is what people should observe and practice. It is the highest way that people should follow. In the eyes of later generations, it seems that Job put this dictum into practice quite easily. You think that it was simple and easy because you do not know or have not experienced the practical side of these words. How did Job come by this dictum? He obtained it through his own practical experience. In people's eyes, the words "fear God and shun evil" should serve as a motto; they should follow and practice it as a truth principle—this is correct. But Job didn't focus on how to say it; he only focused on how to act. So how did he arrive at the principle he put into action? (Through the experience of his everyday life.) How was he able to follow this principle in his actions? (Through his experiences in life, he came to have knowledge of God.) He saw God's deeds and the work God did on people in his normal life. Through these experiences, he developed fear of God, genuine faith in God, true admiration, and true obedience and trust. This is how his fear of God was produced. He was not born knowing to fear God. Fear of God is the summary of his practices and behavior after he had believed in God and followed God for many years. We could say it was the essence of his behavior, knowledge, and principles of action. His demeanor, what he revealed, and how he behaved before God, as well as his deepest intentions and principles of action—the essence of all these manifestations was that he feared God. This is how God defined him. Job was able to do these things, but it was not because God said a lot of words to him or supplied him with a great deal of truth, after which he gradually achieved fear of God through his own comprehension. In that age, God did not say any clear words to him. What Job could see was, at most, God's messengers; and what he could hear at most were the legends or stories about God passed down from his ancestors. This was all he could know. However, relying only on this information, Job gradually learned more things and more practical things from living his life. Gradually, his faith in God grew stronger and stronger, and true fear of God was also produced in him. After these two things were produced in him, Job's true stature and his true caliber became apparent. What can we see from Job? We can see that there are many truths—truths related to God's will, knowing God, God's requirements for humankind, and humankind's salvation—which people can actually come to comprehend bit by bit in their everyday lives, as long as they possess normal human thinking and caliber. Job is an example of this. He was able to comprehend some practical things. What did he comprehend? His highest motto, which was confirmed when he experienced his trials; this was also his highest understanding. What is this motto, this highest understanding? ("Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21).) Within the present human race, in terms of this issue, is there anyone with the same true understanding as Job? Is there anyone who can attain the understanding of Job? (No.) What people understand now is only a doctrine. These words arose out of Job's experience. Later generations can say these

words, but they don't have an understanding of them in their hearts. Job didn't have this understanding at first either, but these words came from him and arose out of his firsthand experience. Job had this reality. No matter how much later generations have parroted and imitated Job, they only understand a doctrine. Why do I say that it is only a doctrine? First, it's because people can't put it into practice. Second, people simply don't have the experiences Job had, and don't have the knowledge gained from these experiences, so their knowledge is empty. No matter how much you say it or how loudly you shout—"Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah. I willingly submit to all of God's orchestrations and arrangements"—when things befall you in life, can you acknowledge in your heart that it is the work of God? If God deprives and destroys, can you still bless the name of God in your heart? This is difficult for you. Why is it so hard for you to do this? It is because you don't know God's original intention in doing this, and you also do not recognize His sovereignty. You can't understand these two things. You cannot apprehend God's will, nor can you understand the position that a created being should hold, the submission a created being should have, or the actions a created being should take. You cannot do any of this. Thus, when you recite the words of Job, they imperceptibly become empty, nothing more than ornamental and stylish words. Therefore, although you and Job both spoke the same words, Job's understanding and comprehension of these words in his heart was different from yours, and he spoke these words within a different emotional context than you. These are two completely different states of mind. Job didn't ordinarily say these words. Rather, when God deprived him of everything, he prostrated himself on the ground and praised God's deeds. You, however, often preach these words, but how would you behave in the face of God's deprivation? Would you be able to kneel down and pray? You would not be able to submit. Even if externally you say, "I should submit. This was done by God, and we humans have no ability and can't resist, so I will let things play out," is this true obedience? Leaving aside the nature of your negative, rebellious, and resistant emotions, is there any difference between your attitude and that of Job? (Yes.) There is an immense difference. This is the difference between having and not having the truth reality. This is the obvious difference between things that one has experienced and comprehended becoming the natural revelation of one's life, and merely understanding doctrines without having reality. When not confronted by anything, people will preach Job's words, but when things happen to them, many people cannot say Job's words. This shows that they only understand doctrines. These words have not become their life and do not guide their thoughts and attitude when things happen to them. However, when things befall people who have these words as their life, it is clear to see that these words are not only a motto they preach in everyday life, but also their true attitude toward people, matters, and things. Even more, it is their true attitude toward God. These words are the embodiment of their lives, not just some slogan they shout. This highlights the difference between understanding the truth and not understanding the truth.

Now let us consider Peter. Why do we say that Peter is of good caliber? It is because Peter could comprehend the truth expressed by the Lord Jesus and understand the words of the Lord Jesus. The era in which Peter lived was the Age of Grace. The way of redemption taught by the Lord Jesus in the Age of Grace was higher than the way in the Age of Law. It involved some basic truths about man's life entry, and also some initial truths about changing human disposition. For example, it involved obeying God, submitting to God's sovereignty and orchestrations, as well as how people should respond when they reveal some of their corrupt dispositions. Although these matters were not discussed in an extensive and systematic manner, they were mentioned. Of course, they were discussed much more than in Job's time, but significantly less than today. Although there are no words recorded in the Bible about such aspects of the truth as changing human disposition, the attitude of humans toward God, the essence of the corruption deep in people's hearts, or the revelation of one's corrupt disposition, the Lord Jesus definitely spoke on these things to some extent. It is just that people could not rise to this level, and so these words were not recorded. For instance, the Lord Jesus said this to Peter: "Truly I say to you, That this night, before the cock crow, you shall deny Me thrice" (Matthew 26:34). To this, Peter responded: "Though I should die with You, yet will I not deny You" (Matthew 26:35). What kind of words are these? (They are words of arrogance that indicate a lack of self-knowledge.) They are arrogant words spoken by someone who does not know himself. So this has to do with knowing oneself. What did Peter realize after the rooster crowed? (That he spoke boastfully of himself.) When he realized this, did he feel something in his heart? (Yes.) After this happened, what was his first reaction? (Remorse, his heart was full of guilt.) His first reaction was guilt and remorse. He said, "What the Lord said was true. What I said about loving the Lord was just a wish, an ideal, and a sort of slogan. I don't possess such stature." Faced with the circumstance of the Lord Jesus' arrest, Peter was cowardly and afraid. Someone asked him, "Is that your Lord? Don't you know Him?" And what was Peter thinking to himself then? "Yes, I know Him, but if I admit it, they'll arrest me too." Because of his cowardice and fear of suffering, and because he was afraid to be arrested with the Lord Jesus, he did not admit to knowing Him. His timidity won out over his faith. Was his faith genuine or false, then? (False.) At this time, he realized that when he earlier said "Lord, I am ready to go with You, both into prison, and to death," these words were wishful thinking. They were not his genuine faith, but just empty words, a slogan, and doctrine. He possessed no true stature. When did he realize that he had no true stature? (When the facts were revealed.) It was only when confronted with the facts and when he felt guilty and remorseful that he realized, "As it turns out, my faith and stature are very small, just as the Lord said. What the Lord said was correct. What I said to the Lord was only boastfulness. That was not genuine faith, but a momentary impulse. When confronted with something, I was cowardly, unwilling to suffer, had my own selfish ideas, made my own choices, did not obey, and did not have a heart that truly loved the Lord. Such was

the meagerness of my faith, such was the size of my stature." His remorse made these thoughts arise in him, didn't it? His remorse shows that he already had knowledge of himself and an accurate measure of his stature, state, and faith. The New Testament only records that Peter denied the Lord three times, but it does not record Peter's experiential testimony of how he was remorseful, turned himself around, and changed. In fact, Peter wrote letters about this, but the editors of the Bible did not choose to include them. This is an obvious problem, which shows that the leaders of the church at that time all paid attention to how to preach and testify, but none of them understood life experience. They all focused on how those apostles preached and worked, and how they suffered, not knowing that the most crucial thing is people's life entry, as well as people's understanding of the truth and knowledge of God. Those who edited the Bible recorded what happened to Peter in overly simplified and general terms, but they recorded the events of Paul's life in particular detail and volume. This shows that these people were biased. They didn't understand what the truth was, nor what it meant to bear witness for God. They worshiped Paul, so they chose more of Paul's letters, while only selecting a few of Peter's. By editing the Bible in this way, they committed an error of principle, which caused those who believed in the Lord to worship and imitate Paul for two thousand years. This led the entire religious world to go down the path of resisting God, becoming a religious kingdom under the control of antichrists. They ignored the excellent testimony of Peter, only recording two of Peter's letters—the first and second epistles of Peter. But as to how Peter actually experienced what happened to him, how God enlightened him, what Jesus said when He appeared to him, how Peter accepted God's judgment and chastisement, dealing with and pruning, trials and refinements, how he was finally willingly crucified upside down, how Peter got to this point, how he achieved such a change in his life disposition, and how he attained such faith and obedience—there is no record of this process of experience. This is not how it should be at all. It's such a pity that these most valuable things were not recorded!

From Peter's three denials of the Lord as recorded in the four Gospels to Peter's ultimate upside-down crucifixion for God, what do people see when they put these two events together? Peter went from denying the Lord three times to finally being crucified upside down for God. Wasn't there a difficult process here, a process worthy of exploration? What was this process? (The process of man's life entry and change in disposition.) That's right, the change in human disposition is a life journey of being able to forsake and expend oneself for God and willingly submit to all of God's orchestrations. Life experience is exactly this process. It is absolutely not a dramatization. From the very beginning when Peter dared not admit that he was a follower of the Lord Jesus, to the end when he had courage and faith, willing to be crucified upside down for God, and rose to this level. What a process of transformation he underwent in his faith, his disposition, and his obedience! There was certainly a process of growth. Modern people don't need to know exactly what sort of growth process this was because the words

spoken today are the truths that those who experience God's work must understand. Today, God has already made these things clear to people and supplied them with these truths. So what was Peter's experience like? After the Lord Jesus left, no one told him in clear terms what he should experience so as to achieve obedience to God. In that age when clear words from God were not available to him, he ultimately achieved a stature and faith of willing obedience without any complaints or personal choices. Tell Me, what truths did he gain in the end? And how did he gain them? It was through prayer, seeking, and then gradually experiencing and groping. Of course, during this time, Peter received God's enlightenment and illumination, and God's special grace and guidance. Apart from such things, he could only gain insight through his own efforts. During this process, Peter's knowledge of himself, of God's will, and of all aspects of truth that people should enter into gradually transitioned from murkiness to clarity, then to accuracy, and then to a practical and definite path of practice. This process stretched all the way to the end, when he was able to obey absolutely without any deviation. He dared to practice this way only after he obtained confirmation in his heart. Where did this confirmation come from? Through groping as well as through prayer and seeking. He allowed the Holy Spirit to act and allowed God to act. There was no hindrance or discipline. He had the enlightenment of the Holy Spirit, peace, and joy, and at the same time possessed God's support, blessing, and guidance. This is how he received confirmation. After receiving confirmation, he continued to boldly go forward to seek, grope, and practice. After going through such a complicated process, Peter gradually came to a precise understanding of the aspects of human nature, self-knowledge, and disposition, as well as the various states that man's corrupt disposition produces in various environments. After grasping this, he set to work on these things to seek the corresponding paths of practice. In the end, he resolved each of the states that resulted from various corrupt dispositions in different environments. How did he solve them? He solved them bit by bit by using the truths and principles revealed by God. Of course, he experienced many trials and refinements during this time. To what extent did God test and refine him? In the end, he grasped God's will and understood that God wants people to learn the lesson of obedience. So then, to what extent did God work on Peter to make him realize that people should practice obedience? We previously mentioned something Peter said. Do you remember what it was? ("If God treated me like a toy, how could I not be ready and willing?") That's right, that's the one. In the process of experiencing and undergoing God's work or guidance, Peter unconsciously developed this feeling: "Doesn't God treat people like toys?" But this is certainly not what motivates God's actions. People rely on their human perspective, thinking, and knowledge to assess this matter and feel that God casually plays with people as if they were toys. One day He says to do this, and tomorrow He tells them to do that. Unconsciously, you start to feel, "Oh, God has said so many things. What is He even trying to do?" People feel confused and a little overwhelmed. They don't know what choices to make. God used this method to test

Peter. What was the final result of this test? (Peter achieved obedience unto death.) He achieved obedience. This was the result that God wanted, and God saw it. What words that Peter spoke show us that he had become obedient and grown in stature? What did Peter say? How did Peter accept and view all that God had done and God's attitude of treating man as a toy? What was Peter's attitude? (He said: "How could I not be ready and willing?") Yes, that was Peter's attitude. Those were his exact words. People who have no experience of God's trials and refinements would never say these words because they don't understand the narrative of the story here and have never experienced it. As they have not experienced it, they definitely are not clear on this matter. If they are not clear on this matter, how could they say this so casually? These words are something a human could never think up. Peter was able to say this because he had experienced so many trials and refinements. God deprived him of many things, but also gave much to him at the same time. After giving, He took away once again. After taking things from him, God made Peter learn to obey and then gave to him once more. From man's point of view, many of the things God does seem capricious, which gives people the illusion that God treats people as toys, does not respect people, and does not treat people as human beings. People think that they live without dignity, like toys; they think that God does not give them the right to make free choices, and that God can say whatever He wants. When He gives something to you, He says, "You deserve this reward for what you have done. This is the blessing of God." When He takes things away, He just has something else to say. In this process, what should people do? It is not for you to judge God as being right or wrong, it is not for you to identify the nature of God's actions, and it is certainly not for you to give your life greater dignity in this process. This is not the choice you should make. This role is not yours. So what is your role? Through experience, you should learn to understand God's will. If you cannot understand God's will and cannot meet God's requirements, your only option is to obey. Under such circumstances, would it be easy for you to obey? (No.) It is not easy to obey. This is a lesson you should learn. If it were easy for you to obey, you wouldn't need to learn lessons, you wouldn't need to be dealt with and pruned, and undergo trials and refinements. It is because it is difficult for you to obey God that He constantly tests you, willfully playing with you as if you were a toy. On the day it becomes easy for you to obey God, when your obedience to God comes without difficulty or hindrance, when you can obey willingly and joyfully, without your own choices, intentions, or preferences, then God will not treat you as a toy and you will do exactly as you should. If, one day, you say, "God treats me as a toy and I live without dignity. I don't agree to this and I won't obey," that may be the day when God abandons you. What if your stature has reached the level where you say "Although God's will is not easy to grasp and God always hides from me, everything God does is right. No matter what God does, I will willingly obey. Even if I cannot obey, I must still adopt this attitude and make no complaints or choices of my own. This is because I am a created being. My duty is to obey, and this is a clear

obligation I cannot escape. God is the Creator, and whatever God does is right. I should not entertain any notions or imaginings about what God does. This is not proper for a created being. For what God has given me, I thank God. For what God did not give me or gave me and then took away, I also thank God. The actions of God are all beneficial to me; even if I cannot see the benefit, the thing I should do is still obey"? Aren't these words to the same effect as those of Peter when he said "How could I not be ready and willing"? Only those who possess such stature truly understand the truth.

Next, let us fellowship on the caliber of people. When measuring whether or not a person possesses caliber, look at whether they are able to grasp the will and attitude of God when things happen to them in daily life, as well as the position they should take and the principles they should follow, and the attitude they should have. If you are able to grasp all these things, then you have caliber. If what you grasp has nothing to do with all that God orchestrates for you in your real life, then you either have no caliber or are of poor caliber. How did the true stature of Peter and Job come about, and how did they ultimately gain what they gained and reap what they reaped from their faith in God? In no way did they enjoy what you do today. You always have someone to fellowship on the truth, provide for you, support you, and help you. There is always someone to help you check things. They had none of this. Most of the truths they understood were gained from what they had realized, what they had experienced, what they had gradually figured out and gone through in their daily lives. This is what it means to be of high caliber. When people are not possessed of such caliber, and do not have this sort of attitude toward the truth and salvation, they will not seek the truth nor be attentive to practicing the truth in everything. As a result, they are unable to obtain the truth. After hearing the stories of Job and Peter, most people envy them. However, after envying them for a time, they don't take the matter seriously. They feel that they also can say the classic words of Job and Peter when things happen to them, so they think these things are simple. As we consider them now, these things are not simple.

In the New Testament, apart from the four Gospels, Paul's epistles take up the most space. During the same period, Paul and Peter probably did about the same work, but Paul's reputation was much greater than Peter's. What can we see from these two situations? We can see the path these two men walked. Many lines from Paul's epistles were adopted as mottos by later generations, and everyone used Paul's famous sayings to motivate themselves. As a result, they all ended up on the wrong path, and many even went down the path of the antichrists. In contrast, Peter rarely made a public show of himself. Basically, he wrote no books, propounded no profound and enigmatic doctrines, and gave no high-sounding slogans or theories to teach and help the brothers and sisters of that time, nor did he give lofty theories to influence future generations. He simply sought to love and satisfy God in a practical and grounded manner. This is the difference between the paths the two of them took. In the end, Paul took the path of the antichrists and perished, while Peter took the path of the pursuit of the truth and loving God and

was made perfect. By considering the paths they took, you can see what kind of people God wants, what kind of people God dislikes, the outpourings and manifestations of the people God dislikes, what kind of path these people walk, what sort of relationship they have with God, and what things they are attentive to. Would you say Paul had caliber? Which class did Paul's caliber belong to? (It was very good.) You have heard so many sermons but still do not understand. Could Paul's caliber be considered very good? (No, it was poor.) Why was Paul's caliber poor? (He did not know himself and couldn't understand God's words.) It was because he did not understand the truth. He, too, had heard the sermons given by the Lord Jesus, and during the period he worked there was, of course, the work of the Holy Spirit. So how was it that, when he did all that work, wrote all those epistles, and traveled to all those churches, he still understood nothing of the truth and preached nothing but doctrine? What sort of caliber was that? A poor caliber. What's more, Paul persecuted the Lord Jesus and arrested His disciples, after which the Lord Jesus struck him down with a great light from heaven. How did Paul approach and understand this great event that befell him? His mode of understanding was different from Peter's. He thought, "The Lord Jesus struck me down, I have sinned, so I must work harder to make up for this, and once my merits have balanced out my demerits, I shall be rewarded." Did he know himself? He did not. He did not say, "I opposed the Lord Jesus because of my malicious nature, my nature of an antichrist. I opposed the Lord Jesus—there's nothing good about me!" Did he possess such knowledge of himself? (No.) And how did he record this event in his epistles? What was his view of it? (He felt he was called by God to do work.) He believed that God had called upon him by shining a great light on him, and that God would start to make great use of him. Not having the slightest knowledge of himself, he believed that this was the most powerful proof that he would be rewarded and crowned, as well as the greatest capital that he could use to gain rewards and a crown. In addition, deep in his heart, he felt the prick of a thorn. What was this thorn? It was a disease that God gave him as a punishment for his mad resistance to the Lord Jesus. How did he deal with this matter? He always had a sickness in his heart and thought, "This was the greatest mistake of my life. I don't know whether God can forgive it. Fortunately, the Lord Jesus saved my life and entrusted me to spread the gospel. This is a good opportunity to redeem myself. I should spread the gospel with all my strength, and maybe not only will my sins be forgiven, but I can also receive a crown and rewards. That would be wonderful!" However, he could never get rid of this thorn, which caused consternation in his heart. He always felt uneasy about it. "How can I make up for this egregious mistake? How can I cancel it out, so it doesn't affect my prospects or the crown I hope to receive? I must do more work for the Lord, pay a greater price, write more epistles, and spend more time running about, battling Satan, and bearing beautiful testimony." That is how he approached it. Did he have any regrets? (No.) He had not the slightest regret, much less any knowledge of himself. He had neither of these things. This shows that there was a problem with Paul's caliber and that he did not have

the capacity to understand the truth. Partly because of his humanity and what he pursued, and partly because of his caliber, he could not grasp these things, nor did he realize, "Man has been too deeply corrupted by Satan. Man's nature is too wicked, too evil. Man's nature is the nature of Satan and the antichrists. This is at the root of God's redemption of mankind. Man is in need of God's redemption. So how should man come before God to accept His redemption?" He never said such things. He did not understand at all why he had resisted and condemned Jesus. Although he admitted that he was the chief culprit, he didn't reflect on the matter at all. He just ruminated on how he could offset such serious sins, how he could atone for his sins, make up for his sins by meritorious deeds, and finally still attain the crown and rewards that he expected. No matter what happened to him, he couldn't understand the truth or God's will from the things that occurred to him. He didn't understand God's will at all. As for receiving the truth, Paul was the worst person, so we can say that Paul's caliber was the worst.

Can people with very poor caliber understand the truth? (No.) Can people who cannot understand the truth be saved? (No.) People who want to be saved must be of a satisfactory caliber. They must be at least of average caliber, and cannot be too poor in caliber. They must attain an understanding of the truth. Regardless of the extent to which they can comprehend the truth, they must at least come to know themselves on the basis of their understanding of truth and know how to practice the truth. In this way they can be saved. Why do I say that in this way they can be saved? When you can link the things that come your way in your daily life with the truth and can view and treat things based on God's words, then you will be able to bring God's words into your real life and, on this foundation, you will be able to accept the judgments of God's words, being pruned and dealt with by His words, and the trials and refinements in His words. Otherwise, if you don't understand the truth, you won't even be qualified to accept the judgments, trials, and refinements of His words. Before accepting God's judgment and chastisement, you must at least understand some truths, have an attitude of obedience to God, and have changed in some ways. You must also know with what attitude, mentality, and perspective you should deal with the acts of God. All of these things involve the truth. It is not the case that people can use simple religious slogans, religious ceremonies, and rules to casually deal with this and relate to the truth. Nor is it the case that simply doing some good deeds involves the practice of the truth. It's not that simple. With regard to what you know, what you experience, and what happens around you, you must know in your heart the principles you should abide by. Only in this way are you involved with the truth. In addition, the way you treat the things God has you do, the way you treat the manner and attitude in which God treats you, as well as the attitude and perspective you adopt, must involve the truth. Only in this way can you have life entry. Otherwise, God will not be able to do any work on you. Do you understand? (We understand.) Look at those people in religions who abide by rules, talk about doctrines, and pretend to be good. Their actions look good from the outside, but why does God never work on them?

It's because the things they do and all their good deeds don't involve the truth. They have only changed their behavior, but this doesn't involve a change in their disposition. It's because they don't measure up to God's requirements and standards. It is as if a child who just graduated from elementary school wanted to go straight to university. Is it possible? It is absolutely impossible because they are not qualified. Therefore, whether we are talking about the path people walk or their humanity and caliber, people should at least meet the conditions necessary for salvation. Specifically, they must understand the truth, shed their corrupt dispositions, and be able to truly obey God.

How do we measure people's caliber? The appropriate way to do this is by looking at their attitude toward the truth and whether or not they can comprehend the truth. Some people can learn some specializations very quickly, but when they hear the truth, they become confused and they doze off. In their hearts, they become muddled, nothing they hear goes in, nor do they understand what they are hearing—that is what poor caliber is. With some people, when you tell them they are of poor caliber, they disagree. They think that being highly educated and knowledgeable means they are of good caliber. Does a good education demonstrate high caliber? It does not. How should people's caliber be measured? It should be measured based on the degree to which they understand God's words and the truth. This is the most accurate way of doing it. Some people are silver-tongued, quick-witted, and especially skilled at handling other people but when they listen to sermons, they are never able to understand anything, and when they read God's words, they do not comprehend them. When they talk about their experiential testimony, they always speak words and doctrines, revealing themselves to be mere amateurs, and giving others the sense that they have no spiritual understanding. These are people of poor caliber. So, are such people competent to do work for the house of God? (No.) Why? (They lack the truth principles.) Right, this is something you should understand by now. Another way to say doing work for the house of God is performing one's duty. When it comes to performing one's duty, this involves the truth, the work of God, principles of conduct, and ways and methods for treating all kinds of people. These issues all have a bearing on whether or not people can perform their duties in an effective and satisfactory manner. Do these issues related to performing one's duty involve the truth? If they involve the truth, yet you do not understand the truth and only rely on your petty cleverness, will you be able to solve problems and perform your duty properly? (No.) No. Even if nothing goes awry in certain matters, it may be that those things have nothing to do with the truth, and are purely external things. However, you must still possess principles when doing external things, and handle them in a way that everyone regards as appropriate. Suppose that you are asked to handle something in accordance with the principles all by yourself, and while you are doing this, an unexpected situation arises, and you don't know how to deal with it. You think that you should proceed according to your experience, but acting exactly as experience taught you just disrupts and disturbs the thing you're doing, messing it all up.

Isn't this an error? What is the cause of it? It is because you do not have a pure comprehension, you do not understand the truth, and you do not have a grasp of the principles. Whenever you encounter matters that involve the truth and the principles, you are not able to deal with them, and your own will bursts forth. As a result, you harm the work of the church and the interests of the house of God, and you embarrass yourself. Is it effective to deal with problems based on human experience and methods? (No.) Why is it not effective? It is because human experience and methods are not the truth, and God's chosen people will not accept them. If you always handle problems using human experience and methods, doesn't that just mean you think yourself to be smarter than you really are? Isn't that arrogant and self-righteous? Some people even argue, "It's not that I don't understand the truth regarding this matter—I understand it in my heart. It is just that I didn't think on it enough. If I put in more effort and consider the matter more carefully, I can handle it well. In the past, when interacting and handling things with unbelievers, I had to use certain methods and means. However, the house of God does not allow these approaches, so I didn't know what to do. I just dealt with the matter in my own way, so it's no surprise that I made a little mistake." Do these people know themselves? (No.) Why don't they know themselves? Doesn't this have something to do with the truth? They don't seek the truth in this matter, but think up ways to cover for their mistake. They think that they have only made a mistake and been negligent in terms of their behavior. They don't think that their error involves the truth, or that it arose due to their lack of understanding of the truth and the fact they act based on their corrupt dispositions. This is what it means to be of poor caliber. When things happen, these people are always looking for reasons and excuses. They think that they have simply made a mistake. In their first reaction, they don't know that they must seek the truth. In their second reaction, they still don't know that they must seek the truth. And in their third reaction, they still don't know that they need to seek the truth and know themselves. This is what it means to have very poor caliber. No matter how you guide them, expose them and fellowship with them, they still won't realize what truth principles they have violated and what truths they should put into practice. No matter how you guide them, they will never be aware of these things. They lack even the slightest ability to comprehend the truth. This is what it means to be of poor caliber. No matter how clearly you fellowship on the truth, they will not realize that it is the truth. They will use their own reasons and excuses, or say it was just a mistake or an error, in order to cover up the facts. They will not admit in the slightest that they have violated the truth or revealed their corrupt dispositions. No matter what mistakes they have made, what corrupt dispositions they have revealed, or how many corrupt states they have produced, they will never realize what the corrupt dispositions they have revealed actually are, let alone what their corrupt essence is. Nor do they know how to seek the truth or how to know themselves in this matter. They know nothing of these things. They are spiritually numb and don't have the slightest feeling about these things. This is a manifestation of poor caliber.

Let's bring in some examples to fellowship a bit about how to measure a person's caliber. For example, I said that some people procrastinate and are perfunctory in doing things. After hearing this, people of good caliber will immediately realize that this state is something they also experience, and that they often experience such a state and attitude when they don't feel well physically or when they are negative or lazy. In addition, some images will float through their minds of times they procrastinated or acted in a perfunctory way in some tasks. They will compare themselves against God's words and admit that what God reveals is the reality of man's corruption and that it relates to man's corrupt dispositions. They will likewise admit that God's words are the truth and comprehend them in a pure manner, without misunderstandings or their own notions. This is what it means to be of good caliber. Upon hearing these words, their first reaction will be to measure themselves against them. They will realize that this is a state they also experience, and they will link these words of God to their own states and daily lives. Then, they will engage in self-reflection, take a clear look at this state of theirs, and accept that God's words are the truth. This is how people of good caliber react when they hear God's words. For a person of average caliber, you can't just say "procrastinate" and "perfunctory." You must directly point out their issues by exposing their manifestations, and combining this with the things they do, saying, "You are often muddle-headed and you don't take things seriously. You are just being perfunctory by doing your duty like this. How can you not sense this? How many times have I said this to you? This is called being perfunctory and procrastinating." Point out their problems like this. After hearing this, they will reflect on how they procrastinated and acted in a perfunctory way. After they truly reflect on this and come to know it, they will admit their mistakes and be able to correct them. However, what they recognize is a fixed thing, a fixed state. They can only accept and admit what you say if it aligns with their own imaginings. This is what we call average caliber. Working on people of average caliber requires effort, and only by speaking from a basis of facts can you fully convince them. What is the state of people who possess poor caliber? How should they be approached? People of poor caliber are simple-minded and a few cards short of a full deck. They can't see through any of the situations they encounter, and they don't seek the truth. If people don't tell them things in a clear and direct manner, they cannot figure them out on their own. So, when talking to people of poor caliber you must speak more clearly and directly, and you must also give examples. You must speak on the basis of facts, and repeat yourself over and over again. This is the only way your words can have some effect. You have to speak like this: "You are procrastinating and being perfunctory by performing your duty like this!" What will their first reaction be? "I have? I've procrastinated? As soon as I wake up in the morning, I start thinking about things related to my duty, and I get those things done first. When I go out, I also think about how to do those things well. I don't procrastinate or act in a perfunctory way. I put a lot of effort into these things!" Their first reaction will be to deny what you have said. They have no awareness and,

fundamentally, they don't realize that they are performing their duties in a perfunctory way and procrastinating. You will have to then explain to them what the manifestations of procrastination and being perfunctory are, and speak in a way that really convinces them before they will accept your words. It is not easy for them to admit that they have not done well or that they have made mistakes in external matters. If something involves the truth, the principles of practice, or the disposition of God, it is even more difficult for people of poor caliber. They won't understand anything you say, and the more you talk, the more confused and in the dark they'll feel, and they won't want to listen anymore. These are people of extremely low caliber; this is a manifestation of their inability to reach the truth. For people of poor caliber, no matter how you fellowship on the truth, it's of no use. No matter how you try to talk to them, they can't understand. At the very most they can understand some doctrines and rules. Therefore, it's not necessary to fellowship on the truth in great detail with people of poor caliber. Just tell them what to do in a simple manner, and if they can stick to that, that's guite good. People of extremely poor caliber lack any comprehension ability, to the extent that they will never be able to understand the truth, and they certainly cannot be required to reach the level of acting according to principles. If something happens right in front of these people and you spell it all out for them, they still won't be able to link it to themselves. This is what we call poor caliber. For example, when it comes to lying, see how people of good caliber react. When people of good caliber hear others talk about how they dealt with and solved the states of lying and deception, speaking about their states of lying and giving examples, they will reflect on themselves and compare what they heard with their own states. After this, they will be able to recognize situations in which they told lies and what intentions they had while acting in that way. Based on revelations in their daily lives, through examining their intentions, motives, and thoughts, people of good caliber will be able to discover which of their words were lies and which contained deceit. When they listen to other people's experiential testimonies, they can benefit and gain something. Even if you only talk about a few principles, they will understand and learn to apply them. Then, they will take these words as the truth principles, making them their own reality and, little by little, change themselves. After a person of average caliber hears other people's experiential testimonies, they will be able to see how these testimonies relate to their own obvious manifestations, but they will not be able to link the testimonies to their less obvious manifestations or those in the depths of their hearts that haven't been expressed. In addition, their comprehension of the truth principles is also a bit shallower, like doctrines. Their level of comprehension is much worse than that of people of good caliber. As for people of poor quality, when listening to the testimonies of others, no matter how those other people carefully dissect which things are lies and empty words and which things are deceitful states, they will not be able to link this to themselves, and they will not be able to reflect on or come to know themselves. Not only do these people fail to recognize their own lying and deceitful states, but they even think themselves to be very honest people who cannot tell lies. Even if others lie and deceive them, they cannot discern this and they are easily fooled. They are even less able to understand the truth principles fellowshiped on by others. They lack the slightest comprehension ability. This is a manifestation of poor caliber.

Of the three types of people we just mentioned, which one can achieve a change in disposition? Which kind of person can enter into the truth reality? (People of good caliber.) People of good caliber can enter into the truth reality a bit faster and deeper. People of average caliber enter more slowly and superficially. People of poor caliber can't enter at all. This is the difference. Can you see how people differ from one another? (Yes.) Where are their differences? Their differences lie in their caliber and their attitude toward the truth. People who love the truth and are of good caliber enter the truth reality quickly and are able to gain life. People of average caliber are obstinate and numb. Their entry into the truth is slow, and their life progress is also slow. People of poor caliber are not just foolish and arrogant, but they are also stupid, with vacant and dull faces; they are numb in their spirits, slow to react, and slow to understand the truth. Such people are devoid of life, for they do not understand the truth, and do nothing but talk about doctrines, shout slogans, and follow the rules. Since they do not understand the truth, they cannot enter the truth reality. Is there life within those who cannot enter the truth reality? They are devoid of life. When things happen to people who are devoid of life, they follow their own will and blindly act, going off on a detour in one direction sometimes, and in another direction at other times, lacking a precise path of practice, and always feeling hesitant and helpless. They make a pathetic sight. Over the years, I have constantly heard some people say that they do not know what to do when things happen to them. How can that still be after they have listened to so many sermons? Their expressions show that they really are at a loss. Their faces are vacant and dull. Some people say, "How can I be called numb? I'm very sensitive to what's popular in the world. I know how to use all kinds of computers, cell phones, and game consoles. You are dumb and don't know how to use them. How can your caliber be so poor?" But their little bit of cleverness is just a skill, a bit of smarts—it does not count as caliber. If you ask them to listen to a sermon or to fellowship on the truth, these people are exposed: In their spirits, they are awfully numb. How numb are they? They have believed in God for years, but they still are not certain if they will be saved and cannot gauge this, nor are they clear about what type of person they are. If you ask them what they think of their caliber, they will say, "My caliber is a bit worse than good caliber, but a lot better than average caliber." That shows how poor their caliber is. Is this not a bit stupid? When people are of really poor caliber, they reveal this kind of stupidity. No matter what it is, if something involves the truth or the principles, they will understand nothing of it and not be able to rise to its level. This is what it means to be of poor caliber.

Now that we have fellowshiped on these things, will you be able to measure what is good caliber and what is poor caliber? If you can understand what good caliber is and

what poor caliber is, and clearly see your own caliber and your nature essence, it will help you know yourself. Once you have a clear idea of your own place, you will have a bit of sense and know your own measure. You will not be liable to become arrogant and you will be more steadfast and at ease when doing your duty. You will not set your sights too high and you will be able to attend to your proper work. When people don't know themselves, it causes a lot of trouble. What sort of trouble? Even though their caliber is clearly average, they always think they have good caliber, better than others. They always have impulses in their hearts and always want to serve as leaders and lead others. They always have such things in their hearts, so will this affect the performance of their duties? They are constantly disturbed by these things, their hearts are not at ease, and they cannot calm down. Not only can't they perform their duties well, but they also do some foolish, embarrassing things, and some senseless things that disgust God. They have such serious problems—is it okay if they remain unresolved? Definitely not, these people must seek the truth to solve them. First of all, they must pray to God and reflect on why they have such thoughts, why they are so ambitious, and where these things come from. If they only think over these things in a simple manner, will they be able to penetrate to the essence of the problems? Absolutely not. They must pray to God and read God's words to find the root of the problems—only then will it be easy for them to solve. Their ambitions and desires can only be eradicated when they've resolved their corrupt dispositions. In this way, they will be able to perform their duties in a down-toearth manner, and be much more dutiful; they will no longer swagger around so much, believe that they are better than everyone else, or act so superior, and they will not feel themselves to be different from others. These corrupt dispositions will not bother them anymore, and they will become much more mature. At the very least, they will possess dignified and upright saintly decency. Only in this way can they be sure to live before God. When people believe in God and come to God's house, they should at least possess conscience and sense in order for them to accept the truth. If they are like unbelievers, like untamed wild animals, they will not be able to come before God. Some people say, "What is so difficult about coming before God? I often come before God." It is not a simple thing to come before God. You must have a correct attitude and a Godobeying heart in order to be joyfully accepted by God. If people who are like beasts come before God, God will certainly hate them and be disgusted by them. Therefore, coming before God is not something that can be achieved by people's wishful thinking, it is not as though God will acknowledge that you have come before Him just because you wish to do so. The right to make a decision in this matter is in the hands of God. You will have only come before God when God acknowledges you. Only when you have the right intentions, seek the truth, and pray to God frequently can you receive the enlightenment of the Holy Spirit. Only then have you truly come before God. If God says you are an ignorant commoner, an untamed wild animal, will He pay you any mind? (No.) God will not pay you any mind, He will only give you surface-level things, like a bit of grace and

a few blessings. In the real sense, you won't be able to truly get close to God or come before Him at all. So, before God recognizes you as His follower, you have to make some changes to reach the point where God recognizes you as a member of His house. Only then will God begin to test your duty and test your every word and deed, your every thought and idea, only then will God start to work on you. Before stepping through the door of God's house, some of people's behaviors and manifestations, the revelations of their humanity, their practices, their thoughts and ideas, and their attitudes toward God are disgusting and repulsive to God. Will God take the hands of people whom He finds disgusting and repulsive and lead them through the door of His house? (He will not.) Then why do some people like this feel so pleased and so happy? Where does this feeling come from? From pretense. Isn't this a bit lacking in sense? (Yes.) God—the Creator—absolutely has standards for choosing His followers. It is not enough for people to just believe. God likes honest people, and God blesses people who sincerely expend themselves for Him. God uses those who can exalt and testify to Him. God's standards for people are different from the standards of man. When you choose a friend to associate with, you have to consider their character, whether they suit your tastes, what kind of personality they have, whether they share common hobbies with you, and their appearance. Even you have standards when choosing people, so what about God? Some people say, "What standard does God use to select people? Is it that difficult to approach God? Is it so difficult for people to come before God and enter the door of God's house?" In fact, it is not difficult, the bar is not high, but there are standards. First, people must at least have a pious attitude and know their place. In addition, they must approach God with an honest and pure heart. Also, they must comport themselves with saintly decency in all they do and say, and, at the very least, they must possess some good words and deeds, manners, and upbringing. If you don't even meet these basic conditions, to be honest with you, God won't pay you any mind at all. Do you know what is going on here? When it comes to some people who believe in God, look at what they do, what they manifest, and what they reveal. Why do they disgust and repulse God so much? It is because these people have no humanity, no conscience and sense, and they don't even have the most basic and fundamental saintly decency. People like this want God to lead them by the hand through the door of His house, but that is impossible. Only fools would spread the gospel to people like these who lack humanity. Some people wear heavy makeup and revealing clothes in their daily lives. They dress in an even more alluring way than the dancing girls among the unbelievers. In their private lives and their conduct, you cannot see how they are any different from unbelievers. When they are among the brothers and sisters, they clearly look like unbelievers and nonbelievers. Such people may appear like true believers on the outside; they may have renounced things, they may be able to perform their duties, and some of them may not retreat when faced with persecution and tribulations, but can such people accept the truth? Can they accept God's judgment and chastisement? Based on the things they live out, are they

dignified and upright people? Are they honest people? Are they people who love the truth? Are they people who sincerely expend themselves for God? Does God want people such as these? Absolutely not. These are unbelievers who have snuck their way into God's house. They are outside the door of God's house and have not yet passed through. The things they do for God's house are help and labor—these are friends of the church, but not part of God's house. God does not want unbelievers or wild animals. There are also some people who, on the basis of their many years of belief in God, the bit of capital they possess, and the important duties they have fulfilled in the past, throw their weight around in the house of God, wanting to control the church and have all the authority. These people's attitudes toward God and the truth are disgusting to God. Based on their essence and the things contained in the depths of their hearts, God doesn't acknowledge such people as members of His house. Since God does not acknowledge such people as members of His house, why does God allow them to work in His house? God allows them to help out or do temporary work. In the process of helping out and doing temporary work, if they really have conscience and sense, if they can listen, obey, and accept the truth, and if they have saintly decency and something of a God-fearing heart, and do things with a sincere heart, if they pass these tests, God will lead them into His house, and they will become members of the house of God. At this time, the work they do and what God entrusts to them will become their duties. What people do outside the door of God's house is not fulfilling a duty, it is working for and helping the house of God, and these people are service-doers.

Now, can you measure whether you are a member of God's house? If you judge by the length of time you have believed in God, then you should be a member, but is this an accurate method of measurement? (No.) What is the basis you should use for measurement? It is based on whether you have any internal reaction when you hear the truth, whether you feel guilty, reprimanded, and disciplined deep in your heart when you violate the truth or resist and rebel against God. Some people are disciplined in the form of developing mouth sores after they speak judgmental words; others act in a careless and perfunctory manner, not taking things seriously, so God subjects them to illness. When these things are mentioned, if these people feel remorse deep inside and can repent—if they display these manifestations—then they are members of the house of God. God treats these people as members of God's house, of His own family. He chastens, disciplines, reprimands, deals with, and prunes them—this is what it is to be a member of God's house. When your attitude toward God changes and you can repent, God will also change His attitude toward you. When you've entered into life, and your views on things and the direction of your life have undergone some changes, and the faith and fear of God you hold in the depths of your heart have gradually grown and transformed, you will have become part of the house of God. Some people have believed in God for many years, but they have not done much to benefit God's house. In fact, they

have done quite a few bad things. They have lied and cheated, done things in a careless and perfunctory manner, acted arbitrarily and unilaterally, stolen offerings, sown discord, caused disruptions and disturbances, and wrecked the work of the church. They have committed many wrongdoings, but have never felt reproach. Their hearts feel no remorse, and they haven't the slightest sense of guilt. These are people who stand outside the door of God's house. People of this sort always live outside the door of God's house. They follow no principles in what they do and are not interested in God's words or the truth. They focus solely on performing tasks, running about, exerting themselves, making a great show of themselves and accumulating personal capital. They act carelessly and perfunctorily when it comes to the work of the church and doing their duties; they lie to and deceive God, and even confuse and control the brothers and sisters. They do not feel the slightest reprimand or remorse, and they do not feel God's discipline either. These people are not members of God's house. On the outside, this type of person shows a lot of enthusiasm for running about and expending themselves; they have much faith and are willing to expend themselves. It seems that they love the truth, love God, and are willing to practice the truth. However, as soon as they listen to sermons, they doze off, can't sit still, and feel repelled. In their hearts, they think, "Isn't fellowshiping on these things just pointing out people's states, telling people to know themselves, then getting them to understand a little truth and finally achieve obedience? I understand all of this, so why does it have to be fellowshiped again?" These people don't love the truth at all, and even like this, they feel no reproach and receive no discipline, as if they lack hearts at all. These people are all outside the house of God. They are unbelievers. From the time they first accepted God's work until today, they have never truly acknowledged that they are created beings and that God is their Creator. They do not accept the truth in the least and do not willingly perform their duties. However, because they have a bit of shrewd intelligence and some enthusiasm, coupled with their ambition, they focus on running all over and doing work to gain people's admiration, all so that they can carve out a position for themselves in God's house. They think, "By doing these tasks and running about like this, I have established prestige and gained credibility in various places. I've secured my position in the church, and wherever I go, brothers and sisters look up to me. Having such a reputation among brothers and sisters is enough; this means I have life. As for how God defines it, there's no need to be scrupulous about it." What type of people are these? Strictly speaking, they are nonbelievers. What is the basis for saying this? The basis is their attitude toward the truth and toward God. They never repented, never came to know themselves, and never knew what it is to obey God. Instead, they do whatever they want, engaging in personal management in the name of fulfilling their duties, and satisfying their own desires and preferences. They have believed in God for so many years and listened to so many sermons, but they have no concept of the truth, and they have no concept that believing in God requires one to practice the truth. After listening to so many sermons, they still

haven't understood what the way is actually about. From the bottom of their hearts, they do not feel that man is extremely corrupt and in need of God's salvation. They also don't have genuine desire and yearning for the truth and God from the bottom of their hearts. Isn't this problematic? (Yes.) It's very problematic. To them, God, truth, and salvation are just rhetoric, merely a kind of argument or slogan. That is very problematic.

What do you see as the most obvious difference between Paul and Peter? Paul worked for many years, traveling, expending himself, making contributions, and enduring a lot of suffering, but the path he walked did not involve the truth, did not involve obedience to God, did not involve dispositional change, and it certainly did not involve being saved. Therefore, no matter how high Paul's reputation is, no matter how much his writings have influenced future generations, he was not someone who truly loved the Lord Jesus. He had no genuine understanding of the Lord Jesus, he did not acknowledge the Lord Jesus as the one true God, but only recognized the Lord Jesus as the Son of God, as an ordinary person. As a result, he had no true obedience to the Lord Jesus; he just did everything he could to spread the gospel and win people over, establish churches, and personally shepherd them in the hope of gaining God's approval, but God searched deep in Paul's heart and did not approve of him. Peter, in contrast, did things quietly, and his heart was always filled with what the Lord Jesus had said to him. He pursued loving and understanding God according to the requirements of the Lord Jesus. During this time, he had accepted being reprimanded, dealt with, pruned, and even rebuked by God. What were the words God used to rebuke Peter? ("Get you behind Me, Satan" (Matthew 16:23).) Right, "Get you behind Me, Satan." God spoke such words, but these words did not determine Peter's end, they were merely a rebuke. Did God rebuke Paul during his work? (No.) In one respect, looking at subjective factors, God didn't rebuke him. In another respect, from the perspective of objective factors, Paul didn't accept the truth, didn't seek the truth, and did not seek the way of receiving salvation at all, so he could not receive or experience these things. The work that God did on him was to make use of his service—if he could render service until the end without committing any great evils, he could remain as a service-doer; if he committed any great evil, however, the outcome would be different. That's the difference. Peter, on the other hand, received much discipline, chastening, and reprimand from God. From the outside, it would seem that Peter did not conform to God's will, making God displeased, but from the perspective of God's will, such a person was exactly one whom He wanted and who pleased Him. That is why God continuously chastened and pruned him, so that little by little he grew, entered into the truth, and came to understand God's will, ultimately achieving true obedience and true change. This was God's love and God's salvation.

Now, is it clear in your heart whether you are a member of the house of God? Have you truly entered the house of God? Based on what I just fellowshiped, can you measure this? Can you be sure that you have entered the door of God's house and are a member of the house of God? (We are sure.) It is a good thing that you can be sure. This is proof

that your belief in God already has a foundation, and that you have taken root in God's house. Those who lack a foundation are outside the house of God, and God does not acknowledge them. What if you testify for God and tell others that you are a follower of God and a member of The Church of Almighty God, but God says that He does not know you? That would be a problem, right? Would this be a blessing or a curse for people? It is not a good sign. Therefore, if you want to gain God's approval and say that you are a true believer in God, you must do some things that benefit the work of God's house, prepare some good deeds, direct your heart toward God, and have a heart that exalts God as great. Only then will God acknowledge you. First, you have to change the errors in your views, attitudes, and practices with respect to God and the truth, as well as the wrong path you've taken. These things must be changed. This is the foundation. Then you have to accept all the truths expressed by God and fulfill your duties as God requires. When these things are achieved, God will be satisfied and He will acknowledge you as His follower. Second, you must gradually let God acknowledge you as a true created being, one that is up to standard. If you are still outside the house of God and God has not yet acknowledged you as a member of His house, but you say that you want to be saved, isn't that just a fool's dream? Now you have experienced some chastening and discipline, have God's grace and blessings, and your faith in God has a foundation. This is a good thing. The next step is to be able to achieve life entry based on an understanding of the truth, to turn these truths into your own life and live them out, to apply them in performing your duty and in all the things God has entrusted to you. Then, you will have hope for salvation. Most of you are not of poor caliber, you can all be considered average in caliber. There is hope for salvation, but you all have some shortcomings and flaws in your humanity. Some of you are lazy, some talk big, some are arrogant, and some are a bit dull, numb, and intransigent. These are matters of disposition. For some problems of humanity and disposition, you must seek the truth through experience, reflect on yourselves, and accept being pruned and dealt with in order to realize progressive change and achieve experience and depth in regard to your acceptance and understanding of the truth. In this way, you will grow in life little by little. With life, one has hope. Without life, there is no hope. Do you possess life now? Do you have understanding and experience of the truth in your heart? How much and to what extent do you obey God? You must be clear on these things in your heart. If you are not clear but muddle-headed, it will be difficult to have life growth.

In the church, there are those who think that making a big effort or doing a few risky things means they have accrued merit. In fact, according to their actions they are indeed worthy of commendation, but their disposition and attitude toward the truth are loathsome and repugnant. They have no love for the truth, but are sick of the truth. This alone makes them abhorrent. Such people are worthless. When God sees that people are of poor caliber, that they have certain failings, and have corrupt dispositions or an essence that opposes Him, He is not repulsed by them, and does not keep them away

from Him. That is not God's will, and it is not His attitude toward man. God does not hate people's poor caliber, He does not hate their foolishness, and He does not hate that they have corrupt dispositions. What is it that God most loathes in people? It is when they are sick of the truth. If you are sick of the truth, then because of that alone, God will never find delight in you. This is set in stone. If you are sick of the truth, if you do not love the truth, if your attitude toward the truth is uncaring, contemptuous, and arrogant, or even repulsed, resistant, and rejective—if this is how you behave—then God despises you utterly, and you are dead in the water, beyond saving. If you really do love the truth in your heart, yet are of somewhat low caliber and lacking in insight, and a bit foolish; if you often make mistakes, but do not intend to do evil, and have simply done a few foolish things; if you are willing at heart to hear God's fellowship on the truth, and you long at heart for the truth; if the attitude you take in your treatment of the truth and God's words is one of sincerity and longing, and you can treasure and cherish God's words—this is enough. God likes such people. Even though you may be a bit foolish at times, God still likes you. God loves your heart, which longs for the truth, and He loves your sincere attitude toward the truth. So, God has mercy on you and is always granting grace to you. He does not consider your poor caliber or your foolishness, nor does He consider your transgressions. Because your attitude toward the truth is sincere and eager, and your heart is true, then—considering the trueness of your heart and this attitude of yours— He shall be ever merciful toward you, and the Holy Spirit shall work on you, and you shall have hope of salvation. On the other hand, if you are hard of heart and self-indulgent, if you are sick of the truth, never heedful of God's words and everything that involves the truth, and antagonistic and scornful from the depths of your heart, then what is God's attitude toward you? Disgust, revulsion, and unceasing wrath. What two characteristics are evident in God's righteous disposition? Abundant mercy and profound wrath. The "abundant" in "abundant mercy" means that God's mercy is tolerant, patient, forbearing, and that it is the greatest love—that is what "abundant" means. Because people are foolish and of poor caliber, this is how God has to act. If you love the truth but are foolish and of poor caliber, God's attitude is of abundant mercy toward you. What does mercy include? Patience and tolerance: God is tolerant and patient toward your ignorance, He gives you sufficient faith and tolerance to support you, to provide for you and help you, so that you may understand the truth bit by bit and gradually mature. Upon what foundation is this built? It is built upon the foundation of one's love and yearning for the truth, and their sincere attitude toward God, His words, and the truth. These are the fundamental behaviors that should be manifested in people. But if someone is sick of the truth in their heart, is averse to it, or even hates the truth, if they never take the truth seriously, and always talk about their accomplishments, how they have worked, how much experience they have, what they have gone through, how God esteems them and has entrusted them with great tasks—if they only talk about these things, their qualifications, achievements, and their talents, always showing off, and never fellowship

on the truth, bear testimony to God, or fellowship on understanding gained from the experience of God's work or their knowledge of God, are they not sick of the truth? This is how being sick of the truth and not loving the truth is manifested. Some people say, "How can they listen to sermons if they don't love the truth?" Does everyone who listens to sermons love the truth? Some people just go through the motions. They are forced to put on an act in front of others, fearing that if they do not participate in the life of the church, the house of God will not acknowledge their faith. How does God define this attitude toward the truth? God says that they do not love the truth, that they are sick of the truth. Within their disposition, there is one thing that is most fatal, even more fatal than arrogance and deceitfulness, and that is being sick of the truth. God sees this. Given the righteous disposition of God, how does He treat such people? He is wrathful toward them. If God is wrathful toward someone, sometimes He reprimands them, or disciplines and punishes them. If they do not deliberately oppose God, He will be tolerant, wait, and observe. Because of the situation or other objective reasons, God may make use of this nonbeliever to render service to Him. But as soon as the environment allows, and the time is right, such people will be kicked out of the house of God, for they are not even fit to render service. Such is the wrath of God. Why is God so profoundly wrathful? This expresses God's extreme hatred for those who are sick of the truth. God's deep anger indicates that He has defined the outcome and destination of such people who are sick of the truth. Where does God class these people? God classes them in the camp of Satan. Because He is wrathful toward them and detests them, God shuts the door on them, He does not permit them to set foot in the house of God, and does not give them the chance to be saved. This is one manifestation of God's wrath. God also puts them on the same level as Satan, as filthy demons and evil spirits, as the nonbelievers, and when the time is right, He shall cast them out. Is this not one way of handling them? (Yes.) Such is the wrath of God. And what awaits them once they have been cast out? Can they ever again enjoy God's grace and blessings and the salvation of God? (No.) People in the Age of Grace often said something like this: "God wants every person to be saved and does not want anyone to suffer perdition." Most people can understand the meaning of these words. It is the emotion and attitude of God in saving corrupt mankind. But how does God save mankind? Does He save all of mankind or only a part of it? Which part does God save and which people does He abandon? Most people can't penetrate to the heart of this matter. They can only talk to people about doctrines. "God wants every person to be saved and does not want anyone to suffer perdition." There are too many people who say this, but they don't understand God's will at all. In fact, God's will is to save only those who love the truth and who can accept His salvation. Those who are sick of the truth and refuse to accept God's salvation are those who deny and resist God. God not only will not save them, but He will ultimately destroy these people. Although those who believe in God know that His love is infinite, vast beyond compare, and mighty, God is unwilling to give this grace and love to those who are sick of the truth. God will not give His love and salvation to these people for nothing. This is God's attitude. Those who are sick of the truth and do not accept God's salvation are like a beggar looking for food—no matter whom they beg for food, in their hearts, they not only lack respect for their benefactors, but also mock and hate them. They would even rather snatch their benefactors' belongings for themselves. Would the benefactors be willing to give food to such a beggar? Certainly not, because they are not truly pitiable, but rather too detestable. What is the benefactor's attitude toward such a person? They would rather give food to a dog than give it to a beggar such as this. This is how they truly feel. What kind of people, do you think, are those who are sick of the truth? Are they those who resist and oppose God? They might not openly resist God, but their nature essence is to deny and resist God, which is tantamount to openly telling God, "I do not like hearing what You say, I do not accept it, and because I do not accept that Your words are the truth, I do not believe in You. I believe in whoever is profitable and beneficial to me." Is this the attitude of unbelievers? If this is your attitude toward the truth, are you not being openly hostile to God? And if you are openly hostile to God, will God save you? He won't. Such is the reason for God's wrath toward all who deny and resist God. The essence of people like this, people who detest the truth, is the essence of hostility to God. God does not treat people who have such an essence as people. In His eyes, they are enemies and devils. He would never save them. In the end, they shall be plunged into disaster and destroyed. What do you say—if a beggar eats their benefactor's food and scolds, ridicules, mocks, and even attacks their benefactor, will the benefactor hate them? Most definitely. What is the reason for this hatred? (Not only is the beggar not grateful to their benefactor for giving them food, but instead they mock, ridicule, and attack the benefactor. Such a person has absolutely no conscience or reason, and no humanity either.) What attitude should the benefactor have toward this beggar? The benefactor should take back the things they originally gave to the beggar, and then kick them out. They ought rather to feed these things to dogs or wild animals than give them to this beggar. This is the consequence that the beggar has brought upon themselves. There is a reason why God is so profoundly wrathful toward one person or one type of person. This reason is not determined by the preference of God, but by that person's attitude toward the truth. When a person is sick of the truth, this is undoubtedly fatal to their attaining salvation. This is not something that can or cannot be forgiven, it is not a form of behavior, or something that is fleetingly revealed in them. It is the nature essence of a person, and God is most fed up with such people. If you occasionally reveal a corrupt manifestation of being sick of the truth, you must reflect, based on God's words, on whether these revelations are due to an aversion to the truth or from a lack of understanding of the truth. This requires a search, and it requires God's enlightenment and help. If your nature essence is such that you are sick of the truth, and you never accept the truth, and are particularly averse and hostile to it, then there is trouble. You are assuredly an evil person, and God will not save you.

What is the difference between unbelievers and those who believe in God? Is it just a difference in religious conviction? No. Unbelievers do not acknowledge God, and in particular, they cannot accept the truth expressed by God. This proves that unbelievers are all sick of the truth and they hate the truth. Is it a fact, for instance, that man was created by God? Is it the truth? (Yes.) Then, what is the attitude of people who believe in God when they hear this? They acknowledge and believe this absolutely. They embrace this fact, this truth, as the foundation of their faith in God—this is what accepting the truth is. It means accepting, from the depths of our hearts, the fact of man's creation by God, gladly being a creature of God, willingly accepting the guidance and sovereignty of God, and acknowledging that God is our God. And what is the attitude of those who do not believe in God when they hear "Man was created by God"? (They do not accept or acknowledge it.) Besides not acknowledging it, what is their reaction? They will even mock you, doing all they can to try to use this against you, ridicule and make fun of you, look upon you with contempt, and heap scorn upon these words and this fact. They may even adopt an attitude of mockery, sarcasm, contempt, and hostility toward all those who acknowledge these words. Is this not being sick of the truth? (Yes.) Do you hate them when you see such people? What do you think? You consider, "Man was created by God. That is a fact. It's indisputably true. You don't accept this, you don't recognize your origins, you are truly ungrateful, you are unconscionable and treacherous. You truly are the ilk of Satan!" Is that what you think? (Yes.) And why do you think like this? Do you think this way just because they don't like this statement? (No.) And what causes such an averse mentality to arise in you? (It is because of their attitude toward the truth.) Your anger would not be so great if they respected these words as ordinary words, as a theory or religious conviction. But when you see repulsion, antagonism, and scorn arising in them, when you see them coming out with words, attitudes, and dispositions that denigrate this statement of the truth, you get angry. Is that how it is? Though some people do not believe in God, they respect other people's faith, and do not try to tear down the matters of faith spoken of by others. You do not have any aversion or hatred toward them, you can still make friends with them and live in peace with them. You will not become enemies. In fact, there are a small number of unbelievers who you can get along with. Although they cannot accept the true way and become members of God's house, you can still get along and have dealings with them. At least they have a conscience and reason. They don't scheme against you and will not stab you in the back, so you can associate with them. Toward those who try to tear down the truth—who are sick of the truth—you feel anger in your heart. Could you be friends with them? (No.) Apart from not being friends with them, what else do you think of them? If you were asked to choose how you would treat them, how would you treat them? You would say, "Man was created by God. That is a fact, that is the truth, and what a great and hallowed thing that is! Not only do you not accept this, you also try to tear it down—you truly have no conscience! If God gave me the power, I would damn you, I would smite you, I would

turn you to ash!" Is that your sentiment? (Yes.) This is a sense of justice. But when you see that they are demons, the sensible thing would be to ignore them, to stay away from them. When they speak to you, it's fine to just play along. This is the wise thing to do. Deep down, though, you know you are on a different path than such people. They could never have faith in God, they will absolutely never accept the truth. Even if they did believe in God, He would not want them. They deny and resist God, they are beasts, they are devils, they do not follow the same path as us. Those who have genuine faith in God are unwilling to come into contact with devils. They're alright when they don't see any devils, but when they do, they immediately resist them. Their hearts will only feel at peace if they never see any devils. Some people always talk about the affairs of God's house to unbelieving devils. These are the most stupid people. They don't distinguish between insiders and outsiders, they are bumbling fools who understand nothing at all. Can God save people who are capable of such absurdities? Absolutely not. People who always have dealings with devils are nonbelievers. They are definitely not of the house of God, and sooner or later, they will have to return to Satan. Some people cannot discern who is a brother and a sister and who is an unbeliever. They are the most muddle-headed people. They tell nonbelievers and devils about the affairs of the house of God. This is like throwing pearls to pigs and giving dogs what is sacred. Those nonbelievers and devils are like pigs and dogs, they are classed among the brutes. If you discuss with them the affairs of God's house, you will appear foolish. After they hear it, they will casually slander the house of God and the truth. If you do this, you will fail God and owe a debt to God. The affairs of the house of God must never be discussed with nonbelievers and devils. People are annoyed, resistant, and unwilling to come into contact with those who don't like the truth, are sick of the truth, or slander the truth, so how do you think God feels? God's disposition, God's essence, what God has and is, God's life, and God's essence as revealed by Him are all truths. A person who is sick of the truth is, without a doubt, a person who opposes God and an enemy of God. This is more than a matter of incompatibility with God. For people such as these, God's anger is immense.

You all have something of a foundation now, and you can be counted as members of God's house. You must pursue the truth diligently, and in the process of performing your duties, constantly examine your own words and deeds, examine your various states, and strive to gain some changes in your disposition. This is a valuable thing. Then, you will truly be able to come before God. At the very least, you must make God accept you. If you can't reach the level of Job and lack the qualifications that would lead God to personally wager with Satan to test you, at least you can live in the light of God by your actions and conduct, and God will care for and protect you, and acknowledge you as one of His followers and a member of His house. Why is this? Because ever since you acknowledged and believed in God, you have constantly sought how to follow God's way. Because God is satisfied with your behavior and your sincerity, He has led

you into His house to receive training, to be pruned and dealt with, and to accept His salvation. What a great blessing! Starting as a person outside of God's house who knew nothing about God or the truth, you accepted God's first test, and after passing it, God personally led you into His house, brought you before Him, entrusted you with a commission, arranged duties for you to perform, and let you perform some human duties within God's management plan. Although it is some inconspicuous work, after all, you have God's care and protection and you have received a promise from God. This blessing is sufficiently great. We'll put aside being crowned and rewarded in the next life, and just speak of what people can enjoy in this life—the truths you hear, the grace, mercy, care, and protection of God that you enjoy, even the various sorts of discipline and chastening God gives to you, and the provision of all these truths that God gives to man—tell Me, how much are you receiving? In the end, in addition to understanding these truths, God will also completely save you from the camp of Satan, so that you change into a person who knows God, possesses the truth as your life, and is useful in God's house. Is this blessing not a big one? (It is big.) This is God's promise. After God brings you into His house, He tells you, "You are blessed. By entering the church, you have the hope of being saved." Maybe you don't know what's going on, but in fact, God's promise has already been given to you. At the same time, God is doing all these things to fulfill this promise—supplying the truth, pruning and dealing with you, giving you duties, and entrusting you with commissions—so that your life will grow little by little, and you will become a person who obeys and worships God. Have people now received this promise? There is still a way to go before the day of its achievement and fulfillment. In fact, some of you have already received it, and some of you have the determination but have not yet received it. It depends on whether you have the determination to grasp this promise and are able to fulfill it. Everything that God does is given to people step by step, at the proper time, and in the proper measure. There are never any mistakes, so you don't have to worry about being foolish, of poor caliber, young, or having only believed in God for a short time. Don't let these objective reasons affect your life entry. No matter what God says, first, it allows people to accurately know and measure their actual stature and caliber and come to know their own measure. Second, in the positive aspect, it gives people a deeper understanding of the truth and allows them to enter into the truth reality and perform their duties well so as to satisfy God's will. These are the purposes of God's words. To achieve these things is actually very simple. As long as you have a heart that loves the truth, there's no difficulty. What is the greatest difficulty for humans? It is that you are sick of the truth and don't love the truth at all. This is the greatest difficulty. It involves a problem of nature. If you don't truly repent, it may spell trouble. If you are sick of the truth, and you always slander the truth and hold it in contempt, if you have this sort of nature, you will not easily change. Even if you change, it remains to be seen whether God's attitude has changed. If what you do can change God's attitude, then you still have hope of being saved. If you can't change God's

attitude, and deep down in God's heart, He has long been fed up with your essence, then you have no hope of salvation. Therefore, you have to examine yourselves. If you are in a state where you are sick of the truth and resist the truth, this is very dangerous. If you often produce such a state, often fall into such a state, or if you are fundamentally this sort of person, this is even more of a problem. If you are occasionally in the state of being sick of the truth, first, it may be due to your small stature; second, man's corrupt disposition itself contains this sort of essence, which inevitably gives rise to this state. However, this state does not represent your essence. Sometimes, a fleeting emotion may produce a state that causes you to be sick of the truth. This is only temporary. It is not caused by the essence of your disposition that is sick of the truth. If it is a temporary state, it can be reversed, but how do you reverse it? You have to immediately come before God to seek the truth in this aspect and become able to acknowledge the truth, submit to the truth, and obey God. Then this state is resolved. If you don't resolve it and let it go on and on, you are in danger. For example, some people say: "Anyway, I am of poor caliber and cannot understand the truth, so I will stop pursuing it, and I don't have to obey God either. How could God give me this caliber? God is not righteous!" You deny the righteousness of God. Isn't that being sick of the truth? It is the attitude of being sick of the truth and a manifestation of being sick of the truth. There is a context to the occurrence of this manifestation, so it is necessary to solve the context and root cause of this state. Once the root cause is solved, your state will disappear along with it. Some states are like a symptom, such as a cough, which may be caused by a cold or pneumonia. If you cure the cold or pneumonia, the cough will also get better. When the root cause is resolved, the symptoms disappear. But some states of being sick of the truth are not a symptom, but a tumor. The root cause of the disease is inside. You may not be able to find any symptoms by looking on the outside, but once the disease occurs, it is fatal. This is a very serious problem. Such people never accept or acknowledge the truth, or even constantly slander the truth like the unbelievers. Even if the words never leave their lips, they keep on slandering, rejecting, and refuting the truth in their hearts. No matter which truth—whether it is knowing oneself, acknowledging one's corrupt disposition, accepting the truth, obeying God, not doing things in a perfunctory and careless manner, or being an honest person—they do not accept, admit, or pay attention to any aspect of the truth, or even refute and slander all aspects of the truth. This is the disposition of being sick of the truth, it is a sort of essence. What kind of ending does this essence lead to? Being rejected and cast out by God, and then perishing. The consequences are very serious.

Did today's fellowship on these things help you? (Yes. I know what is good caliber and bad caliber, I have some real understanding of my own caliber, and I can accurately measure myself when things happen to me. I will not be arrogant and self-righteous, but perform my duty in a down-to-earth manner.) No matter what aspect of truth we fellowship on, it will be helpful to your life entry. If you can take these words and

incorporate them in your daily lives, then what I have said has not been in vain. Every time you come to understand a little bit of the truth, you will be more accurate in doing things, and your path will open up a bit wider. If you know few truths and you don't have a clear understanding of your actual stature and caliber, you will always be inaccurate in doing things, always overestimate yourself and evaluate yourself too highly, and do things based on notions and imaginings but without knowing, thinking instead you are acting based on the truth. You will regard these notions and imaginings as truth principles. The deviation in the things you do will be extremely great. If these human notions, imaginings, knowledge, and learning are dominant in people's hearts, they will not seek the truth. If the truth becomes what is second, third, or even last in your heart, then what holds power over you? It is your satanic disposition and human notions, philosophies, knowledge, and learning. These things are sovereign over you, so the work God does on you will not be effective. If God's words and the truth have not become your life within you, then you are still far from being saved. You have not stepped onto the path of salvation. Do you think God's heart is not anxious? How much mercy does God have to show you to put you on the path of salvation? If you can escape from traditional culture and knowledge and satanic philosophy, learn to measure all these things with the truth based on God's words, use truth principles as standards for monitoring things, and perform your duties well, then you will truly become a person with the truth reality, a person with the ability to live independently. At present, you are not at this level, you still have a way to go. You just have a little life, and you still have to live by God's mercy, love, and tolerance. This means your stature is too small. If you were given a task, would you be able to complete it independently? Could you do the job well? If you make a mess of things, this is resisting God and dishonoring God. If you get halfway through your job, but then go off to have some fun, doesn't that show you to be a bit unstable? It shows that you are not a reliable worker and that you do not do your job properly. You will always need people to watch over and supervise you if you are to do your duty. Some people in their 30s and 40s still have this moral character. It's all over for them. They will accomplish nothing in their lives. If you are in your 20s and have only believed in God for two or three years, you can be forgiven for being a person of small stature. Instability, unreliability, always having to be looked after, guarded, reminded, exhorted, and guided by God, always needing to enjoy these graces of God, living by relying on these graces, and being unable to do without any of these things, this is being too small in stature. You are in this condition now. If things are not completely spelled out for you, you will sometimes make a mistake and make a mess out of your work. If any little thing is not explained to you, you will go astray, which is a constant worry for others. On the outside, you are all adults, but in fact, you do not have much life in your spirits. Although you have the will and sincerity to perform your duties, and you also have some genuine faith, you understand too little about the truth. In doing your duty, you are completely reliant on God's grace, blessings, guidance, and reminders to

move forward. Anything less and it won't go right. So, which aspect of God's righteous disposition is manifested in you? His abundant mercy, and of course this is the principle of God's work. Why have you still not enjoyed God's trials and refinements? It is because you do not possess such stature. You are too small in stature, you understand too little of the truth, you can't penetrate to the core of anything, you get confused when you encounter difficulties, you don't know where to start, you always cause people to worry, and, no matter what duty you perform, other people have to teach you to do it step by step, requiring too much effort on the part of others. Everything must be spelled out for you and repeated more than once, otherwise, it won't go well. Ordinary things have to be said two or three times, but after a while, you will forget and it has to be repeated several more times. What sort of person is this? This is a muddle-headed person who doesn't put their heart or their mind into what they do, and who is unqualified to render any service. Can such people understand the truth? It is definitely not easy for them to understand the truth because their caliber is so poor and they cannot rise to the level of the truth. Some people are small in stature, but they can learn something after going through it once, twice, or three times. If they can receive, understand, and grasp the truth after hearing fellowship on the truth, they are people of caliber. It is not a big problem to have caliber but to be of small stature. This is only related to the depth of such people's experience, and is directly related to the depth of their understanding of the truth. After more experience and a deeper understanding of the truth, their stature will naturally grow.

March 2, 2019

Treasuring God's Words Is the Foundation of Belief in God

First, we will listen to a hymn of God's words: "Follow God's Words and You Cannot Be Lost."

- 1 God hopes you can eat and drink independently, and always live in the light of God's presence, and in the way you live, never leave God's words; only then can you be saturated with God's words. In your every word and deed, God's words shall certainly guide you forward. If you genuinely get close to God to this degree, you will always be able to constantly communicate with God, and nothing you do will end in confusion or leave you feeling clueless. You will definitely be able to have God by your side, you will always be able to act in accordance with God's word.
- 2 With every person, matter, and thing you encounter, God's word will appear to you at any time, guiding you to act according to His will. Do all things in God's word, and God shall lead you forward in each of your acts; you shall never go astray, and you shall be able to live in a new light, with even more and newer enlightenments. You cannot use

human notions to mull over what to do; you should submit to the guidance of God's word, have a clear heart, be quiet before God, and do more pondering. Do not fret for solutions to what you do not understand; bring such matters before God more often, and offer to Him a sincere heart.

3 Believe that God is your almighty. You must have a tremendous aspiration for God, ravenously seeking while refusing Satan's excuses, intentions, and tricks. Do not despair. Do not be weak. Seek with all your heart; wait with all your heart. Actively cooperate with God, and rid yourself of your internal hindrances.

—God's Fellowship

You have just played the hymn "Follow God's Words and You Cannot Be Lost." After listening to this hymn, did you gain any light or paths of practice? From which words did you receive inspiration and light? "Follow God's Words and You Cannot Be Lost"—are these words correct? Are they the truth? (Yes.) Which lines from this hymn do you find to be particularly helpful to your experience in real life? Start reading from the line: "Do not fret for solutions to what you do not understand." ("Do not fret for solutions to what you do not understand; bring such matters before God more often, and offer to Him a sincere heart. Believe that God is your almighty. You must have a tremendous aspiration for God, ravenously seeking while refusing Satan's excuses, intentions, and tricks. Do not despair. Do not be weak. Seek with all your heart; wait with all your heart. Actively cooperate with God, and rid yourself of your internal hindrances.") Which lines in this extract offer a path of practice? Which of them are principles of practice for dealing with situations in real life that God has conveyed to man? Can you find them? The newspapers, magazines, and various books that people read all have parts that they deem worthy of note. Which parts are these? The parts that people care about, the parts that people think are the most important, and the parts that provide important information that people need to know in their daily lives. So which parts of this passage of God's words are worthy of note? Which parts set out the requirements that God has for people? Which contain the principles that God has specified for people to practice and abide by when confronting situations in their daily lives? Can you see which ones these are? (Not very well.) Read it again. ("Do not fret for solutions to what you do not understand; bring such matters before God more often, and offer to Him a sincere heart. Believe that God is your almighty. You must have a tremendous aspiration for God, ravenously seeking while refusing Satan's excuses, intentions, and tricks. Do not despair. Do not be weak. Seek with all your heart; wait with all your heart. Actively cooperate with God, and rid yourself of your internal hindrances.") Do you understand the meaning of each line in this passage? (Yes.) This passage is written in simple words that are easy to understand. It is not abstract. It is easy to understand the literal meaning of these words, so what is the principle that they contain? Can you find it when reading these words? What is a principle? To speak more broadly, God's words and truths are principles. However,

saying it this way sounds quite hollow and even a bit abstract. To be more specific, a principle is the path and criterion of practice that a person should have when doing things. This is what we call a principle. Now then, what is the principle in this passage? To be precise, this passage contains a path of practice. God has already told people how to practice and how to act when things befall them. Read this passage again and listen carefully to the words. ("Do not fret for solutions to what you do not understand; bring such matters before God more often, and offer to Him a sincere heart. Believe that God is your almighty. You must have a tremendous aspiration for God, ravenously seeking while refusing Satan's excuses, intentions, and tricks. Do not despair. Do not be weak. Seek with all your heart; wait with all your heart. Actively cooperate with God, and rid yourself of your internal hindrances.") You all have read this passage three times. Has it made something of an impression on you? After reading it three times, do you feel something different than when listening to this song without paying close attention as you normally do? (Yes.) In this passage, what principles of practice can you find and comprehend? What aspect of the truth does God put forth here? This aspect of the truth is related to a principle of practice, but what exactly is the principle here? What kind of real issues does it touch on? The first line touches on a real issue—it talks about things that you do not understand. These things that you do not understand include issues related to the truth, your practice, dispositional change, problems related to your field of work and the personal states you experience while fulfilling your duty, as well as the issue of how to discern the essence of people, and so on. Such things do indeed occur around you, and you have seen and heard them. However, you don't understand the essence of these issues or the truths that they touch on, and even less do you know the path of practice and the principles that are involved. Naturally, you also do not know God's will in the matter, and other such things. When a person does not understand, know, or see through to these things, they become their biggest difficulties, and they should be resolved based on God's words—"Do not fret for solutions to what you do not understand; bring such matters before God more often." There are many things that you don't understand, both things in the outside world and things in God's house. Since you don't understand these things, what should you do? First, you must seek the truth and see what is said in the word of God and what truth principles can be found there. You must carefully ponder, reading God's words several times. First, find the reality of the truth, and then understand what God requires of you, next, determine the principles for practicing the truth—that way, it will be easy for you to understand the truth. This is the process of reading God's words in order to seek the truth. Can you understand what I have said? (Yes.) God has arranged your environment, and the people, events, and things around you. So, what is God's attitude toward this? You can see it in the word of God. God tells you to not fret for solutions, to not rush to define things, to pass verdicts, or to make any judgments. Why is this? Because you don't yet understand this event that God has arranged for you. When God tells you not to rush, what does this mean? It means that this event has occurred, that God has laid it before you and placed you in this environment, and God's attitude is very clear. God tells you, "I am in no hurry to have you fully understand what is going on in this situation. I am in no hurry to have you immediately pass a verdict, give your conclusion, or propose any kind of solution for it." This matter is unfamiliar to you and you don't understand it, it is something you have never encountered before, and a lesson that you have not yet learned, moreover, you have no experiential knowledge or instruction regarding it, and you have not experienced it at all before, so God is in no hurry for you to come up with an answer to it. Some people ask: "Since God has arranged this environment, why is He not in a hurry to see the results of it?" Herein also lies God's will. God's objective in arranging environments is not to have you guickly produce a theoretical judgment or conclusion about it. God wants you to experience such an environment and event, and He wants you to understand the people, events, and things it contains, so that you may learn a lesson of submitting to God. Once you have gained such an understanding and personal experience, this event will be meaningful to you, and it will hold great significance and value for you. In the end, after experiencing this thing, what you will gain is not a theory, nor a notion, nor an imagining, nor a judgment, nor even experiential knowledge or a lesson summarized by man, but a personal, first-hand experience, and true knowledge of it. This knowledge will be close to the truth or it will accord with the truth. Through experiencing such things, you will be able to see that God's attitude toward man is very clear and expressed in a way that is easy to comprehend. As God sees it, He is not in any rush for you to quickly give your answer or to hand in your response. God wants you to experience this environment. This is His attitude. And since this is God's attitude, He has a requirement and a standard for man. This standard is a principle that people should practice. What is a principle of practice? It is the approach, method, and means you employ when you encounter a specific event. When you understand God's will and attitude regarding an event, you should put God's requirements into practice. And what does God require of you? God said, "Do not fret for solutions." This "Do not fret for solutions" has a background to it. So why does God place such a requirement and standard on man? Are you clear on this point? It is because you are an ordinary person. You are not a superman, your thinking is that of a normal person. You are a run-of-the-mill person. No matter if you live to forty, fifty, or even eighty years, you will always continue to grow. You do not remain forever just as you were born. Your current experiences, experiential knowledge, understanding, the things that you see and hear, your life experiences, and so on—all of this—along with all the things that you know and understand in your heart and mind, these are all the cumulative results of years of honing. This is called normal humanity. It is the process of normal human growth set out for man by God and it is an expression of normal humanity. So, when you encounter something that you don't understand, something that is unfamiliar to you, God does not require you to quickly give an answer to it, and to respond to it very fast as if you were a robot. Because a robot inputs all information into its memory at once, when you ask it for an answer, it responds after a single search—provided the answer can be found in its memory. This is not the same for normal people. Even when they have previously experienced something, it is not necessarily stored in their memories. When it comes to people, it is only things that relate to normal humanity like experiential knowledge, experiences, life experience, and true first-hand knowledge that separate them from supermen, robots, and humans with special powers.

God has set out requirements and standards for people based on what those with normal humanity need and ought to possess, and He has pointed out a path of practice. What is this path of practice? Do not fret for solutions to what you do not understand. This tells you that it is useless for you to rush to find solutions. Why is this so? You are just an ordinary person. Though you may have a bit of experiential knowledge and understanding from your previous experiences, if the same thing were to occur again in the future, you might not necessarily be able to fully grasp God's will, practice in complete accordance with the truth, or get full marks. This is even less likely when it comes to things that you don't understand, so in those circumstances, you should be even less in a hurry to find a solution. What does the instruction not to fret for solutions tell people? The point of it is to make people understand normal humanity. Normal humanity is not exceptional, extraordinary, or special. People's understanding, experiential knowledge, recognition, and comprehension of various things, as well as their views on the essence of various types of people, are all achieved through their experience of various environments, people, events, and things. This is normal humanity. There is nothing transcendent about it, and it is a hurdle that no person can jump. If you wish to go beyond these laws that God has made for man, that would not be normal. In one respect, it would only show that you do not know what normal humanity is. In another respect, it would reveal your excessive arrogance and impracticality. God has told people not to fret for solutions to what they do not understand. As you are a normal person, you need God to arrange more environments for you, so that you can experience, understand, and recognize the corruption of man shown therein, and also understand God's will through these people, events, and things. This is what people with normal humanity should do. Now then, what path of practice can be found in "Do not fret for solutions to what you do not understand"? (Do not fret for solutions.) When a person encounters a situation and cannot see through to or understand it, when they have never previously encountered or conceived of it, and when it is impossible for them to even imagine how to solve this matter by relying on human notions, what should they do? What is the principle that God demands? (Do not fret for solutions.) God has demanded this of you, so how should you practice? With what attitude should you approach such things? When people who possess normal humanity encounter things that they cannot see through to, cannot understand, and have no experience of, or even situations in which they are completely helpless, they should first adopt a proper attitude and say, "I do not understand, cannot

see through to, and have no experience of this sort of thing, nor do I know what to do. I am just an ordinary person, so there are limits to what I can achieve. There is no shame in being unable to see through to or understand some things, and there is certainly no shame in lacking experience of them." When you come to the realization that this is not shameful, is that the end of the matter? Will the problem have been resolved? Not worrying about bringing shame upon oneself is just an understanding and an attitude that people can adopt toward such things. It is not the same as practicing according to God's requirements. So how can one practice according to God's requirements? Say that you think to yourself, "I have never experienced this kind of thing before, and I can't see through to it. I don't know what God's arrangement of such an environment means, or what outcome it is meant to achieve. I do not know the attitude of God, either. Therefore, I see no need to bother myself about it. I'll just let it run its course, and ignore it"—what do you think of such an attitude? Is this the attitude of seeking the truth? Is this the attitude of practicing according to God's will? Is this the attitude of following the word of God? (No.) Other people, upon encountering such a situation, think to themselves, "I cannot see through to or understand this matter, and I have never experienced it before. This was never covered in my university classes. I have a master's degree, a Ph.D., and I have even worked as a professor—if I cannot understand this, who possibly could? Wouldn't it be too embarrassing to let everyone know that I cannot see through to this and have no experience of it? Wouldn't they all look down on me? No, I cannot say that this is something I can't see through to. I must say, 'Concerning matters of this sort, look to the word of God, seek, and you will find the answer.' I would rather die than admit I cannot see through to or understand this matter." What do you think of this attitude? (It is not good.) Who does this person think they are? They think they are a saint, a perfect person. They think, "Can there really be things that I, a dignified university student, a renowned scholar, a master's degree and Ph.D. holder, a great and famous figure, cannot understand or see through to? Impossible! And even if there was, it would be something that none of you could understand, so that's not a problem. Even if I couldn't see through to it, I would surely not let you know that. 'I can't see through to it,' 'I don't understand, 'I can't,' such words must never leave my mouth!" What sort of person is this? (An arrogant person.) This is an arrogant and self-conceited person who lacks sense. If this sort of person reads the words "Do not fret for solutions to what you do not understand," would they gain a path of practice? Would they receive a spark of inspiration? If not, them reading these words would all have been in vain. These words are plainly written and easy to comprehend, so why can't they understand them? All those years you spent studying and learning words were of no use. If you can't even understand these simple and straightforward words, then you truly are good for nothing!

Now, let's take another look at what path of practice is contained in the line "Do not fret for solutions to what you do not understand." First of all, you should adopt an attitude of not fretting over solutions and, instead, first recognize what your intrinsic capabilities

can achieve, recognize what normal humanity is, and understand what God means when He speaks of normal humanity. You should understand what God really means when He says that He does not want people to be supermen or transcendent, extraordinary individuals, and that He just wants them to be regular people. You must first understand these things. It is useless to pretend to know things that you don't understand. No matter how much you pretend otherwise, you still won't know them. Even if you can fool everyone else, you won't be able to deceive God. When such things befall you, if you don't understand them, then just say that you don't understand them. You must have a sincere attitude and a pious heart, and allow those around you to see that there are things that you do not know and that you cannot see through to, things that you have not experienced before, and that you are just an ordinary person, no different from anyone else. There is nothing shameful in that. It is a manifestation of normal humanity, and you must accept this fact. After you accept this fact, then what? Tell it to everyone, saying, "I have never experienced this thing before, I cannot see through to it, and I don't know what to do. I am just like you, though it is possible that I surpass you in one area: I have seen the light and found the path of practice in God's words, I have hope, and I know how to practice." Where does this hope lie? It lies in God's words: "Do not fret for solutions to what you do not understand; bring such matters before God more often, and offer to Him a sincere heart." This means taking the matter to heart, and bringing it before God from time to time to seek on it. You must take the matter into your heart, transform it into a kind of onus on you to understand the truth and God's will in it, and turn it into your responsibility and the direction and goal of your seeking. If you practice in this way, you will come before God, you will be able to resolve your problem, and you will have entered into the reality of these words. How should you practice this, specifically? You must come before God to pray and seek, and you should also find opportunities to share this matter while you are fellowshiping at gatherings, and to commune and ponder on it with everyone. "Bring such matters before God more often, and offer to Him a sincere heart." Your heart must be sincere and true. You must not just go through the motions or act in a perfunctory manner, and you must mean the things that you say. You must take on a burden regarding this matter, and bring with you a heart that hungers and thirsts for righteousness, wanting to understand God's will in this matter and to see through to the essence of this matter, while at the same time, wishing to resolve the problems and confusion that people face when they encounter this matter, as well as problems like your own corrupt disposition or various abnormal states. "Bring such matters before God more often, and offer to Him a sincere heart." This is a complete path of practice that God has told man. What do you see in this line? That God's objective in arranging environments for man is, in one respect, to allow people to experience various things in a multitude of ways, to learn lessons from them, to enter into the various truth realities contained in the word of God, to enrich people's experiences, and to help them gain a more comprehensive and multi-faceted understanding of God, themselves, their environments, and humanity. In another respect, God wants people to maintain a normal relationship with Him by orchestrating some special environments and arranging some special lessons for them. This way, people come before Him more frequently, rather than living in a godless state, saying that they believe in God, but acting in a way that has nothing to do with God or the truth, which will lead to trouble. Therefore, in the environments arranged by God, people are, in fact, reluctantly and passively brought before God by God Himself. This shows the good intentions of God. The more you lack understanding in a certain matter, the more you should have a God-fearing and pious heart, and frequently come before God to seek God's will and the truth. When you don't understand things, you need God's enlightenment and guidance. When you encounter things that you do not understand, you need to ask God to work more upon you. These are God's good intentions. The more you come before God, the closer your heart will be to God. And isn't it true that the closer your heart is to God, the more God will dwell within it? The more God is in a person's heart, the better their pursuit, the path they walk, and the state in their heart will become. The closer your relationship with God, the easier it will be for you to come often before God to offer your sincere heart, and the more genuine your faith in God will become. At the same time, your life, actions, and conduct will be restrained. How does such restraint arise? It arises when people often pray to God, seek the truth, and accept God's scrutiny. This is the most important thing. So, in what context and on what conditions can a person accept God's scrutiny? (When they have a normal relationship with God.) That is right, when they have a normal relationship with God. If you have a normal relationship with God will this not mean that God is in your heart and that you are very close to Him? It will mean that God always has a place in your heart, and that God occupies a very prominent position in your heart. As a result, you will always think of God, think on the word of God, think on God's identity and essence, think on God's sovereignty, and think on everything that is of God. To use a vernacular phrase, your heart will be packed to the brim with God, and God will have a very high place in your heart. If your heart is filled with God, then you will have a normal relationship with God, you will be able to accept God's scrutiny, and, at the same time, you will also have a God-fearing heart. Only then will you be able to act with restraint. "Bring such matters before God more often" is a simple sentence, but it contains many layers of meaning. It contains God's intentions for mankind and the attitude with which God requires people to act, while also conveying the requirements that God places on mankind. And so, what are God's requirements for mankind? That you do not give up, run away, or adopt an indifferent attitude toward the things that befall you. What should you do if you are confronted with something that you do not understand and cannot see through to, or that you cannot overcome, or that even makes you weak? Do not fret for solutions. God does not push people beyond their abilities. God never requires people to do things that are beyond the scope of human capabilities. What God would have you do and the things that He requires of you are all things that can be achieved, attained, and accomplished

by people with normal humanity. Therefore, God's requirements and standards for man are not the least bit empty or vague. God's requirements for man are nothing more than a standard that covers the scope of what people with normal humanity can achieve. If you always follow your imaginings, and want to be better, superior, and more capable than others, if you always want to outperform others, then you have misunderstood God's meaning. Arrogant and self-righteous people are often like this. God says not to fret for solutions. He says to seek the truth and act with principles, but arrogant and selfrighteous people do not carefully consider these requirements of God. Instead, they insist on trying to accomplish things with a burst of strength and energy, to do things in a neat and beautiful way, and to surpass everyone else in the blink of an eye. They want to be supermen and they refuse to be ordinary people. Is this not going against the laws of nature that God has laid out for man? (Yes.) Obviously, they are not normal people. They lack normal humanity, and they are too arrogant. They disregard the requirements that are within the scope of normal humanity which God has put forward for mankind. They disregard the standards that can be attained by people with normal humanity which God has set out for mankind. Therefore, they disdain God's requirements and think, "God's requirements are too low. How can believers in God be normal people? They must be extraordinary people, individuals who transcend and surpass regular people. They must be great and renowned figures." They disregard God's words, thinking that although God's words are correct and the truth, they are just too common and ordinary, so they ignore His words and they look down upon them. But it is exactly in these normal and ordinary words, so disdained by those so-called supermen and great figures, that God points out the principles and paths that people should abide by and practice. God's words are so sincere, objective, and practical. They do not place high demands on people at all. They are all things that people can and should achieve. As long as people have a bit of normal sense, they should not try to float around in mid-air, and they should instead accept God's words and the truth with their feet firmly planted on the ground, perform their duties well, live before God, and treat the truth as the principle of their conduct and actions. They should not be overly ambitious. In the line "bring such matters before God more often," people should understand even more that God's words are the truth, and that truths are the principles that people should practice. Who does "people" refer to here? It refers to normal people who have normal rationality and normal judgment, who love positive things, and who understand what is objective, what is practical, what is commonplace, and what is ordinary. Take time to savor the words "bring such matters before God more often." Although these are plain, ordinary words, they describe something that people who possess the reason of normal humanity should be able to do and they are also the truth principle that a person with normal humanity most ought to practice when encountering difficulties in their real life. They are the truth most needed by people who possess the reason of normal humanity. They are not empty words at all. You have sung and listened to these ordinary words many times, but none of you have treated these words as truths to carefully ponder and attentively fellowship on. In this way, you have allowed these precious words to run through your fingers. In fact, these words contain God's will, God's reminders and admonitions to people, and God's requirements for people. They contain so much. People are heartless and irrational, and they treat these words as ordinary words; they do not treasure them, ponder on them, or practice them, and who will be the ones to suffer and lose out in the end because of this? The people themselves. Is this not a lesson?

It is very easy for normal people to practice the requirements set out by God in this passage. There is nothing difficult or exhausting about this practice, and it is effective. Ultimately, it can enable you to gradually grow and progress. Of course, after you put the principle of "Do not fret for solutions; bring such matters before God more often, and offer to Him a sincere heart" into practice, you will make progress in terms of the truth, dispositional change, the understanding you gain from experiencing various environments, and so on. How wonderful these words are! If people have sense and put these words into practice, then under the guidance and direction of God's words, they will come to know what God's will is when He arranges various environments. After a period of time, they will eventually be able to reap rewards, gain experience, and come to understand the truth in those environments. When you reap such rewards, you will know why God has arranged these environments, what God's will is, and what God wishes people to gain from them. Furthermore, the detours people go down, the setbacks they experience, the warped understandings they harbor, the unrealistic ideas they possess, the notions and resistance toward God that has arisen within them, and so on, will all gradually be exposed and revealed while they experience these environments. Regardless of whether these things are positive or negative, it takes a period of experience to clearly see and understand that which is exposed and revealed through these environments. In this way, the true meaning of God's words "Do not fret for solutions to what you do not understand" is fulfilled. That is, when God arranges something that you cannot see through to or understand, and have not experienced before, the things that God wants you to understand, gain, and personally experience from that situation cannot be attained in just a couple of days. It is only after some time and with God's direction, enlightenment, and guidance at each step that you will gradually gain an understanding and attain results. It is not as people imagine, you do not suddenly understand everything in a burst of enlightenment or know what God means in a flash of inspiration. God does not do such things by supernatural means, God does not act in this way. This is the way in which God works. God allows you to experience the causes and consequences of a situation, and you gradually come to realize: "So the essence of this sort of person is like this, and the reality and essence of that kind of thing is like this, and this fulfills suchand-such line of the word of God. I finally understand what God meant when He said that. I finally understand why God said such things about matters like this and people like that." God allows you to come to such realizations through your experiences. Doesn't

it take some time to realize these things? (Yes.) The knowledge that you attain and the truths that you come to understand through a period of experience are not doctrines or theoretical things, but your personal experiences and true knowledge. This is the truth reality that you enter into. Here lies the cause and the source of God's words "Do not fret for solutions." When God allows you to reap rewards from the events that you experience, He does not want you to simply go through a process or learn a theory, but to gain an understanding, some knowledge, a positive point of view, and a correct method of practice. Although this passage contains only a few lines and doesn't cover a lot of content, the requirements God puts forward in this passage and the principles of practice He gives people through it are very important. People should not treat God's words with the same attitude they adopt toward human knowledge and doctrines. To practice God's words, you must have principles. This means that you must have a principle, a method, to put into practice when you encounter a certain sort of situation. This is what it means to practice the truth. This is what we call a principle. Therefore, these are not just a few simple words. Although the way that they are expressed and presented is plain and accessible, and the words seem very straightforward, and they are not adorned with beautiful, flowery language, or elegant terms, or refined turns of phrase, and they are certainly not spoken with a tone of condescension, and they are rather just sincere admonitions and requirements spoken face-to-face and heart-toheart, they actually tell people the most important principles and paths of practice.

Many people never take the most ordinary words spoken by God seriously. They only regard the profound and mysterious words that God speaks as His words. Isn't this a manifestation of a warped understanding? Every sentence of God's words is the truth. Regardless of whether they are ordinary words or profound words, all of God's words contain truths and mysteries, and it requires years of experience and a certain stature to understand and know them. Just like the good and important words of God contained in the hymn you just sang—no one takes those words seriously. Although they are set to music and everyone has sung them for years, no one has ever found this most important principle of practice that they contain. Even if some people have a feeling in their consciousness that God's words seem to be telling them, "Do not fret for solutions; bring such matters before God more often, and offer to Him a sincere heart," and feel that these are requirements that God has for people, who has ever truly practiced, implemented, and entered into the reality of these words of God in their real life? Has anyone done this? (No.) No one has done this. These words of God are so simple, but no one can follow them. Is there not an essential problem contained within this? (Yes, it shows that people are fed up with the truth.) Anything else? (These words that God has spoken to us are very practical. They are all words of principle. But we haven't taken God's words seriously, we haven't paid attention to them, and we haven't put them into practice.) So how do you usually read God's words? (When we read God's words, we usually just skim through them. After we understand the literal meaning of the words, we

move on. We don't understand what God's will is in those words or what truth principles we should practice. We haven't carefully pondered on them like that.) You have replied with some theoretical ideas and what you say sounds correct, but you have not seen through to the root cause of this, which is that people do not treasure the word of God. If you treasure God's words, you will be able to discover the treasures, gold, and diamonds they contain and you will enjoy these things for a lifetime. If you do not treasure God's words, you will not be able to obtain these treasures. What does it mean to not treasure God's words? It means that you do not cherish God's words. You feel that there are so many of God's words, and that all of them are the truth, and you don't know which ones to treasure. You feel that they are all ordinary, and this means trouble. What does it mean to treasure God's words? It means that you know that God's words are all truths, and that these truths are the most useful and priceless treasures for the lives and living of people. It means that you treat God's words as treasures that you love too much to part with. This attitude toward God's words is called treasuring. Treasuring God's words means that you have discovered that all of God's words are treasures of the greatest value, that they are a hundred, a thousand times more precious than the life mottos of any famous or great figure. It means that you have obtained the truth of God's words and that you have discovered the greatest and most valuable treasures of life. Gaining these treasures can help you to increase your worth and attain God's approval. For this reason, you especially treasure these truths. I will give a real-life example of this. Say a woman buys a beautiful dress, and when she returns home, she tries it on in the mirror. Looking left and right, she thinks: "This dress is so beautiful, its fabric is excellent, its workmanship is exquisite, and it is comfortable and soft to wear. How blessed I am to be able to buy such nice clothes. This is my favorite piece of clothing, but I can't wear it all the time. I will wear it when I attend the most high-class events and meet the most distinguished people." When she has some spare time, she often takes out the dress to admire it and try it on. Six months later, she is still just as excited about the dress and she can't bear to part with it. This is what it means to treasure something. Has your attitude toward God's words reached this level? (No.) How pitiful it is that you do not yet treasure the words of God as much as a woman treasures her favorite dress! No wonder you have read many of God's words but failed to discover so many truths, and have never been able to enter into reality. You always say that all of God's words are the truth, but these are only theoretical and verbal claims. If one of the simplest and first expressed passages of God's words were brought out, and you were asked what truths were in those words, what the will of God was, or what requirements and standards God gives to man, you would be speechless and not be able to utter a single word in response. You have read and listened to God's words a lot, so why do you not have a true understanding of them? Where is the root of the problem? Actually, it is that people do not treasure the words of God enough. At the current degree to which you treasure the words of God, you are far from discovering the truth in God's words and far from

discovering the requirements, principles, and paths of practice that God bestows upon man through them. This is why you are always confused when things befall you and can never find the principles. This is why you experience many things, but never know the will of God, or grow or change very much, or reap more than slight rewards. Aren't people like this very pitiful?

Read this passage again. ("Do not fret for solutions to what you do not understand; bring such matters before God more often, and offer to Him a sincere heart. Believe that God is your almighty. You must have a tremendous aspiration for God, ravenously seeking while refusing Satan's excuses, intentions, and tricks. Do not despair. Do not be weak. Seek with all your heart; wait with all your heart. Actively cooperate with God, and rid yourself of your internal hindrances.") Let Me draw your attention to the important points and explain to you the principles for reading God's words and how to find a path of practice in them. Read the passage again, line by line. ("Do not fret for solutions to what you do not understand.") This line contains a principle that people must understand. It is this: Don't hurry, don't panic, don't rush to see results. This is an attitude. This first line contains the correct attitude that people should adopt toward things. This correct attitude lies within the scope of the reason of normal humanity; it falls within the scope of the reason and abilities of people who possess normal humanity. Now, read the second line. ("Bring such matters before God more often, and offer to Him a sincere heart.") What does this mean? (This is the path of practice God gives to man.) Right, it's that simple. This is the path of practice. Here, "more often" means that this should not be done whenever you feel like it, and certainly not only once in a blue moon; it means that as soon as these matters cross your mind, you should bring them before God to pray and seek. If you bear a burden in these matters, if you have a heart that hungers and thirsts for righteousness, if you are eager to understand God's will and God's requirements in these matters, as well as the essence of the problems that you want to see through to, then you should come before God often, which means at a very high frequency. Depending on the environment that you are in, when you are busy, find a moment of free time to consider these matters, as if you were thinking about them, or praying to God and seeking on them. Is this mode of practice not very clear? (It is.) For example, when you take a break after finishing a meal, ponder and pray, saying, "God, I have experienced such-and-such an environment. I don't understand Your will, and I can't see through to why this has happened to me. What exactly is this person's intent? How should I solve this sort of problem? What do You want me to understand from this matter?" In these few simple words, you pray to and seek from God about the matters you wish to seek on and the problems whose essence you want to understand. What is the purpose of praying like this? You are not simply laying the problem before God, you are seeking the truth from God, you are trying to get God to open up a way out for you and to tell you what to do about this matter, and you are asking God to enlighten and guide you. What are the necessary conditions for you to be able to do this? (I must not

fret for solutions.) Not fretting over solutions is just an attitude—it is not that you are not fretting over solutions, but that under the great precondition of you not fretting for solutions, you have a heart that hungers and thirsts for righteousness, and you bear a burden in this matter. To put it another way, this matter acts as a kind of pressure on you, and that pressure places a burden on your shoulders, so that you have a problem that you want to understand and solve. This is your path of practice. In your spare time, during regular devotional time, or when you are chatting with your brothers and sisters, you can bring up your practical difficulties and problems, and fellowship and seek with your brothers and sisters. If you still can't solve the problems, then bring them before God to pray and seek the truth. When you do this, say, "God, I still don't know how I should experience the environment that You have arranged for me. I still have no understanding of it, and I do not know where to start or how to practice. I am small in stature and I do not understand many truths. Please enlighten me and guide me. I don't know what You want me to gain or understand from this environment, or what You want to reveal about me through this environment. Please enlighten me and allow me to understand Your will." This is the path of practice found in the line: "bring such matters before God more often." Practice like this, sometimes thinking in your heart, sometimes praying to God silently and sometimes out loud, and sometimes fellowshiping with your brothers and sisters. If you have these manifestations it proves that you are already living before God. If you often communicate with God like this in your heart, then you have a normal relationship with God. After several years of such experience, you will naturally enter into the truth reality. Are there any difficulties regarding this practice? (No.) That is good. For example, sometimes when you read God's words, the more you read, the brighter your heart will feel—this means that you've read words that you have experience of, and your previous notions and imaginings will unravel all at once. At this time, you should pray to God and say, "God, reading this passage has brightened my heart. The problems I had before are now suddenly clear to me. I know that this is Your enlightenment, and I thank You for allowing me to understand this passage of Your words." Is this not praying and coming before God again? (Yes.) Is this difficult to do? Can you make time for this? (Yes.) From the start of your seeking to this prayer, will you not have been constantly practicing the principle of God's words: "bring such matters before God more often"? When you constantly live in the practice of these words, and always cling to the principle of practice that they contain, and always live in this sort of reality, this is called abiding by a principle of practice. Is this difficult? (It is not difficult.) It only requires you to use your heart, move your mouth, spare some time and a little thought, occasionally finding a moment to chat with God and to confide and share the words that are in your heart. This is coming before God more often. It is as simple, effortless, and easy as that. There's nothing hard about it. You carry something that you regard as very significant in your heart, and you treat it as a burden, and never forget it or let go of it—you have such a thing in your heart, and you come before God from time

to time to pray to Him, and to speak and chat with Him about it. What sort of heart should you have when you speak with God? (A sincere heart.) That's right, you should have a sincere heart. If you bear a burden, then your heart will be true. When others engage in chit-chat, you will pray and fellowship with God in your heart. Sometimes, when you are tired from work and taking a break, you will remember the matter, and say, "This is no good, I still don't understand this matter. I still have to chat about it with God." Why will you remember this matter whenever you have time? Because you take it very seriously in your heart, you regard it as your own burden and a kind of responsibility, and you want to understand it and solve it. When you come before God and talk to and chat with Him intimately, your heart will naturally become sincere. When you fellowship with God in this context and with this mentality, you will feel that your relationship with God is no longer as cold and distant as it was before, and you will feel instead that you are drawing closer to Him. This is how effective the paths of practice that God gives to man are on people. What do you think, is it difficult to engage with God like this? You take a matter to heart, speak to God about it occasionally, you come before God and greet Him from time to time, you talk to God about what is in your heart and about your difficulties, you talk about the things you want to understand, the things you think about, your doubts, your difficulties, and your responsibilities—if you talk to God about all of these things, are you not living before God by practicing in this way? This is practicing according to God's requirements. If you practice like this for a period of time, will you not be able to see results and reap rewards very quickly? (Yes.) But it's not that simple, it's a process. If you practice in this way for some time, your relationship with God will become closer and closer, your mentality will improve, your state will become increasingly normal, and your interest in God's words and the truth will grow greater and greater. This is having a normal relationship with God. If you can understand some truths and put them into practice, you will have begun to enter into the reality of God's words. However, this cannot be achieved in a short period of time. It may take six months, a year, or even two or three years before you see clear results. Will people be free from corruption and rebelliousness during this period? No. Even if you have prayed to God countless times, and practiced in this way, does that mean you will definitely get results? Must God show you a result? Must He give you an answer? Not necessarily. Some people say: "If it is uncertain whether I will get results and if results are not guaranteed, why does God still act like this? Why does He make people practice in this way?" Don't worry, practicing in this way will definitely not be fruitless. Even if you practice in this way for a year or two and do not think that you have gotten any results in the immediate or short term, it may be that, five or ten years later, when God arranges a similar environment for you again, you will quickly realize an aspect of the truth that you were not able to realize before. However, this truth that you come to realize and understand after five or ten years requires the foundation built by your current experiences, knowledge, and understanding. This later realization must be based on this foundation. Do you think it is easy for people to understand an aspect of the truth? (It is not easy.) This is the significance and value of paying a price in order to practice the truth. This is the principle of practice contained in the second line. "Bring such matters before God more often, and offer to Him a sincere heart"—this line is written in plain and accessible language, and it is very easy to understand. It means that you must pray more and possess a sincere heart, as a sincere heart brings things to fruition. It is as simple as that. However, these words truly are a truth reality that every person must enter into and the only path by which they can come before God and ultimately attain salvation. Although this line is said in plain and simple words, everyone has to experience and enter in this way. It is the same as constructing a building. No matter whether it has 30 stories, 50 stories, or even about a hundred stories, it must have a foundation. If the building's foundation is not firm, then no matter how tall the building is, it will not stand for very long, it will collapse within a few years. This means that while living in this world, people must have the truth as their foundation. This is the only way for them to stand firm and earn the approval of God. If people want to come to an understanding of deeper and higher truths, they must have the most basic things—that is, the things that make up a foundation. Having a shaky foundation is the most dangerous thing. Don't look down on these most basic truths, these most basic principles and paths of practice. As long as they are truths, they are things that people should possess and practice. Whether they are great or small, high or low, it doesn't matter. You must start from the basics. This is the only way to lay a solid foundation.

Now, read the third line. ("Believe that God is your almighty.") What does "Believe that God is your almighty" refer to? It refers to faith and vision. When you are supported and guided by this vision, you will have a path before you. Will practicing in this way have an effect? Some people say, "I've become bored with all this practicing, and God still hasn't enlightened me or told me anything. I can't feel the presence of God. Is there really a God?" You can't think this way. God is almighty whether or not He speaks to you. When God wants to speak to you, and He speaks to you, He is almighty. When God doesn't want to speak to you, and does not speak to you, He is still almighty. God is almighty whether or not He allows you to understand things. The essence and identity of God are immutable. This is the vision that people must understand. This is the third line, it's very simple. Although it is simple, people must actually experience it. When people do so, it will confirm to them that these words are actually the truth and they will no longer dare to doubt them in any way.

Read on to the fourth line. ("You must have a tremendous aspiration for God.") "You must have a tremendous aspiration for God," this is what God requires of man. People need to understand what is meant by "tremendous." Is swaggering around and showing off, having a heart full of ambition, being arrogant and self-righteous, domineering and dictatorial, and not submitting to anyone "tremendous"? How should the line "a tremendous aspiration for God" be understood? How do you have an "aspiration for God"? It is as the previous line stated, you must "bring such matters before God more often, and offer

to Him a sincere heart"—you must have a desire and an aspiration to pursue an understanding of the truth, and to pursue salvation, and you must also have a desire to accept God's sovereignty and God's orchestrations, to attain an understanding of God's will and submission to God's sovereignty. This is called a tremendous aspiration for God. Although God uses human language to vividly describe this matter, people should understand its meaning in a pure way, and not interpret it in an extreme manner. The word "tremendous" here does not refer to artificially using an excessive amount of brute force to do things in a foolhardy way. It does not involve violence, let alone ignorance or recklessness. "Tremendous" mainly refers to one's aspiration. It is like when a person treasures something to such an extent that they simply must have it, and when they are determined to possess it and will not give up until they do so. This "tremendous aspiration for God" is a completely positive thing and can only achieve positive results. So, what is the precise meaning of "tremendous aspiration for God"? (It means to come before God more often and have the desire and aspiration to understand the truth and to understand God's will in the things that one encounters.) That's right, it's as simple as that. It just means to abandon the interests and pleasures of your flesh, and to also give up your private leisure time, and to use this time for positive things, such as to seek from God, to pray to God, to come before God, and to seek to understand God's sovereignty. It is about rationally praying for something, and seeking, expending your time and energy, and paying a certain price in order to understand an aspect of the truth. This is called a tremendous aspiration for God. Is this an accurate way to describe it? Is this in line with the reason of normal humanity? Are these words easy to understand? (Yes.) So, do these manifestations involve baring one's teeth and claws and violently seizing what one wants? Does it manifest itself in rudeness, recklessness, and a lack of wisdom? (No.) Then what is meant by "tremendous"? Repeat what I just said to you. (It means being able to come before God more often, having the aspiration to understand the truth, being able to give up some of the pleasures of the flesh, spending more time and energy on seeking the truth, and being able to expend energy and pay a price for this.) So how is this concretely put into practice? I'll give an example. Sometimes you will suddenly realize that it has been a long time since you saw your favorite actor and wonder what movies he is in. You will want to go search for news about him on the computer, but then you will ponder and think, "That's not right, what do the movies he stars in have to do with me? Watching movies all the time is called neglecting one's proper work. I have to come before God and pray." Then, you will calm down and remember the problem you were previously seeking an answer to in the presence of God. You still lack any conception of that matter and you do not understand it at all, so you will just guiet your heart before God, and pray to Him. "God, I am willing to lay my heart before You. The environment that I have been experiencing recently has greatly affected me. Even so, I still cannot obey, and I still cannot see clearly that this is Your sovereignty. Please enlighten me, guide me, and reveal my corruption and rebelliousness in the environments that You arrange for me, so that I can understand Your will and obey." After praying, you will ponder and think, "No, my problem still hasn't been solved. I need to read more of God's words to find a solution." Then, you will immediately go on to read God's words for a while. Looking at the time, you will say, "Oh, half an hour has passed already! God's words are truly good, but the passage I read is not related to my problem at all, so my issue has still not been resolved. I don't know what God wants me to understand by arranging this environment for me and I don't know His will. I must guickly get to work fulfilling my duty and I must not put off important matters. Maybe one day I will read the appropriate words of God and solve my problem." Is this expending time and energy? (Yes.) It is just as simple as that. While forsaking your own preferences and giving up your entertainment and leisure time, you will gain a small drop of sincerity and practice a little bit of tremendous aspiration for God. In your heart, you will feel incredibly at ease and peaceful. For the first time in your life, you will personally experience the great peace and nourishment of forsaking the flesh and abandoning the enjoyment of your own flesh. You will also personally taste how quieting yourself before God, reading His words, opening your heart to God, and speaking the words in your heart to Him brings you peace and contentment—which caring about trends and social affairs cannot—and that you can also gain something from it, and come to understand the truth and see through to many things. As a result, you will feel that God's words really are good, that God truly is good, and that attaining the truth is indeed gaining a treasure. Not only will you be able to see through to many things without confusion, you will also be able to live before God and to live by God's words. These are the effects that a tremendous aspiration for God can achieve. Practicing in this way, devoting your time and energy, and giving up the enjoyment of your flesh this is one of the manifestations of a tremendous aspiration for God. So, what do you say? Is this manifestation empty? (It is not empty.) Is it easy to achieve? (Yes.) It is very easy to achieve. It is something that people with normal humanity can achieve.

When people have thoughts, they have choices. If something happens to them and they make the wrong choice, they should turn themselves around and make the right choice; they absolutely must not stick by their mistake. People like this are smart. But if they know they made the wrong choice and don't turn themselves around, then they are someone who does not love the truth, and such a person does not truly want God. Say, for example, you want to be careless and sloppy when you perform your duty. You try to slack off, and try to avoid God's scrutiny. At such times, hurry before God to pray, and reflect on whether this was the right way to act. Then think about it: "Why do I believe in God? Such sloppiness might get past people, but will it get past God? What's more, my belief in God is not to slack off—it is in order to be saved. My acting thus is not the expression of normal humanity, nor is it beloved by God. No, I could slack off and do as I pleased in the outside world, but now I am in the house of God, I am under the sovereignty of God, under the scrutiny of God's eyes. I am a person, I must act according to my conscience, I cannot do as I please. I must act according to God's words, I must

not be careless and perfunctory, I cannot slack off. So how should I act to not slack off, to not be careless and perfunctory? I must put in some effort. Just now I felt it was too much trouble to do it like this, I wanted to avoid hardship, but now I understand: It may be a lot of trouble to do it like that, but it is effective, and so that is how it should be done." When you are working and still feel afraid of hardship, at such times you must pray to God: "Oh God! I am lazy and deceitful, I beg You to discipline me, to reproach me, so that my conscience feels something, and I have a sense of shame. I don't want to be careless and perfunctory. I beg You to guide and enlighten me, to show me my rebelliousness and my ugliness." When you pray thus, reflect and try to know yourself, this will give rise to a feeling of regret, and you will be able to hate your ugliness, and your wrong state will begin to change, and you will be capable of contemplating this and saying to yourself, "Why am I careless and perfunctory? Why am I always trying to slack off? Acting like this is devoid of any conscience or sense—am I still someone who believes in God? Why don't I take things seriously? Don't I just need to put in a little more time and effort? It's no great burden. This is what I ought to be doing; if I can't even do this, am I fit to be called a human being?" As a result, you will make a resolution and swear an oath: "Oh God! I have let You down, I truly am too deeply corrupted, I am without conscience or sense, I have no humanity, I wish to repent. I beg You to forgive me, I will surely change. If I do not repent, I would that You punish me." Afterward, your mentality will turn around, and you will begin to change. You will act and perform your duties with conscientiousness, with less carelessness and perfunctoriness, and you will be able to suffer and pay a price. You will feel that performing your duty in this way is wonderful, and you will have peace and joy in your heart. When people can accept God's scrutiny, when they can pray to Him and rely on Him, their states will soon be changed. When the negative state of your heart has been reversed, and you have forsaken your own intentions and forsaken the selfish desires of the flesh, when you are able to let go of the comfort and enjoyment of the flesh, and act according to God's requirements, and you are no longer arbitrary or reckless, you will have peace in your heart and your conscience will not reproach you. Is it easy to forsake the flesh and act according to God's requirements in this way? As long as people have a tremendous aspiration for God, they can forsake the flesh and practice the truth. And so long as you are able to practice in this way, then before you know it, you will be entering into the truth reality. It will not be difficult at all. Of course, when practicing the truth, you must go through the process of a struggle and the process of changing your thinking, and these must be resolved by seeking the truth. If you are a person who does not love the truth, it will be difficult for you to solve your negative state, and you will not be able to understand and practice the truth. The amount of difficulty that a person faces in the process of changing their thinking depends on whether they can accept the truth. If they cannot accept the truth, then it will be too difficult for them to change their thinking. Those who can accept the truth, on the other hand, will not find it difficult at all. They will naturally be able to

practice and submit to the truth. People who really love the truth can rely on God to overcome difficulties of any degree. In this way, they will have experiential testimony, and this is a heart that has a tremendous desire for God. Since your heart has a tremendous desire for God, does this mean that you are not permitted to have corruption and rebelliousness? No. It means that, as you have a heart with a tremendous desire for God, you can at least act according to your conscience and reason, and you can seek the truth. In this way, you can make the right choice in any situation, and practice and enter in the right direction. This is called a heart with a tremendous desire for God. Are these manifestations hollow? (They are not hollow.) They are not hollow or vague, they are very practical and concrete, and not abstract at all. Some people say: "Oh, I have believed in God for many years, but I always encounter difficulties whenever it comes time to practice the truth. I get so anxious that I'm dripping with sweat, but I still don't have a path. I always want to practice the truth without facing any physical hardship or my interests suffering any losses, and, as a result, I can't find a path. Only now do I realize that having a heart with a tremendous desire for God is so simple. If only I had known this before and put these words into practice earlier!" Who do you have to blame for not practicing God's words? Who forced you not to treasure the words of God all these years, and to just blindly flounder around instead? Now, we can summarize a sentence: When you believe in God, you must practice and experience God's words in order to understand the truth; only by reaching the point where you handle matters in accordance with the truth principles can you gain God's approval. You absolutely must not do things according to your own will, or pursue fame and fortune, and you must not form cliques or search for backers in the church. No good end will come to those who do. Those who don't focus on doing their duties well, those who don't pursue the truth, those who always look up to and rely on other people, and those who love to follow false leaders and antichrists in making senseless commotions, all bring themselves to ruin by floundering about, losing their chance at salvation. This will leave them dumbfounded. If you want to stop yourself from going your own way, you must come before God more, and pray to Him and seek the truth in all things. This is how you can attain the result of understanding the truth, embark on the path of practicing the truth, and enter into the reality of the truth. The key point here is that you must never follow or go along with other people, following this person one day because you think that they are great, and then following someone else the next day because you think that they are right, spending so much time floundering around without gaining the truth. No matter what problems you encounter, you should seek the truth and resolve them according to God's words. If you blindly follow other people, following whoever speaks well and uses high-sounding words, it is likely that you will be deceived. People who believe in God should only believe that God's words are the truth, they should listen only to God's words, and practice according to God's words. Doing so will prevent you from following other people and from going along with them down the wrong path.

Go on and read the next line. ("Ravenously seeking while refusing Satan's excuses, intentions, and tricks.") This is also about practice. "Ravenously seeking" refers to wanting to practice the truth but lacking a path, and wanting to satisfy God but not knowing how to practice—when you are ravenous like this, you will seek and pray. Constantly feeling that there is too much that you lack, in particular, finding yourself lacking a path when things happen to you, not knowing what to do to satisfy God, always rebelling and doing things the way you want to, with an uneasy heart, wanting to practice the truth, but not knowing how to do this—this is the feeling of being ravenous. If you are ravenous, you must seek. If you don't seek, you will not have a path. If you don't seek, you will fall into darkness. If you never seek, you will be finished. You will be a nonbeliever. What does "refusing Satan's excuses, intentions, and tricks" mean? It means that when people encounter situations, they always have their own will, they always think about the interests of their own flesh, and they always look for a way out for their flesh. At times like these, your conscience will reproach you, prompting you to practice the truth and obey God. In such situations, there will be a struggle in your heart, and you should refuse Satan's excuses and refuse the various reasons of the flesh. "Refusing" means being able to penetrate and see through the various excuses and reasons that people have for not practicing the truth, which are Satan's intentions and tricks, and then forsaking them. This is the process of refusal. Sometimes, certain corrupt ideas, intentions, and aims, as well as some human knowledge, philosophies, theories, and ways, means, tricks, and schemes for interacting with others, and so on, arise in people. When this happens, people should immediately be aware that these are corrupt things pouring forth from them, and they should grab hold of them, seek the truth, thoroughly dissect them, see the reality of them clearly, and thoroughly refuse and forsake them, nipping them in the bud. No matter when this happens, so long as corrupt ideas, thoughts, intentions, or notions have arisen in a person, they should immediately grab hold of those things, penetrate and see through them, forsake them, and then come to turn themselves around. The process is like that. This is how to practice refusing Satan and forsaking the flesh. Isn't it very simple? In fact, this process was already spoken about in the two examples that were given just now. This is a principle of practice for approaching the improper states that arise in people when things befall them.

Continue reading. ("Do not despair. Do not be weak. Seek with all your heart; wait with all your heart.") This means to seek and wait with all your heart and mind. These four simple phrases "Do not despair. Do not be weak. Seek with all your heart; wait with all your heart" have two meanings. What are these two meanings? (The first is do not despair and do not be weak. That is, do not lose heart or become discouraged when you encounter difficulties or cannot understand things momentarily in the process of your seeking. The second is that you should seek and wait with all your heart. That is, you must have perseverance in the process of your seeking, you must continue to seek and pray when you do not understand, and wait for God's will to be revealed. This is the

second meaning.) "Do not despair. Do not be weak" means that people must maintain true faith in God, believe that God is almighty, and that God can enlighten them and enable them to understand the truth. So why can't you understand the truth now? Why doesn't God enlighten you now? There must be some reason for this. What is one basic reason? It is just that God's time has not arrived. God is testing your faith, and at the same time, He wants to use this method to strengthen your faith. This is the basic thing that people should understand and know. Suppose that you have acted in accordance with the principles required by God, you have prayed, you have sought, you have a heart with a tremendous desire for God, you have begun to treasure God's words, you are interested in God's words, and you often remind yourself to practice and experience God's words, to come before God, to not stray from Him, and to seek when doing things. However, you think to yourself, "I don't think I've clearly felt that God has given me any special enlightenment, illumination, or guidance, and I don't even have an obvious feeling that God has given me any special gifts, talents, or special abilities for the duty that I perform. Instead, I feel that people who do not measure up to me understand more than I do, are better at doing their duties, and are more eloquent in spreading the gospel. Why am I not as good as other people? Why am I still standing in the same place and making little progress?" There are two reasons for this: One is that people themselves have many problems, such as their individual methods, intentions, and aims in seeking, as well as their intentions and motives in praying to God and making requests of God, and so on. In all of these things, you need to reflect, gain knowledge, discover the problems within, and promptly reverse your course. There is no need to go into detail about this. The second reason is that, when it comes to how much God gives different people, and how He bestows it upon them, God has His own method. God has spoken the words: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Exodus 33:19). Maybe you are the object of God's graciousness, maybe you are the object of His mercy, or perhaps you are neither of these two types of people that God has spoken of. Maybe God thinks you are stronger than other people, or that you require more time than others for your testing and tempering. There are many reasons, but no matter the reason, anything that God does is right. People should not make any extravagant demands of God. The only thing you ought to do is seek with all your heart and wait with all your heart. Before God allows you to understand and gives you answers, the only thing you should do is seek, while at the same time waiting for the time when God will give you something, the time when God will be gracious to you, and the time when God will enlighten and guide you. Contrary to human notions, God does not equally distribute things to people, so you cannot use the word "equal" to make demands of God. When God gives something to you, that is the time at which you should receive it. When God doesn't give you something, obviously the time is not suitable or correct in God's eyes, and so you should not receive it at that time. When God says that you should not receive something and God does not want to give it to you, what should

you do? A person with sense would say, "If God doesn't give it to me, then I will submit and wait. I am not currently worthy of receiving it, maybe because my stature cannot bear it, but my heart can obey God without complaint or suspicion, and certainly without any doubts." At this time, people should not lose their sense. No matter how God treats you, you should choose, with sense, to obey God. There is only one attitude that created beings should have toward God—to listen and obey, there are no other choices. However, God can have different attitudes toward you. There is a basis for this. God has His own will. He makes His own choices and has His own methods when it comes to doing these things and the attitude He adopts toward each person. Of course, behind these choices and methods are God's intentions. Before people have an understanding of God's intentions, the only thing they should and can do is seek and wait, while avoiding doing anything to rebel against God. The last thing people should do at these times that is, when they don't feel God's enlightenment, guidance, graciousness, and mercy is to stray from God and say that He is not righteous, or to yell at God, or to even deny God when they cannot feel His enlightenment and guidance. This is the thing that God least wishes to see. Of course, if you really reach the point of denying God, denying His righteousness, denying His identity and His essence, and of yelling at God, it will confirm that God was right to adopt an attitude of paying no heed to you in the first place. If you cannot even withstand this small trial and test, then you lack the slightest faith in God and your belief is very hollow. When a person does not feel God's enlightenment and guidance, the most important thing for them to do is to seek and wait with their whole heart. Seeking and waiting are man's responsibilities, and they are also the sense, attitude, and principle of practice that people should have toward God. When seeking and waiting, don't harbor a mentality based on chance. Don't always think, "Perhaps if I wait, God will bestow clear words upon me. I just need to be a bit more sincere and see if God enlightens me or not. Maybe He will enlighten me. If He doesn't, I will think up some other way." Don't harbor a mentality like this that is based on chance. God loathes this sort of attitude in people. What kind of attitude is this? It is an attitude of chance that carries in it temptation. This is what God hates most. If you are going to wait, do so sincerely. Carry with you a mindset of hungering and thirsting for righteousness while you pray to God and seek the truth, while you resolve your practical problems, and while you beseech God for enlightenment and guidance. No matter how God treats you or whether He ultimately allows you to gain a full understanding, you should abide by the principle of obedience without any deviation. In this way, you will be holding firm to the status and duty that a created being ought to have. Regardless of whether God ultimately hides His face from you, whether He shows you only His back, or whether He appears to you, as long as you hold firm to your duty and your original station as a created being, then you will have borne witness and you will be an overcomer. "Do not despair. Do not be weak. Seek with all your heart; wait with all your heart." These four short statements are very important. They encompass the reason that man should possess, the original

station upon which man should stand, and the path of practice that man should follow. Some people say, "We all seek and wait with all our hearts and minds, so why doesn't God enlighten us? Why doesn't He give me any inspiration?" God has His own will. Do not make demands of God. This is the sense of normal humanity; this is the sense that created beings ought most to possess. According to human minds, thoughts, and notions, there are too many things that people don't understand, and God must tell people these things. However, God says, "It is not My responsibility or obligation to tell you those things. If I want you to know something, you will know a little, and this will be Me showing you favor. When I do not want you to know something, I will not say one word about it, and do not imagine that you will be able to understand it then!" Some people say: "Why are You setting Yourself against us in this?" God is not setting Himself against you. The Creator will always be the Creator, and He has His own ways and methods of doing things. Even though His ways and methods do not conform to man's tastes, or ideas and notions, and certainly not to man's traditional culture, regardless of what aspects of man they do not accord with, simply put, regardless of the fact that they do not accord with the requirements and standards of man—no matter what the Creator does, and no matter if people can understand it or not, the identity and essence of the Creator will never change. People should never use human language, human notions, or any human method to measure the Creator. This is the reason that people ought to possess. If you lack even this bit of sense, then I will be honest with you—you are not capable of acting like a created being. One day, sooner or later, something bad will happen to you. If you lack even this bit of sense, one day, sooner or later, your satanic disposition will burst forth. At that time, you will doubt God, verbally abuse God, deny God, and betray God. Then, you will be completely finished, and you should be cast out. Therefore, the sense that created beings ought to possess is very important. "Do not despair. Do not be weak. Seek with all your heart; wait with all your heart." These four statements are the sense and principles that created beings ought to have when approaching the various environments that people often face in their real lives, and for improving their relationship with God.

The first part of this passage says, "Do not fret for solutions to what you do not understand," and the penultimate line says, "Seek with all your heart; wait with all your heart." Some people say: "Is the unspoken meaning of the words 'Do not fret for solutions' that the final outcome is inevitable? If we seek and wait with all our hearts, have a heart with a tremendous desire for God, and long for God's words, is God necessitated to give us the answer and allow us to understand the truth of the matter?" This is My answer to you: It is uncertain and not necessarily so. Every word in this passage is a requirement that God proposes for man, a principle of practice that created beings should abide by. God gives a path of practice to man, principles people should put into practice and observe in the situations in which they find themselves in daily life. However, God did not tell people, "No matter the extent to which you understand these

words, as long as you abide by these principles, I must tell you the facts, I must give you the answer, and I must give you an explanation in the end." God does not have this responsibility. He has no such "must." People should not make such unreasonable demands of God. This is something each one of you must understand. This "not necessarily so" tells people one fact: God will never abide by the rules of the game set down by humans according to their human notions, human philosophies, and human experience and lessons, nor will He even abide by human law. Rather, human beings must abide by the principles of God's requirements and enter into the reality of each truth that God has brought forth. Have you understood this? (Yes.) The principles for people to abide by are clearly explained in this passage. Start with the first line. ("Do not fret for solutions to what you do not understand.") This is a principle that is easy to put into practice and understand. Putting it into practice does not create any burden or put any pressure on you. It is exceptionally easy. And the second line? ("Bring such matters before God more often, and offer to Him a sincere heart.") You are a normal person living in the world. That's all you need to achieve "bring such matters before God more often, and offer to Him a sincere heart." As long as you are not without a heart, you can do it. You have twenty-four hours in a day. In addition to your normal work, rest time, meals, and personal spiritual devotions, is it an easy thing to "bring such matters before God more often, and offer to Him a sincere heart"? (It is easy to do.) It can be done while walking, chatting, or resting, it will not interfere with your normal business, with doing your duty, or with the work at hand. It's really a simple thing! Regardless of a person's caliber, as long as they offer a sincere heart and strive after the truth, they will gradually come to understand the truth and enter into this reality with ease.

What is the next line? ("Believe that God is your almighty.") Now, I will turn it around and ask you all, do you believe that "God is your almighty"? When did you start to believe this? In what matters did you come to believe this? Have you borne witness to this? Have you had this experience? What if someone asks you, "Do you believe that God is your almighty?" Perhaps, theoretically, you would say without hesitation, "God is my almighty! How could God not be my almighty?" What if they asked you again, "Is God your almighty? In what matters have you relied on God and witnessed God's deeds? To what extent has God's almightiness been revealed in you personally? When did you discover that God is your almighty? In what matters do you feel that God is your almighty? If you admit that God is almighty and, with Him, nothing is impossible, why is it that you are so weak at times? Why are you still negative? Why can't you forsake the flesh and practice the truth when something happens to you? Why do you always live by satanic philosophy in your dealings with others? Why do you still often tell lies without feeling God's rebuke? Is God really your almighty? What exactly do you think God's almightiness refers to? Is it in line with the essence of God?" If you were asked these questions, would you still dare to answer with such certainty? When I ask in this way, people are left speechless. You have no such experience, you have not established a relationship with God at this

level. In all the years you have believed in God, you have never experienced God's dominion, never seen God's hand, never seen the sovereignty over people, events, and things wielded by God's almighty hand. This you have never seen, never heard of, much less experienced or personally felt. Therefore, on the question "Is God my almighty?" you don't know and do not dare to speak. This proves you lack such faith. For you, this line should become your vision. It must be the most powerful evidence that you believe in God and follow Him. It is also one aspect of the vision that supports you as you continue on. Yet you dare not answer with certainty. Why? Because your faith in God is just a belief that God exists. As yet, you have not truly followed God, you have not truly established a relationship with God, you have not yet entered into the reality of God's words, you have not yet partaken in the experience of submitting to God's sovereignty, and you have not yet realized first-hand the fact of God's sovereignty over all things. You have not seen or experienced these things, much less do you understand them. If you were simply asked, "Is God your almighty?" You would certainly answer "yes." If you were then asked how you experienced this and how you came to this understanding, you would certainly hang your head speechless, not daring to answer. What is the reason for this fact? (We have no experience in this regard.) You are speaking from a theoretical standpoint. As a matter of fact, you verbally declare yourself to be a follower of God and a created being. However, since the day you started to follow God, you have never fulfilled the duties of a created being. Accepting God's word as the foundation of your existence, taking God's word as the principle and path of practice for fulfilling your duty, and entering into the reality of God's word: This is your responsibility. If you haven't yet entered into these truth realities, what does this imply? It is that, even though you follow God, even though you have abandoned family, work, and career and have been able to follow God until today, your heart has not accepted the truth and life God bestows on mankind, but instead you pursue the things you yourself love and have never let them go. Does this count as following God and submitting to the work of God? If, in your heart, you don't accept the life goals, directions, and criteria of life and living that God has set for man but only parrot the words you hear and mouth some doctrines, is this considered accepting the truth? Although you follow God and, outwardly, you can perform your duty, your heart has not accepted the truth. Although you have believed in God for many years, the principles you live by, your methods, and the path your life follows are still those of Satan. You are still the same old person you always were, you still live according to your satanic disposition and the way of corrupt man, and you have not accepted the requirements and principles that come from God. From this essential perspective, what you are doing is not truly following God. You are just admitting that you are a created being and that the Creator is your God. On this theoretical foundation, you do a bit for God and make Him some little offerings. Given this premise, with reluctance you admit that God is your God and you are His follower, but your heart has never truly accepted God as your life, your Lord, and your God. This brings us back to the question I just

asked, "Is God your almighty?" For the above reasons, you do not dare answer with certainty. To all things and for the entire universe, God is almighty, but for you, you can admit that God is almighty as a matter of theory, but in fact you have not experienced or seen this. On the question of God's almightiness, you have a question mark drawn in your heart. When will people be able to truly confirm the words "God is your almighty" and make this vision the foundation of their faith in Him? Only when people accept God's identity, God's essence, and God's status in their hearts, enter into the reality of God's words, and turn God's words into the foundation of their existence, can they truly acknowledge that "God is your almighty." These words are actually the most difficult to achieve, but God has brought them forth, showing the importance they hold for man. Someone who wants to experience and realize these words must spend an entire lifetime in doing so. In order to give a true and certain answer to the question posed by these words from the depths of their heart, they need to spend an entire lifetime working to establish a normal relationship between themselves and God, that is, the relationship of a created being to their Creator. All this can be achieved on the basis of putting the principle "bring such matters before God more often, and offer to Him a sincere heart" into practice. It is actually quite simple to put this into practice, but it is not easy to truly achieve the goal required by God. One must expend time and effort and pay a price for it.

What is the next line? ("You must have a tremendous aspiration for God, ravenously seeking.") These are all requirements that God makes of man. If people want to understand the truth and be saved, their hearts must yearn for this, they must have the will to pursue it, and they must have a real longing. Then, they must practice and enter in accordance with the path of practice laid out by God. Gradually, God will bring these people into the truth reality and into a correct and normal state. Such people will understand more and more of the truths in God's words in an increasingly practical way. In the end, the many abnormal states possessed by these people, the corruption revealed in them, and their rebellion will be gradually resolved by the various methods of God's work in the many diverse environments He arranges. So then, what is it you should understand? It is this: The things that people should do, the things they should put into practice, must be accomplished according to the requirements of God. When people practice and act in accord with God's requirements, they will walk on the correct path that God has pointed out for them. When people walk on this correct path, God will, in His way and by His requirements and principles, bestow a proper portion upon them in due time. What should people understand here? The cooperation of people, the price they pay, and their expenditures are indispensable. People must act and practice according to God's requirements. They must not act in accord with human desires or on the basis of human imaginings and notions. What end result is attained, how much someone can change, how much someone can gain: are these things determined by the wishes of the individual person? No, that is God's business, and it has nothing to do with you. In the end, what and how much God gives to you, when He gives it to you, the age

at which you receive what is given you: That is God's business, and it has nothing to do with you. What is My meaning in this? It is that you only need to focus on practicing the truth, enter according to the path God gives to you, act as is proper of a created being, and provide the cooperation you should. As for what and how much you will receive, when you will receive it, and how God will dispose of these matters, that is God's business and will occur in God's time. Some people say, "If I put this into practice, will I be saved in the end?" Tell Me, do you think they can be saved? These words and truths that God has bestowed on and provided to man are man's path to salvation. If you practice in accordance with these words and truths of God and enter into the reality of God's word, do you still need to worry that you might not be saved? Do you still spend every day in worry and anxiety for fear that God will abandon you? Is this not caused by too little faith and the failure to understand God's will? If you have truly entered into the truth reality, if your heart has peace and joy, if you can give real experiential testimony and have a normal relationship with God in your heart, will you still worry that you will not be saved? Do not worry, it is not your business. You should just practice and enter into God's word. In the word of God, not a line is unimportant. The whole of God's word is the truth, and the truth is the life that man should have. The whole of God's words is what people need and should possess to achieve salvation. If you follow these words of God in practice but are still worried that you will not be saved, are you foolish and ignorant? Are your nerves oversensitive? You would get more enjoyment if, instead of entertaining such idle thoughts, you show consideration for the will of God. If you are walking the right path, the final destination you arrive at will certainly be the right one the destination that God has specified for you. You will not go wrong. Therefore, if you practice and enter into God's requirements, you do not need to worry over whether or not you can be saved. Just practice and pursue the path of salvation pointed out by God, that's the right way. Some people say: "What will it feel like to attain salvation? Will we feel like we are floating on air? Will we feel different from how we feel now?" This question is a bit premature. This is not something you need to know right now. You will find out when you are truly saved. Some people say: "When I am saved, will God appear to me as He did to Job?" Is this a reasonable request? Do not ask for this. You still don't know if you can be saved, so what's the use of making this request? None at all. For example, say you are currently in primary school. You should focus on doing well in all of your classes and satisfying your teacher's requirements. Don't always ponder about "Which university will I go to in the future? What kind of job will I have later in life?" Thinking about those things is useless. It is too far away and unrealistic. As long as you practice and enter into correct methods and paths, you will certainly be able to achieve the ultimate goal. Besides, with God's guidance, what are you still afraid of? Do you believe that God is your almighty? (I believe.) God is almighty, so is it difficult for God to save a small person like you? For God, it would be no difficult task to take the whole world and give it to you, so how could it be hard to save one little corrupt human being?

So do you still need to be anxious? Don't worry about whether God can save you, don't worry about whether God's words can save you. Rather, you should worry about whether you can understand God's words and whether you can find a path of practice in God's words. You should worry about whether you have now entered into the reality of God's words and whether, in your actions, you are walking the path that God has pointed out. That's much better. Thinking about these things is practical and realistic. It's useless to worry about anything else.

What is the next line? ("Refusing Satan's excuses, intentions, and tricks.") We just discussed this line, so this problem should be easy to solve. It is only needed for man to understand that, most of the time, "Satan's excuses, intentions, and tricks" stem from the various reasons, excuses, intentions, and tricks produced by man's corrupt disposition as well as the methods used by various evil people and nonbelievers who you come into contact with. As for how you can distinguish and reject such things and the choices you should make, that is your personal pursuit. Read the next line. ("Do not despair. Do not be weak. Seek with all your heart; wait with all your heart.") We just discussed this line in detail as well. For man, every line is a warning and reminder, and at the same time, a kind of support, help, and provision. Of course, these words contain God's will for mankind and carry His overflowing hope for mankind. When people encounter weakness and difficulties, God does not want to see them lose hope, lose faith, lose their aspiration to pursue the truth and salvation, and lose the opportunity to gain the truth and be perfected by God. God does not want people to be cowards. Instead, no matter how many difficulties they encounter, no matter how weak they are, and no matter how much of their corruption is revealed, God hopes that people will never give up, persevere through it all, continue to pursue the truth, follow the paths of practice God has indicated for them in their pursuit, and still have a heart with a tremendous desire for God. People's faith in God should grow increasingly with experience and with their understanding of God's words, and they should not shrink when weakness is encountered, become negative when difficulties are encountered, sob when a little corruption is revealed, and shrink back instead of moving forward. God does not want to see displays such as these. God hopes that people will direct themselves to God wholeheartedly, never changing this for reasons of time, environment, physical location, or any situations that may occur. If your desire to seek God does not change and your resolve in seeking God does not slacken, God will see and know your sincere heart. In the end, what God bestows on you will certainly exceed all you could want. During the decades when Job experienced God's sovereignty, he never dared to imagine that God would speak to him or appear to him in person. He never dared to imagine it, but God did appear to him after his last trial, talking to him personally from a whirlwind. Is this not beyond all man could ask for? (Yes.) This is beyond anything someone could ask, and no one dares to even entertain the idea. No matter what God does, man must stand in his proper place, do the things he should do, walk the path he should walk, do the duties

given to him without going beyond what is asked of him, and refrain from doing things that God hates. Whenever you feel that you are asking too much of God, that your requests are the product of wild desires and a lack of sense, you must immediately come before God, prostrate yourself before Him, and confess your sins. You must truly repent and turn yourself around from the bottom of your heart. This is what God requires of mankind and what He hopes for everyone who follows Him and loves the truth.

Here we end our fellowship on this passage. After so much fellowship, I have enjoined what should be enjoined and made you understand what is proper for man to understand. This sort of fellowship is meant to tell you how to read God's words, to teach you the way to read God's words, and to make it known to all that no passage in the word of God is spoken in vain. All of them are full of God's will and carry God's hope. Viewed this way, all of God's words are things that, whether they are profound or simple, man should possess and abide by. Just a few simple words contain the principles of practice that man should most abide by, yet no one accomplishes this. No one gives any importance to these few words of God and no one has any regard for them. Tell Me, how numb is man? Actually, numb is a nice way of putting it. In fact, it is due to man's boundless arrogance that they all disdain these words and do not wish to see or read them. What do they want to read? They want to read deep, elevated, philosophical, and systematic words. Don't talk about those high and deep words, it's good enough if people can understand these few simple ones. These words may seem simple and anyone who reads them can understand them, but who really puts them into practice? Who can really take the things that happen to them before God and pray? Who waits for God's time without fretting for solutions? How many people can practice this? Up to now, I haven't found anyone who has observed and practiced these words of God, nor have I found anyone who has been attracted by these words, who has treasured the words of God after seeing how heartfelt, sincere, and precious they are. Hearing you playing this hymn just now, I asked you how you ate and drank this passage of the word of God. Has anyone discovered God's will from these few simple, plain, and straightforward words by pray-reading them? Has anyone pray-read them so as to find the path of practice that man should understand and enter into? Has anyone understood any truth from them? What I am asking is, have the truths they contain been brought to fruition in individual persons? Have they had an effect? Our fellowship has shown that actually they have not. Your stature is far too small. It seems that most of the words spoken by God over these years have yet to truly take root in your hearts. You have not attained the level at which you treasure them as truths. This is not a good omen. It is not a good sign. Some people say: "We are too busy performing our duties each day. We don't have time to ponder the words of God." In fact, it's not that they don't have the time, it's that they don't put in the effort or pay attention. No matter what duty someone performs, can it affect how they ponder the words of God in their heart? Can't they ponder God's words while eating and resting? It all depends on whether they have the desire. People think that

being so busy means one is fulfilled. Actually, when you have free time to think, you will realize that you have never truly pondered any of God's words in your heart. You have not retained anything and they have not become the guide for your life and the criterion for your practice. When you consider this, you will be ashamed. Your busyness is only an illusion that deceives you. It makes you feel that, because of your faith in God, your life is full rather than empty, that you are different from the people of the world, that you do not chase after the trends of the world. Rather, you are among the most righteous people, you are cooperating in the work of God, doing righteous deeds. You feel that you are already saved, or have already embarked on the road to salvation. Some people go so far as to think that they are already overcomers. Given all this, you even adopt this sort of attitude toward such a simple hymn and a few simple words of God, the very earliest that God expressed. No one has gained anything or found any enlightenment in these words, or put them into practice in any way. I cannot see anyone who has obtained any gains or results for themselves. Is this a good thing or a bad thing? (A bad thing.) During these years, you have busily performed your duties, and especially have busied yourselves with the work of the gospel. You have achieved some success and your hearts all feel wonderful. One way or another, the word of God and the work of the gospel have spread. God's word has been brought to people in every country and region, and more people are eating and drinking the word of God. On the surface, you seem to have achieved success, but do you have any clue about that great matter in life, your salvation? Judging from the attitude people take to this passage of God's word, they don't have a clue. To use a local expression, the first stroke of the pen has not been made. Tell Me, how do I feel seeing you all like this? It's just a few simple words, but I still need to elaborate and discuss them in detail with you. My words are too exhaustive and over-detailed. Are you willing to listen? Will you say that I nag too much? I don't want to nag like this either. All of you look upright. You all have a bit of brains and knowledge, and most of you have a skill. Even so, you don't pay any heed to the little words of this hymn and have not put them in your hearts. Up to now, not one person has entered into the reality of these words. That's really a headache and irritation! So then, what's the point of all the work you do in the church? Is it for the goal Paul was talking about when he said, "I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness"? If this is really the goal, then you are all Pauls and what follows can't be good! Is that it? (Yes.) If you don't work hard at eating and drinking God's words, sooner or later, you'll be cast out, and it will gain you nothing. On the day you are cast out, you will say, "What have I gained?" Not one thing have you gained, so you are completely ashamed, and even wish you were dead. It is too pathetic. God's words are rich and abundant, speaking on all matters. What a pity that you have never put your heart into their pursuit, that you have never earnestly read God's words. Out of all the many words of God, not a single line holds a place in your heart. If you are not cast out, who possibly could be? Is this

how things stand? (Yes.) Eating and drinking God's words, making God's words into your reality: that is a major event. It is more important than anything else, more important than giving birth to the next generation, more important than doing one's duty, more important than learning a professional skill, more important than working to spread the gospel, more important than all else. If you have not entered into the reality of God's words, no matter what duties you perform, no matter how far you run, all of it will be of no value. In the end, you will achieve no results and all you do will come to nothing. No matter how hard you are running now, regardless of your current position, the job you are doing, or what grand achievements you have made, it's just a wisp of smoke that will eventually pass out of sight. Only when a person enters into the reality of God's words, obtains the truth they contain, and finds the principles, paths, and directions of practice in the words of God, then no one can take these things from them. It is only when they have entered into these truth realities that their fulfillment of their duties and the price they have paid for everything will have meaning and value. Only then will it be pleasing to God. After you have entered into the reality of God's word and practiced the principles and standards required by God's word in everything you do, then your duty is not performed in vain and a part of it will please God. Do you understand? (Yes.) If you only rely on your own self-restraint, human perseverance, human brains and gifts, and human ways and methods to bear suffering and pay the price, then all that you do has nothing to do with God's words. What the final result will be should be clear to you. Many people can tally up their economic accounts and cost-benefit accounts, but there is no one to tally this account. You seem to be quite intelligent in handling external affairs, you have your means and methods, and you are quite shrewd, but you have neglected the matter of your faith in God and salvation and the matter of how to treat God's words, never giving these things any notice. Did you think that by a lack of attention, you could escape the law that God requires? Did you think that, with a bit of effort, you would get lucky and escape God's righteous judgment? Don't deceive yourself! The laws made by man are all the product of human knowledge and insights. They are all human cleverness. They are not laws produced by God's righteous disposition. Don't adopt the mentality of chance when it comes to your salvation. You can only deceive yourself, you cannot deceive God.

What is the first great thing you should do in the pursuit of salvation? Eat and drink the words of God so that you understand the truth and enter into reality. This is the first great thing. No matter how busy you are in doing your duty, no matter how much work you have piled up, you must still take time to eat and drink God's words, to find in them the principles and paths for practicing the truth in all things, and to enter into the truth reality. This is the sole aim of faith in God. Once you have entered into the truth reality and have obtained principles of practice, then everything you do will be the satisfactory performance of your duty, and it will become valuable and meaningful. Otherwise, all you do is rendering service and you are not fulfilling your duty. Nor will this service help

to save you. If you don't eat and drink God's words, don't practice and experience God's words, don't take entering into the truth reality as something serious, and are satisfied with simply exerting yourself and doing things without concern for putting the truth into practice, wouldn't you be a fool? Everyone thinks they are smart and reliable in their work. "Now that I'm here, this job is sure to be done well. As long as I'm here to keep an eye out, nothing will disturb the church's work. As long as I'm not idle, as long as I keep doing my duty in God's house, then I will be saved." Don't fool yourself. God has never said that, as long as someone constantly does their duty, they will be saved. This comes from man's own imagination and wishful thinking. Those who say this don't know themselves at all, and they don't understand the essence and truth of the depth to which man is corrupted by Satan. This is why they can speak such silly words. Through all the ages, were not the followers of God all doing their duties? Were they saved? No. Are they eligible to enter the kingdom of heaven? No. God's work of judgment in the last days has clearly revealed the truth of man's corruption. This allows everyone to understand, change course, and gain the truth and enter into reality, undergoing real changes. This is what God requires of man. Can you achieve real change if you only focus on constantly performing your duty? Can you gain the truth? Can you achieve obedience to God? Not a chance. The critical thing is that one must pursue the truth, submit to God's judgment and chastisement, and obtain the truth in order to conform to God's will. In saying these words, God pays the price of His own heart's blood and offers His life for man. If you don't cherish them, but always ignore and despise them in your heart, never taking God's words seriously, can you be saved? Can the end result possibly be good? You don't even need to think about it. What is the first great thing when you believe in God? It is to eat and drink God's words to understand the truth, and by this, to enter into the truth reality without delay. Start with the things happening around you, what you can see and feel. Use God's word to reflect on yourself, seek the truth and solve all problems, and achieve real changes. If you don't eat and drink God's word and don't enter into the reality of God's word, your chances of being saved stand at zero. You have completely forfeited any chance of salvation. When God's work has ended, you will say, "Previously, during the work of spreading God's gospel, I did my part. During the work of spreading the gospel, I paid the price and dedicated my time and effort in such and such important step." Yet up to that day, you still haven't gained the truth, you can't eat and drink God's words normally, and you can't perform your duty normally. Fundamentally, you are not a person who obeys God. Only then will you know that you have already forfeited your chance of salvation. Is it already too late? You have no chance, you have already fallen into disaster, and so your death is imminent. Therefore, this chance at salvation is very rare, and you must cherish every day and every minute. Start with the little things around you first, then gradually move to more things and bigger things. Seek God's words and seek the truth, and enter into God's words and the truth reality. You should often pray to God in your heart and get close to Him. Never let your heart be occupied by the wants of the flesh, the trends of the world, and other such satanic things. Instead, let God's words and the truth wield power in your heart, and your heart will begin to treasure the words of God. As long as God's words and the truth hold a place in your heart and lead your life, your life will have a goal and a light to guide it, and your heart will know enjoyment. If you understand three and then five of God's words, and then ten words, and then a hundred words, these words will accumulate and, gradually, the words of God will, more and more, come to occupy your heart, lead your thoughts, lead your actions, and lead your life. More and more, you will enter into the reality of God's words, and you will come to grasp more and more truth principles. Your actions will no longer be based on your own will and individual wants. Fewer and fewer impurities will be mixed up in your doing your duty, and you will increasingly treat God with a sincere heart. Slowly, the doctrines you understand will transform into the truth reality. In this way, there will be a real change in your life disposition. Your hope of salvation will no longer be slim or invisible, but will become increasingly perceivable and great. When you can see this light, this is actually the time when you start to gain an interest in God's words and invest great hope in the matter of salvation. At such time, God will, more and more, let you understand His words, let you enter into His words, protect you against falling into temptation, protect you against falling into Satan's snares and dark influence, and protect you against entanglements, conflicts, jealousies, and disputes, among other things. In this way, God will have you live in the light and live under the guidance of His words. This is happiness, joy, and peace. Accomplishing all of this starts with treasuring God's words and practicing and experiencing God's words to understand the truth. In fact, it is not difficult. If you often listen to sermons and can practice and experience God's words, you will gradually come to understand the truth. In this way, gradually transitioning a little at a time and moving forward bit by bit, you will not find it difficult. The key thing is whether or not one loves the truth. If you love the truth, then with faith in God, you will be able to attend to proper matters, strive for the truth, and focus on reading and pondering God's words. Learn to ponder God's words and learn to pray-read God's words. Then you will be able to understand the meaning of God's words, you will be able to find paths of practice in God's words, you will be able to understand God's will, and you will begin to understand the truth. Then, reflect on and recognize your own corrupt disposition based on your understanding of the truth, dissect the essence of your corrupt disposition, and then use the truth to resolve it. If you practice and enter in this way, you will be able to truly know yourself, and it will be easy to rid yourself of your corrupt disposition. Through gaining knowledge little by little, gaining experience little by little, coming to understand God's will little by little, and getting rid of their corruption little by little, people will start to change without even realizing it. This is the process of life experience. Understanding the truth is the most critical thing. Once someone understands the truth, they will know the standards God requires man to follow. They will also know why God wants to say this and the effect He seeks to achieve. They will also know that the standards God requires of man are actually all achievable by human beings. They are all things human conscience and reason can achieve. These processes are all a matter of life entry. Life entry requires you to perform your duties diligently, seek the truth and practice the truth diligently, and pray to God and rely on God to perform your duties well. Through such experience and practice, you will have better and better results. People who do not love the truth will not show interest in such things. They do not feel a burden regarding life entry and have no interest in doing so. Therefore, although they have believed in God for many years, they cannot talk about their experiential testimony. People who love the truth are not like this. They can write out testimonies of everything they have experienced and each period of their experiences. They truly gain from all of their experiences, with these gains accumulating over the days and months. After ten or twenty years, they will have undergone great changes. At that time, they can write out their experiential testimonies without effort, and for them, engaging in fellowship on the truth is no hard thing. In doing their duty, they do everything properly.

Are you people who love the truth? Do you have hearts with a tremendous desire for God? Do you have sincere hearts? It's hard to answer, isn't it? In fact, in your hearts, you are all clear on this point. When you want to do your duty in a perfunctory and careless manner, when you want to be slippery or slack off, when you want to be willful and reckless, can you recognize this? Can you forsake the flesh? What choice do you make? Do you choose to practice the truth or choose the wants of the flesh? Do you choose the positive or the negative? Do you choose to suffer and pay the price in order to gain the truth, or do you choose to chase the comfort of the flesh? These are the questions that will be used to measure whether you have a heart that truly loves and obeys God, and whether you sincerely expend yourself for God. If you don't have a sincere heart for God, you like to do things willfully and recklessly, you're happy so long as you're satisfied and get angry and throw a tantrum when you're not, and you walk away when things don't go your way, is this the proper state of mind? Is this what it means to have a God-obeying heart? Is this faithfully doing your duty? Why don't you practice the truth? Is it that you do not understand God's words? Or is it that you do not love the truth? Some people think, "God's words are simple, but it's hard to put them into practice. The house of God always requires people to practice the truth, but this is hard for people and gives them a lot of problems. If my heart is uncomfortable, I don't practice the truth. As long as the church does not get rid of me or cast me out, I will choose to be free and at ease and do whatever I want." Is this someone who truly believes in God? Isn't this a nonbeliever? This is the attitude nonbelievers adopt when doing their duties. Because they do not accept the truth, they love freedom and being dissolute and they love to be haphazard and careless. No matter how they are pruned and dealt with, it is no use. Their ears will hear nothing from fellowship on the truth. There is nothing to do but eliminate and cast them out. Because they do not accept the truth but are instead

unbelievers who are fed up with the truth, God will not save them. For people who love the truth, even when their corrupt disposition is revealed, they can accept to be pruned and dealt with, they can seek the truth, reflect on themselves, and come to know themselves, and they can know to repent. These are the people whom God wants to save. When someone does not love the truth, it is hard for them to accept the truth. What is the greatest danger of this inability to accept the truth? It is betrayal of God. Those who do not accept the truth are the most likely to betray God, and they may betray God at any time or place. They can betray God when a minor thing does not go their way. They can betray God because they cannot accept being pruned and dealt with one time. When confronted with a disaster, they are even more likely to complain and betray God. No matter what, those who do not love or accept the truth are in the most danger. Whether someone can be saved depends on the extent to which they love the truth and positive things as well as whether they can accept the truth and practice the truth. Use the requirements of the truth to measure your true stature, to discern yourself, and to know the truth of your own corruption and recognize what your nature actually is. In one respect, such discernment helps you to know yourself and be able to attain true repentance. In another respect, it allows you to know God and understand His will. The inability to accept the truth is a manifestation of disobedience and resistance to God. A clear understanding of this problem will help you walk the path of salvation. When someone truly loves the truth, they can have a heart with a tremendous desire for God, a sincere heart, and the drive to practice the truth and obey God. Possessing real strength, they are able to pay the price, devote their energy and time, forsake their personal benefits, and let go of all entanglements of the flesh, clearing the way for the practice of God's words, the practice of the truth, and entry into the reality of the word of God. If, in order to enter into the reality of God's word, you can let go of your own notions, let go of the interests of your own flesh, reputation, status, fame, and the enjoyments of the flesh—if you can let go of all such things, you will then enter more and more into the truth reality. Whatever difficulties and troubles you have will no longer be problems they will be easily solved—and you will easily enter into the reality of God's words. To enter into the truth reality, a sincere heart and a heart with a tremendous desire for God are the two indispensable conditions. If you only have a sincere heart, but are always cowardly, lack a tremendous desire for God, and shrink back when you encounter difficulties, this is not enough. If you only have a tremendous desire for God in your heart, and you are a bit impulsive, and you just have this aspiration, but you lack a sincere heart when things happen to you, and you shrink back, and choose your own interests, this is also not enough. You need both a sincere heart and a heart with a tremendous desire for God. The level of the sincerity of your heart and the strength of your tremendous desire for God determines the power of your drive to practice the truth. If you do not have a sincere heart and your heart does not have a tremendous desire for God, you will not be able to understand God's words and will not have the drive to

practice the truth. Like this, you cannot enter into the truth reality and it will be difficult for you to attain salvation.

Many people don't know clearly what it means to be saved. Some people believe that if they have believed in God for a long time, then they are likely to be saved. Some people think that if they understand a lot of spiritual doctrines, then they are likely to be saved, or some think that leaders and workers will certainly be saved. These are all human notions and imaginings. The key thing is that people must understand what salvation means. To be saved primarily means to be freed from sin, freed from Satan's influence, and genuinely turn to God and obey God. What must you possess to be free from sin and from Satan's influence? The truth. If people hope to obtain the truth, they must be equipped with many of God's words, they must be able to experience and practice them, so that they may understand the truth and enter into reality. Only then can they be saved. Whether or not one can be saved has nothing to do with how long they have believed in God, how much knowledge they have, whether they possess gifts or strengths, or how much they suffer. The only thing that has a direct relationship to salvation is whether or not a person can obtain the truth. So today, how many truths have you genuinely understood? And how many of God's words have become your life? Of all of God's requirements, into which have you achieved entry? During your years of belief in God, how much have you entered into the reality of God's word? If you don't know, or if you have not achieved entry into the reality of any of God's words, then frankly, you have no hope of salvation. You cannot possibly be saved. It doesn't matter if you possess a high degree of knowledge, or if you have believed in God for a long time, have a good appearance, can speak well, and have been a leader or worker for several years. If you don't pursue the truth and do not properly practice and experience God's words, and you lack real experiential testimony, then there is no hope for you to be saved. I don't care what you look like, how much scientific knowledge you have, how much you have suffered, or how great price you have paid. I tell you this: If you do not accept the truth and never enter the reality of God's words, you cannot be saved. This is for certain. If you tell Me how much you have entered the reality of the words of God, then I will tell you how much hope you have of salvation. Now that I have told you of the criteria for measuring this, you should be able to measure it on your own. What fact do these words tell you? God used words to create the world, He used words to accomplish every manner of fact, to accomplish all the facts that God wished to be done, and God used words to carry out two stages of His work. Today, God is doing the third stage of His work, and in this stage of work, God has spoken more words than in any other stage. This is the time when God has spoken the most in His work throughout all the history of humankind. That God could use words to create the world, to accomplish all facts, to bring all facts from nothing into existence, and existence into nothing—this is the authority of God's words, and ultimately, God shall also use words to accomplish the fact of humankind's salvation. Today, you can all see this fact, during the last days God has

done no work that is not connected to His words, He has spoken throughout, used words throughout to guide man unto today. Of course, while speaking, God has also used words to preserve His relationship with those who follow Him, He has used words to guide them, and these words are of the utmost importance for those who wish to be saved, or whom God wishes to save, God shall use these words to accomplish the fact of humankind's salvation. Evidently, whether viewed in terms of their content or number, no matter what kind of words they are, and no matter which portion of God's words they are, they are of the utmost importance to each of those who wish to be saved. God is using these words to achieve the ultimate effect of His six-thousand-year management plan. To humankind—whether to the humankind of today or the future—they are of the utmost importance. Such is the attitude of God, such is the aim and significance of His words. So what should humankind do? Humankind should cooperate in God's words and work, not ignore them. But such is not the way of some people's faith in God: No matter what God says, it is as if His words have nothing to do with them. They still pursue what they want to, do what they want to, and do not seek the truth on the basis of God's words. This is not experiencing the work of God. There are others who pay no attention no matter what God says, who have but a single conviction in their hearts: "I will do whatever God asks, if God tells me to go west, I'll go west, if He tells me to go east, I'll go east, if He tells me to die, I will let Him see me die." But there's just one thing: They do not take in the words of God. They think to themselves, "There are so many of God's words, they should be a little more straightforward, and they should tell me exactly what to do. I am able to obey God in my heart." No matter how many words God speaks, such people ultimately remain incapable of understanding the truth, nor can they talk of their experiences and knowledge. They are like a layman who lacks spiritual understanding. Do you think such people are beloved of God? Does God wish to be merciful toward such people? (No.) He certainly does not. God does not like such people. God says, "I have spoken untold thousands of words. How is it that, like someone blind or deaf, you have neither seen nor heard them? What, exactly, are you thinking in your heart? I see you as nothing more than someone who is obsessed with chasing after blessings and the beautiful destination—you are chasing after the same goals as Paul. If you do not want to listen to My words, if you do not wish to follow My way, then why do you believe in God? You are not chasing after salvation, you are chasing after the beautiful destination and the desire for blessings. And since this is what you are plotting, what is most suitable for you is being a service-doer." In fact, being a faithful service-doer is also one manifestation of obedience to God, but this is the minimum standard. Remaining as a faithful service-doer is much better than being plunged into perdition and destruction like an unbeliever. In particular, the house of God has a need for service-doers, and being able to do service to God also counts as a blessing. This is far better—incomparably better—than being lackeys of the devil kings. However, doing service unto God is not wholly satisfactory to God, because God's work of judgment is in order to save, cleanse, and perfect people. If people are content with merely doing service to God, this is not the aim that God wishes to achieve by working in people, nor is it the effect that God wishes to see. But people burn with desire, they are foolish and blind: They are bewitched, consumed, by some petty profit, and dismiss the precious words of life uttered by God. They can't even treat them seriously, let alone hold them dear. Not reading God's words or cherishing the truth: is this smart or stupid? Can people achieve salvation this way? People should understand all this. They only have hope of salvation if they put aside their notions and imaginings and focus on pursuing the truth.

Some people ask: "God's words require man to assume the stand of a created being and fulfill his duty as a created being. We are not required to be a superman or great man, but I always feel such ambitions and desires. I am not content to be an ordinary person. What should I do then?" This problem is very simple. Why are you unwilling to be an ordinary person? If you first dig to the root of this question, your problem will be easily solved. God requires that man be an honest person. This is the most meaningful thing. If you understand the truth of what it is to be an honest person, you will know that being an honest person is to be a person possessing normal humanity, a true person. What are the outward signs of an honest person? To be an honest person is to be a normal person. What are the natural instincts, thoughts, and reason of normal people? How do the words and deeds of normal people appear? A normal person can speak from their heart. They will say whatever is in their heart without any falsehood or deceit. If they can understand a matter they encounter, they will act according to their conscience and reason. If they cannot see through it clearly, they will make mistakes and fail, they will entertain misconceptions, notions, and their personal imaginings, and they will be blinded by the illusions before their eyes. These are the outward signs of normal humanity. Do these outward signs of normal humanity satisfy the requirements of God? No. People cannot satisfy God's requirements if they do not have the truth. These outward signs of normal humanity are the possessions of an ordinary, corrupt man. These are the things man is born with, the things native to him. You have to allow yourself to show these outward signs and revelations. While allowing yourself to show these outward signs and revelations, you must understand that such are man's natural instincts, caliber, and inborn nature. What should you do once you understand this? You should regard it correctly. But how do you put this correct regard into practice? This is done by reading more of God's words, further equipping yourself with the truth, bringing things that you don't understand, things about which you entertain notions, and things about which you may make wrong judgments to God more often to reflect on them and seek the truth in order to solve all your problems. If you experience like this for a while, it doesn't matter if you fail and stumble a few times. The most important thing is that you can clearly see these matters in God's words and know how to practice in accordance with principles and God's will. This shows that you have learned a lesson. After going through several years of failures and stumbles, if you clearly understand the essence of

corrupt man, see to the root of the darkness and evil in the world, and discern the varied types of people, events and things, then you will be able to act according to the truth principles. As you are not a superman, nor a great man, you cannot penetrate and understand all things. It is impossible for you to see through the world at a glance, see through humankind at a glance, and see through everything happening around you at a glance. You are an ordinary person. You must undergo many failures, many periods of bewilderment, many errors of judgment, and many deviations. This can fully expose your corrupt disposition, your weaknesses and deficiencies, your ignorance and foolishness, enabling you to reexamine and know yourself, and to have knowledge of God's omnipotence, full wisdom, and His disposition. You will gain positive things from Him, and come to understand the truth and enter reality. There will be much amid your experience that does not go as you wish, against which you will feel powerless. With these, you must seek and wait; you must gain from God the answer to each matter, and understand from His words the underlying essence of each matter and the essence of each sort of person. This is how an ordinary, normal person behaves. You must learn to say, "I can't," "It's beyond me," "I can't penetrate it," "I haven't experienced it," "I don't know anything at all," "Why am I so weak? Why am I so good for nothing?" "I am of such poor caliber," "I'm so numb and dull-witted," "I'm so ignorant that it will take me several days before I can understand this thing and take care of it," and "I need to discuss this with someone." You must learn to practice in this way. This is the outward sign of your admission that you are a normal person and your desire to be a normal person. Those who regard themselves as the great and mighty, who think they are not ordinary but superior and superhuman, they never say "I can't," "It's beyond me," "I can't penetrate it," "I don't know, I have to learn, I have to look it up, I have to find people to fellowship with, I have to seek the Above." They never say such words. Especially once they have gained status, someone like this doesn't want people to think that they are an ordinary person and that, just like everyone else, there are things that they are incapable of, things they can't see through or understand. Instead, they always want people to mistake them for a superman. Therefore, when things happen to them, they do not need to bring such matters before God more often, and offer to Him a sincere heart. They do not need to seek. They understand, learn, and see through everything that happens to them in a matter of minutes. They have nothing of corruption or weakness. There is nothing that they cannot see through, there is nothing they have not experienced. Even if there was something they had not yet experienced, they would see through it at a glance. They are simply a perfect superman. Is this the manifestation of normal humanity? (No.) So then, are they a normal person? Certainly not. This sort of person does not admit that they are an ordinary person, that they have weaknesses, flaws and a corrupt disposition. So can they come before God with a sincere heart more often in order to seek and pray? Certainly not. This shows that they as yet lack the conscience and reason of normal humanity, nor do they live out normal humanity.

Tell Me, how can you be people who are ordinary and normal? How can you, as God says, assume the proper place of a created being—how can you not try to be a superman, or some great figure? How should you practice to be an ordinary and normal person? How can this be done? Who will answer? (First of all, we have to admit that we are ordinary people, very commonplace people. There are many things we don't understand, don't comprehend, and can't see through. We must admit that we are corrupt and flawed. After that, we have to have a sincere heart and come often before God to seek.) Firstly, don't give yourself a title and become bound by it, saying, "I am the leader, I am the head of the team, I am the supervisor, no one knows this business better than me, no one understands the skills more than me." Don't get caught up in your selfappointed title. As soon as you do, it will bind your hands and feet, and what you say and do will be affected. Your normal thinking and judgment will also be affected. You must free yourself from the shackles of this status. First, lower yourself from this official title and position and stand in the place of an ordinary person. If you do, your mentality will become somewhat normal. You must also admit and say, "I don't know how to do this, and I don't understand that, either—I'm going to have to do some research and studying," or "I've never experienced this, so I don't know what to do." When you are capable of saying what you're really thinking and speaking honestly, you will be possessed of normal sense. Others will know the real you, and will thus have a normal view of you, and you will not have to put on an act, nor will there be any great pressure on you, and so you will be able to communicate with people normally. Living like this is free and easy; anyone who finds living exhausting has caused this themselves. Don't pretend or put up a front. First, open up about what you're thinking in your heart, about your true thoughts, so that everyone is aware of them and understands them. As a result, your concerns and the barriers and suspicions between you and others will all be eliminated. You're also hobbled by something else. You always consider yourself the head of the team, a leader, a worker, or someone with a title, status, and standing: If you say you don't understand something, or can't do something, are you not denigrating yourself? When you put aside these fetters in your heart, when you stop thinking of yourself as a leader or a worker, and when you stop thinking that you're better than other people and feel that you are an ordinary person, the same as everyone else, and that there are some areas in which you are inferior to others—when you fellowship the truth and work-related matters with this attitude, the effect is different, as is the atmosphere. If, in your heart, you always have misgivings, if you always feel stressed and hobbled, and if you want to rid yourself of these things but can't, then you should pray seriously to God, reflect on yourself, see your shortcomings, and strive toward the truth. If you can put the truth into practice, you will get results. Whatever you do, don't speak and act from a certain position or using a certain title. First, put all this to one side, and put yourself in the place of an ordinary person. When someone says, "Aren't you the leader? Aren't you in charge of the team? You should understand this." In response, you say:

"Where in the word of God does it say that, if you are a leader or a team leader, you can understand everything? I don't understand this. Don't use your eyes to judge me. You require too much. It's true that I am a leader, but my understanding of the truth is still too shallow and I don't know what decision to make because I haven't experienced this thing and I still can't see it through. I need to pray and seek. God has said, do not fret for solutions to what you do not understand. You always want me to understand right now and make a decision right now. What if I make the wrong decision? Who would be responsible for this? Are you able to take responsibility? Do you want me to make a mistake? In doing this, are you responsible for me? We should work together, pray and seek together, and handle this matter well." Can you do this? Is this easy to do? If you can talk to others in a heartfelt manner, then you can say, "Actually, my stature is also very small. If I don't seek and pray, I can make a mistake at any time. Sometimes I can't help but make mistakes. How big did you think my stature was? You have thought too highly of me." When the other person hears what you say, they will feel in their heart that you are a very honest person who can speak from the heart. Then, they will not ask too much of you, but work with you instead. If you put this into practice, you will become more rational in the things you do, you will not be restricted and tied down by fame, gain, and status, and your heart will be set free. You will be able to speak and act with an open heart, and you will be able to cooperate in harmony with others and treat brothers and sisters correctly. At this time, your state will grow increasingly normal, and your actions become increasingly rational. Everyone will be able to see this and say, "This leader has truly changed. He truly possesses conscience and sense, and he has lived out normal humanity. With such a person as our leader, we also gain many benefits!" At this time, when you again engage in work, whether it is seeking and praying or going to others for fellowship, what you do is right and proper, and you will have no misgivings. In all you do, you proceed solidly and steadily. You do not fret for solutions, but let things play out. No matter what you encounter, you can bring it before God and offer your sincere heart. This is a principle you can practice in all things. Everyone, whether they are leaders and workers or brothers and sisters, is an ordinary person. They should all practice this principle. Everyone has a share in and responsibility for the practice of God's word. You may be a leader, a worker, the head of a team, a person in charge, or a person highly regarded from among the group. No matter who you are, you should learn to practice in this way. Take off the halo and title you wear on your head, take off the crowns others have bestowed on you. Then, you will find it easy to become a normal person and, with ease, you will act on the basis of conscience and sense. Of course, after that, it is not enough to simply admit that you don't understand and don't know. This is not the ultimate solution that solves the problem. What is the ultimate solution? Bring matters and difficulties before God to pray and seek. It's not enough for one person to pray alone. Instead, together with everyone, you must offer prayers concerning this matter and shoulder this responsibility and obligation. That is a wonderful way to do things! You will avoid taking the path of trying to be a great figure and a superman. If you can do this, you will unconsciously assume the proper place of a created being and free yourself from the shackles of the ambition and desire to be a superman and a great figure.

Standing in the proper place of a created being and being an ordinary person: Is this easy to do? (It is not easy.) Wherein is the difficulty? It is this: People always feel that their heads are topped with many halos and titles. They also give themselves the identity and status of great figures and supermen and engage in all those pretended and false practices and outward shows. If you don't let go of these things, if your words and deeds are always constrained and controlled by these things, then you will find it difficult to enter into the reality of God's word. It will be hard to stop fretting for solutions for things you don't understand and bring such matters before God more often and offer to Him a sincere heart. You won't be able to do this. It is exactly because your status, your titles, your identity, and all such things are false and untrue, because they go against and contradict God's words, that these things bind you up so that you cannot come before God. What do these things bring to you? They make you good at disguising yourself, pretending to understand, pretending to be smart, pretending to be a great figure, pretending to be a celebrity, pretending to be capable, pretending to be wise, and even pretending to know everything, be capable of everything, and be able to do everything. This makes it so others will worship and admire you. They will come to you with all their problems, relying on you and looking up to you. Thus, it is as if you put yourself on a fire to roast. Tell Me, does it feel good to roast on the fire? (No.) You don't understand, but you dare not say that you don't understand. You can't see through, but you don't dare to say you can't see through. You obviously made a mistake, but you dare not admit it. Your heart is in anguish, but you dare not say, "This time it's really my fault, I owe a debt to God and to my brothers and sisters. I have caused such a great loss to the house of God, but I don't have the courage to stand before everyone and admit it." Why do you dare not speak? You believe, "I need to live up to the reputation and halo my brothers and sisters have given me, I can't betray the high regard and trust they have for me, much less the eager expectations that they have held for me over so many years. Therefore, I have to keep pretending." What is such a disguise like? You have successfully made yourself into a great figure and a superman. Brothers and sisters want to come to you to inquire, consult, and even beseech your counsel about whatever problems they face. It seems that they cannot even live without you. But isn't your heart in anguish? Of course, some people don't feel this anguish. An antichrist doesn't feel this anguish. Instead, they delight in it, thinking that their status is above all else. An average, normal person, however, feels anguish when they are roasted on the fire. They feel that they are nothing at all, just like an ordinary person. They do not believe that they are stronger than others. They not only think that they cannot accomplish any practical work, but that they will also delay the work of the church and delay God's chosen people, so they will take the blame and resign. This is someone with sense. Is this problem easy to solve? It is easy for people with sense to solve this problem, but difficult for those who lack sense. If, once you obtain status, you shamelessly enjoy the benefits of status with the result that you are exposed and cast out for your failure to do real work, you have brought this upon yourself and deserve what you get! You do not merit even one bit of pity or compassion. Why do I say this? It's because you insist on standing in a high place. You put yourself on the fire to roast. Your wound is self-inflicted. If you don't want to sit on the fire and roast, you should give up all these titles and halos and tell your brothers and sisters the true status and thoughts in your heart. In this way, the brothers and sisters can treat you correctly and you don't have to put on a disguise. Now that you have opened up and shed light on your true state, doesn't your heart feel more at ease, more relaxed? Why walk with such a heavy burden on your back? If you give out your true state, will the brothers and sisters really look down on you? Will they really abandon you? Absolutely not. On the contrary, the brothers and sisters will approve of you and admire you for daring to speak your heart. They will say that you are an honest person. This will not hinder your work in the church, nor have the slightest negative effect on it. If the brothers and sisters really see that you have difficulties, they will voluntarily help you and work with you. What do you say? Isn't this how it would be? (Yes.) To always put on a disguise so that others will look up to you is the stupidest thing. The best approach is to be an ordinary person with a regular heart, be able to open up to God's chosen people in a pure and simple manner, and often engage in heartfelt talks. Never accept it when people look up to you, admire you, give you excessive praise, or speak flattering words. These things should all be rejected. For example, some people may say: "Aren't you a university professor? Since you are so knowledgeable, you must have a great understanding of the truth." Say to them: "What kind of university professor am I? No amount of knowledge can take the place of the truth. This knowledge has caused me great suffering. It is completely useless. Don't think highly of me, I'm just an ordinary person." Of course, some people have a hard time letting go of their status. They do want to be ordinary, everyday people and stand in the proper place of a created being. They do not want to suffer so, but they can't help themselves. They always see themselves as superior people and can't step down from their lofty perch. This is problematic. They like it when people revolve around them, gazing at them with admiring eyes. They like that people go to them with all their problems, rely on them, listen to them, and look up to them. They like that people believe that they are superior people who are experts in all things, that they are omniscient so that there is nothing they don't understand, and they even think that it would be so good and wonderful if people were to regard them as overcomers. This is beyond all remedy. Some people accept the compliments and crowns bestowed by others and play the part of the superman and great figure for a time. But they feel uncomfortable and suffer anguish. What should they do? Whoever wants to flatter you is actually putting you on the fire to roast, and you should stay away from them. Or else, find an opportunity to reveal to them the truth of

your corruption, speak to them about your true state, and expose your flaws and failings. In this way, they will not worship or look up to you. Is this easy to do? In fact, it is easy to do. If you really can't do this, it proves that you are too arrogant and conceited. You really regard yourself as a superman, a great figure, and you don't at all hate and abhor this kind of disposition in your heart. This being so, you can but wait for the stumble that disgraces you in the eyes of others. If you are someone who truly has sense, you will feel disgusted and nauseated by the corrupt disposition that always wants to play the superman and great figure. At the very least, you must have this feeling. Only then can you hate yourself and forsake the flesh. How should you practice to be an everyday person, an ordinary person, a normal person? First, you should deny and let go of those things you hold on to that you think are so good and valuable, as well as those superficial, pretty words with which others admire and praise you. If, in your heart, you are clear about what kind of person you are, what your essence is, what your failings are, and what corruption you reveal, you should openly fellowship this with other people, so that they can see what your true state is, what your thoughts and opinions are, so that they know what knowledge you have of such things. Whatever you do, don't pretend or put up a front, don't hide your own corruption and failings from others, so that no one knows about them. This kind of false behavior is an obstacle in your heart, and it is also a corrupt disposition and can stop people from repenting and changing. You must pray to God, and hold up for reflection and dissection the false things, like the praise others give to you, the glory they shower you with, and the crowns they bestow on you. You must see the harm these things do to you. In so doing, you will know your own measure, you will attain self-knowledge, and will no longer see yourself as a superman, or some great figure. Once you have such self-awareness, it becomes easy for you to accept the truth, to accept God's words and what God asks of man into your heart, to accept the Creator's salvation of you, to steadfastly be an ordinary person, someone who is honest and reliable, and to establish a normal relationship between yourself—a created being, and God—the Creator. This is precisely what God asks of people, and it is something that is wholly attainable to them. God only allows ordinary, normal people to come before Him. He does not accept worship from those feigned and false celebrities, great figures, and supermen. When you let go of these false halos, admit that you are an ordinary, normal person, and come to God to seek the truth and pray to Him, the heart that you have for Him will be much more genuine, and you will feel much more at ease. At such time, you will feel that you need God to support and help you, and you will be able to come before God more often to seek and pray to Him. Tell Me, do you think it is easier to be a great figure, a superman, or an ordinary person? (An ordinary person.) In theory, it is easy to be an ordinary person, but hard to be a great figure or superman, which always causes anguish. However, when people make their own choices and put this into practice, they cannot help but want to be a superman or great figure. They cannot help themselves. This is caused by their nature essence. Thus, man requires God's salvation. In the future,

when someone asks you, "How can one stop trying to be a superman and great figure?" will you be able to answer this question? All you need to do is practice the method I laid out. Be an ordinary person, don't disguise yourself, pray to God, and learn to open yourself up in a simple way and speak with others from the heart. Such practice will naturally bear fruit. Gradually, you will learn to be a normal person, you will no longer be tired of life, no longer be in anguish, and no longer be in pain. All people are ordinary people. There is no difference between them, except that their personal gifts are different and they can vary somewhat in caliber. If not for God's salvation and protection, they would all do evil and suffer the punishment. If you can admit that you are an ordinary person, if you can step out from within man's imaginings and empty illusions and seek to be an honest person and do honest deeds, if you can conscientiously obey God, then you will have no problems and you will fully live out a human likeness. It's as simple as that, so why is there no path? What I have now said is very simple. In fact, that's exactly the way it is. Those who love the truth can completely accept it, and they will also say, "Actually, God does not require too much of man. His requirements can all be met with human conscience and sense. It is not difficult for a person to perform their duty well. If a person acts from the heart and has the will and desire to put this into practice, it is easy to achieve." But some people cannot achieve this. For those who always have ambitions and desires, who always want to be supermen and great figures, although they want to be ordinary people, it is not easy for them. They always feel that they are superior and better than others, so their whole heart and mind are consumed with the desire to be a superman or great figure. Not only are they unwilling to be ordinary people and keep to their status as created beings, but they vow that they will never give up on their pursuit to be supermen and great figures. This is beyond remedy.

Some people do not seek the truth and do not pray to God no matter what they encounter. They only act on the basis of their own wishes, gifts, and caliber. Even when they pray to God, they are only going through the motions, and in their heart, they think, "Whether or not God enlightens me is His business. I will just act in the way I think best." They feel fully capable of handling these matters themselves and fully competent for the work they do. For them, praying to God is just a matter of going through the motions. What are such people like? Can they admit that they are ordinary, normal people? Can they enter into the reality of the word of God? (Not at all.) Do such people think that they can do anything? (Yes.) They believe that, even if they don't act according to God's words, they can handle anything, and they can get things done with no hassles or difficulties without seeking God's words. What path are people like these walking? Is it the path of seeking to be a superman and great figure? (Yes.) No matter how great the mess they make or how many transgressions they commit, it is as nothing to them. As long as they have done many things, accumulated certain achievements, and felt a certain sense of superiority, they feel that they possess resources and abilities. They think themselves people who have worked hard and achieved much for God's house.

They do not need God's words. They do not need God's work. They themselves can do anything. Such people will never come before God. They boast that there is nothing they cannot do. When they encounter something, they never pray to God, nor seek the truth principles, let alone fellowship with their brothers and sisters. Nor do they ever seek the Above, to say nothing of seeking the truth in God's words. They think that many things are not touched on and given no concrete explanation in God's words, so it is fine for them to solve such things on their own. Without knowing it, they have put God to one side. Without knowing it, they are contemptuous of others and trample everyone underfoot. The road they are walking is the road to becoming a celebrity, a great figure, and a superman. In the end, this sort of person cannot stand firm. If you were to ask them to learn to admit that they are ordinary people, that they are capable of making mistakes, committing transgressions, and failing, and that they have many faults and flaws, could they do this? (They could not.) If you told them to take off those halos and crowns, to let go of the high regard given to them by their brothers and sisters, and to give up their prestige and status in the church, would they consent? (They would not.) They would say, "How can I contentedly give up my hard-earned fame and crowns like this? I'm not that stupid!" They eagerly want more people to treat them as supermen and great figures. They don't like people to see their faults and flaws and treat them as normal people. Even more do they dislike when people expose their mistakes, failures, and conduct. Can such people come before God often to pray and seek the truth? (They cannot.) Even if they come before God to pray, will they have a sincere heart? No. Everything they say and do is for the crown on their head and their own prestige. They do things for everyone to see, but will not accept God's scrutiny and cannot offer God a sincere heart, which they do not have. In no way can they comprehend God's will in the word of God and act in accordance with what God requires. Therefore, even if this sort of person wants to seek the truth and wants to be rid of the desire to be a celebrity or a great figure, they are not sincere. They cannot forsake the flesh, nor can they practice the truth. What sort of person are they? They are nonbelievers. They are antichrists. Once antichrists have status, authority, and a bit of prestige among the people, they will throw themselves into establishing an independent kingdom, setting off down a path from which there is no return. No matter how many times you engage them in fellowship on the truth or prune and deal with them, it will come to nothing. In God's house, fellowship on the truth, talking about experiential testimonies, seeking to love God and testify to God, and engaging in fellowship on pure understanding and principles of the truth these positive things are only effective for those who love the truth and have a tremendous aspiration for God. For those who don't love the truth, those who only pursue blessings, and those who like to play the part of the superman and great figure, they are of no use at all. Any truths, correct words, and positive things are all for those who love the truth, love the word of God, and have a tremendous aspiration for God. After listening to the truth, those who do not possess these qualifications will also say that the truth is

right and the truth is good, but they will ponder it and think, "For what do I live? I live for prestige, status, crowns, halos, and God's rewards. Without these, do I still have dignity? What is the meaning of my life? Is not faith in God just a means to chase after rewards and crowns? Now that I have paid the price with so much of my heart and blood, and after waiting so long, the time has finally come for God to reward the good and punish the wicked. This is when I should be crowned and receive my reward. How can I yield this up to someone else? To be a normal person, an ordinary person, just like all the other plain people, what's the point in living like that? I'm not that stupid!" Is not such a person beyond remedy? (Yes.) Do not seek to persuade such people. The truth is not for them, and what they want is not the truth. This sort of person seeks only blessings and crowns. Their desires and ambitions exceed the bounds of what is necessary for normal people. Some people can't imagine why this sort of person clings to status and power and won't let go. This is the essence and inborn nature of this kind of person. You can't figure it out because your essence is different from theirs, and neither can they comprehend you. They don't know why you are so stupid. You don't want ready-made crowns, halos, and prestige and instead would be an ordinary person. They find you inconceivable. This type of person thinks, "You pursue the truth conscientiously, you practice what God tells you, you do what God tells you to do, and you obey whatever God tells you to do. How can you be so stupid?" They think that being an honest person and practicing the truth is stupid, ignorant, and slow-witted. They believe that they are clever in pursuing knowledge and playing the part of a superior person. Thinking they understand everything, they conclude that "the life of a person who lacks status and prestige, wears no crowns on their head, and has no worth among men and no authority to speak is worthless. If one does not live for fame, they must live for profit. If not for profit, they must live for fame." Is this not Satan's logic? Living by Satan's logic, there is no remedy for them. They could never accept any of God's words, positive things, or correct advice. If they cannot accept this, what is there to do? These words we speak are not for them. These words are only addressed to people with normal humanity, only to people with a tremendous aspiration for God. They are only for these people. Only these people can earnestly listen to and ponder God's words, attain an understanding of the truth, act according to the truth principles, perform their duties as God requires, practice and experience God's words in the environments God has arranged, and gradually enter into the truth reality. As for those who harbor contempt and hostility for positive things and the word of God in their hearts, they cannot be reconciled to live an unremarkable and undistinguished life, be a commonplace person, come before God conscientiously, and seek and wait with all their hearts concerning matters they do not understand. They are not content to be such a person. Thus, it is impossible for such a person to be saved. The kingdom of heaven was not prepared for these people. Do you understand? (We understand.) Whosoever is able to be the ordinary, normal created being of which God speaks, and to stand in the proper place of a created being,

whosoever is willing to be that foolish person looked down on by others, and can accept and obey God's words no matter what He says, often coming before God, often seeking, and possessing a sincere heart, can become one of the overcomers God speaks of. Whosoever becomes one of the overcomers God speaks of will finally receive that which God has promised to mankind. This is certain.

When God weighs whether an individual is good or bad, whether they pursue the truth, and whether they can attain God's salvation, He considers their understanding of His words and their attitude toward His words. He considers whether they can practice the truths they understand. He considers whether they can accept the truth when they are pruned and dealt with and when they undergo trials. He considers whether they desire and accept God with a sincere heart. God does not judge their level of education, their caliber, how many gifts they possess, how far they have traveled, or how much work they have done. God does not consider these things, nor does He desire these things. Say that you always want to take your desires and ambitions to God and exchange them for rewards and crowns, but you have always dismissed and ignored God's words. Though God has spoken thousands upon thousands of words, not a single word from God remains in your heart. Not even a word of God's exhortations, of His warnings, or of His reminders, or even of His judgments, chastisements, or teachings you do not have a single one of these words in your heart. You do not take a single word spoken by God as your motto in your heart. Your heart does not remember a single word from God and at the same time, you don't pay any price to practice and enter into God's words. If this is all true, then, from God's perspective, your ending and destination are already settled. If, in the presence of God, in the presence of the Creator, you are not reconciled to being an ordinary or commonplace person; if, in the presence of the Creator, you dare to act insolently; if you always want to play the great figure, the superman, the extraordinary individual, and you do not remain in the position God has given you, then what do you still want to obtain from God? Will God give it to you? If people want to obtain what God has promised to man, they must first follow God's way. This is the general orientation. For the specific orientation, they must listen to and practice God's words. This path will never steer them wrong. Listen to and practice God's words, turn God's words into the reality of your life, into the basis, principles, direction, and goal of what you say, how you conduct yourself, how you view things, and how you do things. That is to say that what you say and the judgments you make must have God's words as their basis. Whenever you choose to engage with one type of person and avoid or reject another type of person, you must have the basis of God's words. Even if you are angry and curse at others, your actions must have principles and context, and basically conform to the truth. In this way, you will live out the reality of God's word and receive God's approval. Seeking to enter into the truth reality is a process of pursuing the truth and living out normal humanity to become an eligible created being. It is also a process of freeing yourself from trying to be a superman, an exceptional person, and a

celebrity or great figure. If you want to escape from the path of striving to become a superman, a celebrity, and a great figure, or this kind of method of pursuit, then you must first lower your posture, humble yourself, admit that you are a person, an insignificant person, and a person who can do nothing without God's guidance—just an ordinary person. You must admit that you are nothing apart from God and God's words. You are a person who is willing to accept the sovereignty and orchestration of the Creator. Without the breath God gave you—without all that He has given you—you are a corpse and good-for-nothing. Of course, while acknowledging these things, you must come before God and accept all the words of life He has spoken. Most importantly, you must enter into the reality of these words spoken by God, make God's words into your life, have them become the foundation and basis of your life and existence, and make them into a source and a support of your survival throughout your whole life. This is God's will and His highest requirement for man.

Today, the main topic of our fellowship has been how to treat God's words, how to eat and drink God's words, how people should treasure God's words, and how they should practice God's words so as to enter into the truth reality and attain salvation. Mainly, we have engaged in fellowship on the importance of the word of God. These things are precisely the things you lack, and the things man should possess. If I did not fellowship in this way, you would not be able to see such things clearly. It seems that you have some subconscious knowledge, but you can't explain what you know clearly. It's like writing an article, when the outline is mapped out but you still can't flesh out the content. This is your actual situation. Today's fellowship on these things is a reminder and a warning to you. For each person, God's words are the most important thing, and there is no substitution for the truth. Once you understand this point, you should have a path for how to practice. You must do more to eat and drink God's words and practice God's words so as to enter into the reality of God's words. What should you do if you feel that your stature is too small, your ability to comprehend is lacking, and you cannot penetrate or reach the deep words of God and cannot apply them to yourself? Start by eating and drinking from the shallows. In your heart, memorize the simple, easy-tounderstand words that you can practice yourself, make them the principles you follow in practice, and act according to God's words. If God says go east, then go to the east. If God says go west, then go to the west. If God says pray more, then pray more. Do whatever God says. It is better to be thought a fool by others than to be what Satan would consider a smart and clever person. Only those who choose to practice the truth with the sole aim of gaining God's approval are the truly intelligent and wise ones.

September 25, 2021

PART TWO ALMIGHTY GOD'S DISCOURSES WITH LEADERS AND WORKERS

(1995 TO JANUARY 12, 2022)

How Man Crosses Into the New Age

Today, our topic for fellowship is man entering into the new age, the Age of Kingdom, and how people should live in the Age of Kingdom, how they should experience God's work in the Age of Kingdom and truly cross into the new age. What will this discussion on the topic of how man crosses into the new age mainly focus on? God expresses so many words in the Age of Kingdom and He is doing the work of judgment and chastisement, and God's chosen people should all know exactly how man should believe in God in the Age of Kingdom in order to meet God's demands. Most people in the past believed in the Lord and enjoyed a great deal of grace from God. Right now, they are beginning to experience God's work of judgment and chastisement, so how can they make the transition from their old views on belief in God to a new one that meets God's demands? No matter whether your past views on belief in God were right or wrong, this will not be a matter for investigation, and you should face reality, and you must know how to believe and how to pursue now. If you continue to pursue based on how you believed back in the Age of Grace, and you continue to believe in God based on your past views, then you will not have entered into the new age. Let Me first speak a demonstrative phrase that will explain this issue. What phrase is that? This phrase was often spoken in the Age of Grace: "When a person believes in God, their whole family is blessed." That is, when one person believed in Jesus, their whole family, from the oldest to the youngest, benefited from association, and all of them enjoyed peace and joy. Because Jesus performed the work of redemption, He was infinitely tolerant, patient, forgiving, and absolving toward man. No matter what your life entry was like, or what your caliber was like, or how many sins you had committed in the past, all you had to do was confess to the Lord and all would be forgiven, and peace and joy would be bestowed upon you. All you needed to do was "believe" and that was enough—it was so simple. Is it the case now that when one person believes in God their whole family is blessed? No. Why is that work not being done now? Because the time has come, and God is here to do the work of judgment and to save mankind from the influence of Satan once and for all. That is why God now requires people to be loyal and sincere toward Him, to worship Him and obey Him, and to have a God-fearing heart—these are the things that people must do. If those who believe in God can receive the truth, accept the truth, understand the truth, and gain the truth, then they will be utterly saved. Those, however, who do not accept the truth and who merely covet God's grace will be cast out. If you still demand now that God performs the work of the Age of Grace, thinking still that when you believe in God your whole family will be blessed, that is too foolish! God is no longer doing the work of the Age of Grace. That age is over. You understand this, right?

This so-called "crossing into the new age" means entering into today's Age of Kingdom, and your views on belief in God, your intents, your faith, the way that you live your life, and how you experience things must all change. If you only change one thing,

if you used to believe in Jesus but today you believe in Almighty God, and only the name of the God that you believe in has changed, then in reality the way in which you believe, the path that you walk, and the things that you pursue have not changed. That is to say, there must be some changes in your pursuit, in your understanding, and in your views. Only when you pursue the truth on this basis can your faith be pure and true. Why are some people now always negative, thinking that belief in God is meaningless, and not as energizing as it used to be? It is because their views on belief in God have not yet been transformed. They still hold on to the views they used to have when they believed in Jesus, focusing only on gaining a little grace or expending more and running about more; they focus on gifts, on surface-level work and surface-level sermons, and on enthusiasm. Yet they do not keep pace with God's current work, they do not concentrate on eating and drinking God's words, and they are not enlightened by the Holy Spirit, so they always feel negative. People like this appear as though they believe in God, when in fact, they have not accepted the truth in their hearts, and that is why their negative state is never resolved. They do not have life entry at all, they still cling to their old views on belief in God, without any transformation. Is that not the case? The work of the Holy Spirit has changed, and man's belief in God must change alongside the Holy Spirit's work. If your pursuit, the way that you live, the way that you experience, your attitude toward belief in God, and your intents and views in your belief in God have not been transformed, that shows that you have not kept pace with the steps of the Holy Spirit's work. If people want to keep up with the new work of the Holy Spirit, to change in new ways, and to gain new understandings, then they must seek the truth, enter in, and change in small details like their every move and action, their thoughts and ideas, their every intent and view—only then will they make progress. If people just pay lip service to this, and only change a little of their behavior, this is not considered transformation. The most important thing is that you must undergo a transformation in your thoughts and views and in the way you live your life. If you can cast off your old notions and imaginings, and gain discernment and knowledge of your old views on belief in God, this will prove that you have been transformed. Examine yourselves to see which parts of you have not yet been transformed, whether you still maintain old ways of speaking or looking at things, and what deeply ingrained things of the past you still have which have not yet been unearthed. If you do not do any digging, you may think there is nothing there, but when you dig down carefully you will find that there is much to unearth. Why is it that some people now are never able to keep up with the steps of God's work? It is because there are many things within people that prevent them from doing so, because people have no understanding of new things and cannot accept them. Why do people always harbor notions about God? They have notions about God's words and work, they have notions too about God's judgment and chastisement, they are unable to accept which people God saves and which people He casts out, and they cannot get past the fact that God does not show signs and wonders. What exactly is the reason for this? One reason is that this is determined by man's arrogant and self-righteous nature, it is because people always have their own notions and imaginings about every matter—this is the root of the issue; another reason is an objective one, and it is that people harbor many mistaken notions about belief in God that have not been transformed, it is because those deeply ingrained things still have not been transformed. Those old ways of saying things from their belief in Jesus or in Jehovah are still rooted in their hearts, so when they encounter God's new work, they accept the true way, but they are unable to accept God's new ways of saying and doing things. Why are you not able to accept these new things? It is because you still cling to those old things of the past and cannot let them go, which leads you to resist these new things. If you did not have those things of the past within you, you would be able to accept what God does now. If you cannot let go of those things of the past, you will be liable to develop notions about God and to rebel against Him, and you will suffer a loss as a result. If you set yourself against God, you will be in danger of being cast out by God, and you will be punished by God.

You should all dig and examine to see what old ways of doing things, old ways of understanding things, and old views from the past are still deeply rooted within you. Let Me give you a simple example. Some people have never seen Christ nor heard Him speak. They have only read the words that Christ expressed, and they say that these words are good and authoritative, and that they are words of judgment, but after they come into contact with Christ in reality, notions begin to arise within them, and they think, "Why does God speak so sternly? Why does God lecture people so? Why does He speak so grandiosely? The way He talks is so terrifying, always exposing and judging people. Who can accept that? Our faith in Jesus is different. Everyone speaks softly and gets on harmoniously with each other. No one speaks like He does. I simply cannot accept that kind of God and I cannot tolerate a God like Him. If He were to speak as softly and cordially as the Lord Jesus, if He were kind and amiable to people, then I would be able to accept Him. But I cannot accept this kind of God. I cannot even engage with Him!" You acknowledge that this is the true way, that these are the words of the incarnation, and you have been wholeheartedly convinced, so why, when you come into contact with Christ, do you harbor notions about His tone, the words that He uses, and the way that He speaks, that you are unable to let go of? What does this prove? It proves that those old things in your heart have already taken over and that they have become notions and rules. In fact, these things all come from man, they are all the verdicts and imaginings of man, and they do not accord with the truth. If someone tried to impose these things on the God of today, not only would they be unable to do this, but they would also be liable to resist Him. The work that God does in different ages is different, so the disposition that He expresses is different, and what God has and is which He reveals is different too. You cannot apply rules to this; when you do, you will be likely to develop notions about God, and you will be capable of resisting God. If you do not reflect on yourself and absolutely refuse to repent, you will be condemned by God and He will punish you. This is how God's work is in each age—there will always be some people that accept and obey God, who are blessed by Him, and those that resist and condemn God, who are destroyed by Him. God speaks so many words and expresses so many truths in His work of the last days. He is not afraid of people harboring notions, He is afraid that people will not read His words, or accept the truths that He expresses—this is the most terrifying thing. If your notions and views do not accord with the truths that God expresses, then they are contrary to the truth, they oppose God, and they are untenable. People have corrupt dispositions, they are rebellious and resistant, and they have thoughts—what is it that dominates their thoughts? They are dominated by people's intents, and the angle and perspective from which people view things, so your thoughts do not come from the Holy Spirit, nor do they arise upon the foundation of the truth. Why do I say that your notions and views are the things of man and of the flesh? It is because your thoughts are not dominated by the truth, nor do they arise through contemplation that is based on the truth. Some people's thoughts come from contemplation that is based on the Bible, and that is even more wrong. We are not saying that the Bible itself is wrong, only that it is inappropriate to compare the work that God performed in the past with His new work you must not compare His work in this way. For example, would it have been appropriate in the Age of Grace for people to compare the work of Jehovah to the work of the Lord Jesus? Is it appropriate for you to compare the work of the Lord Jesus to God's work today, in the Age of Kingdom? Of course not, they are not comparable. This is because each stage of God's work is more elevated than the last, and He does not repeat His work. Why is it that, every time God performs a new stage of work and begins a new age, there is always a group or a majority of people who rise up to oppose God's work and set themselves up against Him? Why does this happen in every age? It is because, no matter whether people accept God's new work or not, their past interpretations of the Bible, as well as their views about God's name and image, and about belief in God, and the ways that they believe in God have already taken shape in their hearts. Moreover, they treasure these things, and, believing themselves to have made some gains, they become boundlessly arrogant, and think themselves to be amazing and so grand, and when they see how different the work that God does today is to the work that He did in the past, they judge it. They always take things from the Age of Grace and compare them to the God of today, with the work that God does now, and with the truths of today—are they comparable? Do not apply rules to things, instead you must have this awareness: "I have now accepted God's new work but there are some things that I'm not able to receive. I will experience and get to know them gradually, I will pursue them little by little, working my way through them bit by bit like an ant gnawing at a bone, and over time I will come to understand them." God's work is endlessly mysterious, and it is unfathomable; man can never get to the bottom of it. After experiencing it for a year or two, people may gain some understanding; after three or four years, people may gain a little more understanding, and bit by bit they will grow and change. Their views on those

old things will shift bit by bit, and little by little they will cast them off; only when people have cast off those old things will they understand the new things. Those old things are still deeply ingrained in you, and you have not even begun to unearth them, and yet you dare to willfully spread your notions and to express your own opinions, and you speak however you want—there is no sense to this. Why do I say that people become extremely arrogant? This is the reason. Those rotten things within people are worthless, and yet they still dare to willfully express and spread them. Is this not entirely lacking in sense? Therefore, some people have accepted this stage of work and have read God's words, but they have not really let go of those old things that they carry inside them. Why are the leaders and workers in some places able to carry out and implement work that accords with their notions, but when the work does not accord with their notions and they do not wish to do it, they do not implement it? How does this situation come about? It is because people are unable to let go of those old things that they carry inside of them. The more that those old things within you take form, the more intensely you resist. Is that not the case? Why is it that there are some leaders in the religious world now, who become more arrogant and less able to accept God's work of the last days the higher the position that they occupy, and the more people that they lead? It is because people always cling to the things of the past, they do not take God's words as the truth and as the life, and they are not capable of respecting God as the greatest and highest of all things. Instead, they take their own religious notions and their own thoughts and views as the truth and as the true way—is this not a terrible mistake? In this way, will you be able to find the truth anywhere? If you believe those things of yours to be the truth, will you still be capable of gaining the truth from God? Will you still be able to seek the truth and yearn for it?

Some people say, "I've read many of God's words, I've heard the voice of God, I accept the true way and I know how to read God's words. I resolve my own problems, I don't need others' help, and this ensures that my life can grow." You overstate things when you talk like that. If you read God's words in reliance on yourself alone and the Holy Spirit does not enlighten you, are you then able to understand them? If God's words did not expose you and dissect the corruption within you, you would be incapable of change and incapable of understanding—you would find it difficult to reach any understanding. When people read novels, they understand them well and are able to remember many scenes, and when they have finished reading one, they can immediately tell others about it. But the matters of life are unlike anything else. The matters of life are extremely profound, and you must believe for many years before you can understand even a little. You can experience one utterance of God's for a lifetime and still never experience it enough. No matter what utterance God makes, you will never experience it enough for as long as you live; no matter how good your caliber is, you must still rely on experiencing and practicing God's words before you can understand the truth. Take being an honest person, for example. How many years must you experience

before you can resolve the problem of telling lies? It is not the case that you need only one or two years' experience and then you are done, you tell no more lies, you are deceitful no longer, and you are now an honest person. This is not possible. You must have several decades of experience before you will see this result. This is because people are very complicated, their corrupt dispositions are deeply rooted within them, their notions prevent them from entering into the truth, from knowing God, their intents prevent their dispositions from changing, prevent them from practicing the truth, and the views and positions they take on their actions and speech prevent them from understanding the truth. If you are able to speak and act on the side of the truth, on the side of the truth which God demands man to attain in the Age of Kingdom, then you will easily be able to submit to His work and can enter onto the right track of belief in God. If you do not stand on the side of the truth, then you will have strayed far from God, or else you will be standing in opposition to God. Do not think that just because you have listened to so many sermons and believed in God for such a long time that your stature is not still greatly lacking! Pursuing the truth is a matter of gaining life, it is to gain eternal life. The truth is forever immutable, applicable always, never to be discarded, irrefutable, undeniable—this is the value and the significance of the truth. The truth is the highest, the most profound, and the most valuable thing. It is precious, and there is a limit to what a person can understand and gain after a lifetime of experience.

Someone says, "I believe in Almighty God and I conduct my faith by myself at home, and likewise I sing hymns and pray to God. I follow the work no matter what stage it's at, and by keeping this faith until the end, God will not abandon me." What do you think of this? How can you pursue the truth by conducting your faith at home? How can you experience God's work without performing your duty? If you do not perform your duty, there are some corrupt dispositions that will not be revealed, and how then will you reflect on yourself? How will you experience the judgment and chastisement of God's words? How will God's words expose you and deal with you? People are unable to experience these things at home. Can you truly come to know yourself without practical experience? Can you truly change? Change would be impossible. To experience God's work, you must live the church life, and only by performing your duty can you experience things properly. If you conduct your faith at home for ten years or so, twenty years or so, and the great red dragon is toppled and the great disasters have finished, will you be able to speak of real experiential testimony? Will you have suffered as God has suffered? The people of God, who will have borne such beautiful witness, will have truly changed, will truly submit to God and be truly loyal to Him—would you be able to bear such witness? I am afraid that, at that time, you would be utterly shamed. Why is it that God has said many are called, but few are chosen? It is because, among corrupt humankind, those who love the truth are very few. The majority of people do not love the truth, much less are they capable of accepting the truth. Why do I say this? Some people come to believe in God, and while everything is fine at home, they make no complaint. When something

goes wrong, however, when a family member is taken sick and admitted to hospital, or their child does not get into college, or some disaster occurs, they beat their fists on the table and complain about God, saying, "Humph! What has believing in God got me? God has not blessed me! You ought to bless me, bless everything about me, including my whole family, my children, my husband (or my wife), as well as my mom and dad, everybody. If this hadn't happened to my family, wouldn't I be earnestly pursuing the truth?" They make such excuses for not having gained the truth! Can their excuses take the place of the truth? They believe their excuses are entirely sufficient and tenable, and that it is right to complain. People do not complain about God when they are not undergoing trials and tribulations. They shout about how great and wonderful God is. But the moment trials and tribulations arrive, their desire to complain about God can burst forth at any minute. They do not ponder things and they spare no thought; they just naturally give vent to their feelings. For some people, it is not something that happens to their family but to their livestock and they complain about God. Is this not so senseless? If a person can reach the stage whereby no matter what happens to their family or whatever disaster befalls them, they do not complain about God or take the matter to heart, when they do not cause delays to their duty or their expending themselves for God no matter what happens, when their obedience to God is unaffected, and when the thing that has happened does not prevent them from praising God, this proves that their heart that believes in God is a pure one. The view "When a person believes in God, their whole family is blessed" is wrong. If you always cling to this view in your belief in God, you will never gain the truth. Look at your unbelieving family members and relatives, busy living their lives every day; when the disasters arrive, will they be able to escape them? No, they will not. If you do not pursue the truth in your belief in God and you remain just like your relatives, unable to escape the punishment of the disasters, you will perish together with them. If you do pursue the truth, however, and you are able to see through to their essence, you will be able to reject Satan, and will think, "They do not believe in God. They are demons and should be destroyed in the disasters. They used to try to stop me from believing in God, and they said things in defiance of God, that were blasphemous to God. They got their just deserts when they died in the disasters. In this, God's words have truly been fulfilled." You did not have this faith before and did not dare to curse the demons. Now, you see the demons' true faces and your heart grows to hate these God-defying demons, and if they die, all you will need to do is bury them. Being able to approach them in this way shows that your heart has truly turned toward God. If you still hold within your heart notions and imaginings, believing always that "when a person believes in God, their whole family is blessed, that even the animals raised by the family are blessed, that the house is blessed, and that the crops in the ground are blessed," then these things will prevent you from pursuing the truth and from following God and performing your duty. If a person's heart turns purely to God, only to God, then their heart becomes so pure and simple, and when that

time comes they suffer very little. Why is it that you now suffer so much? It is because you spend all day rushing and busying around for your family, for your children, expending so much effort for them. If you expended yourself purely for the church, then I daresay you would be much more relaxed, is that not so? It is precisely because you now busy yourself with family matters too much and with church matters too little, and because your home affairs become so onerous that you cannot stand it, that you begin to complain about God. But how much have you, in fact, offered up to God? You have offered nothing worth mentioning at all! You still rush and busy around so much for matters of the home and for your own flesh, so how can you complain about God? You must not complain about God anymore. Whosoever believes in God is capable of gaining the truth and has a chance to know God—this is crucial, more important than anything else, and it is directly related to the issue of whether or not you will attain salvation. Firstly, however, you have to take your incorrect intents, views and understanding from the past, as well as those things you pursue inside yourself, and dissect and come to know them according to God's words. When you become able to see these things clearly, then you can practice reducing them and giving them up. The more clearly and penetratingly you can see these things, the more things you will let go, until you are able to give up all these old, wrong things. You will then feel so much more relaxed, and when you put the truths you understand into practice and are able to bear witness to them, you will begin to change little by little. You should now begin practicing and training in this direction, and gradually you will no longer be controlled and disturbed by those things you will then have entered onto the right track of belief in God.

Have you really understood all this that I have said? Do you know how to cross into the new age? And do you know what aspects you need to change, what aspects to enter from? Perhaps you do not understand this. Although people gained some entry in the past, yet they were still lacking in many aspects and were unable to meet God's demands. Now, God speaks so many words to lead people into the new age. Why is it that people always harbor notions about God's words and His work? It shows that they did not gain the truth before and that they are without the truth reality. Although you may be able to accept God's words when you read them now, why is it that in your real life you are unable to put the truth into practice, and instead are always acting rebelliously toward God and opposing Him? Why is it that when things happen to you, you always have your own ideas and act according to your own will, yet are unable to obey God? It is because there are too many fleshly things and things of self-will within you, always thinking that your way is the right way. You feel great when listening to a sermon and harbor no notions, but when something happens to you, you want to practice the truth, but you lose control, and the rebellious things within you show themselves. I say you are too rebellious, and if you do not believe Me, you can keep a record. Every time you hear an utterance of God's, keep a record of what notions arise in your heart and what your thoughts are, and then unearth the things within you, dissect them, hold them up against

God's words, and you will then know how far your rebelliousness goes. Practicing in this way is beneficial for your life entry. You must dare to face the facts and dare to reveal yourself. When you dare to reveal yourself, this proves that you have a heart that accepts the truth, a heart that lets go of notions and submits to God. You must forsake yourself; do not be constantly rebelling against God, for that is wrong. It will not do to believe in God but not know how to obey Him. At such time as you find it easy to obey God, that is when you will have peace and joy in your heart; you will find great enjoyment when you then read God's words, you will find the words to say when you pray to God, and you will grow closer and closer to Him. Those who are always rebelling against God never wish to practice the truth, and when they read God's words, the words do not sink in what peace and joy can there be in their hearts? When people encounter issues, their notions and imaginings rise to the surface, and they are unable to avoid them. You must then contemplate and reflect, thinking, "How has this problem come about? How has this kind of notion arisen? Where can its source be found?" You must pray to God, read God's words, see through this matter, and when the problem is resolved you will have gained life entry. If you do not resolve your problems practically in this way, always believing that harboring some notions is not a big deal, that they will go away on their own after a few days, and that once they are gone then it means you are harboring no notions, you will always think that you have no notions, when in fact when notions arose you ignored them and let them slide. You felt at that time that there was no harm done, and afterward you refuse to acknowledge that you had any at all. Ordinarily, when people do not undergo being pruned and dealt with, when they are not having to deal with any adverse situation, they harbor no notions and forget that they ever had any. They think themselves amazing, that they really are without notions. When something happens, however, notions arise and they oppose God, and then after a while the notions disappear and they forget about it, and once again they feel they have a wonderful state and that they harbor no notions about God—what is their problem? It is that they do not truly understand the truth and have not resolved their notions at their source. That is why these kinds of notions repeatedly arise, until such time as someone fellowships thoroughly with them about the truth, and then their notions are resolved for good. When it comes to resolving one's notions, it will not do to not seek the truth in earnest—merely understanding doctrine is useless. Those who do not understand the truth have limited, skin-deep knowledge of themselves. Sometimes when notions arise in them, they are not able to discover them, nor even to sense them. A minor notion that goes unresolved will not trip someone up, but a major notion that goes unresolved will trip them up straight away. To know yourself, you must first resolve your own notions and imaginings, and resolve your wrong views that often crop up. Then resolve all your various corrupt dispositions, from the superficial down to the deeper ones, and by doing this you will gradually enter into the truth reality. Knowing yourself begins with first knowing the notions and imaginings that exist within you. As your understanding of the truth grows

ever deeper, you will get to know yourself ever more deeply, too. When it comes to knowing yourself, you must be meticulous. If you are never able to know yourself, you will not gain life entry; life entry starts with knowing yourself. If you want to gain life entry, then you must conscientiously seek the truth, take opportunities to resolve your issues, and not let even one slide. Once you have noted down your notions, you must seek the truth, open yourself up and engage in fellowship, and dissect them according to God's words. When you understand the truth, these kinds of notions will be totally resolved. If you encounter the same matter again and your notions arise once more, and your heart is controlled by them, this shows that you have not truly understood the truth, but that you have merely understood the doctrine, and so your notions remain. Only when you come to truly understand the truth will your notions disappear completely, and even if they do arise again in the future, they will be easily resolved and you will not come under their control, because you understand the truth. Tell Me, is it difficult to practice knowing yourselves and entering into the truth in this way? Does it take a lot of effort? It does! If your self-knowledge only involves the cursory recognition of superficial things—if you merely say that you are arrogant and self-righteous, that you rebel against and resist God—then this is not true knowledge, but doctrine. You must integrate the facts into this: You must bring to light whichever matters you hold fallacious intents and views or absurd opinions on for fellowship and dissection. Only this is truly knowing oneself. You should not gain an understanding of yourself based on your actions alone; you must grasp what is key and resolve the root of the problem. Once a period of time has gone by, you must reflect on yourself and summarize which problems you have resolved, and which still remain. So, too, must you seek the truth to solve these problems. You must not be passive, you must not always need others to coax you or push you to do things, or to even lead you by the nose; you must have your own path for life entry. You must frequently examine yourself to see what things you have said and done that are at odds with the truth, which of your intents are wrong, and what corrupt dispositions you have revealed. If you always practice and enter in this way—if you make strict demands of yourself—then you will gradually be able to understand the truth, and have life entry. When you genuinely understand the truth, you will see that you really are nothing. For one thing, you have a seriously corrupt disposition; for another, you lack too much, and you do not understand any truths. If a day comes when you truly possess such selfknowledge, you will no longer be capable of arrogance, and in many matters you will possess sense, and be capable of obedience. What is the key issue right now? Through fellowship and dissection on the essence of notions, people have come to understand the reason that they form notions; they are able to resolve some notions, but this does not mean that they can see clearly the essence of every notion, it just means that they have some self-knowledge, but their knowledge is not yet deep enough or clear enough. In other words, they still cannot see their own nature essence clearly, nor can they see what corrupt dispositions have taken root in their hearts. There is a limit to how much a

person can gain knowledge of themselves in this way. Some people say, "I'm aware that my disposition is extremely arrogant—does this not mean I know myself?" Such knowledge is too superficial; it cannot solve the problem. If you truly know yourself, then why are you still seeking personal advancement, why do you still crave status and distinction? This means that your arrogant nature has not been eradicated. Therefore, change must start from your thoughts and views and the intents behind your words and actions. Do you acknowledge that much of what people say is barbed and venomous, and that there is an element of arrogance in the tone that they use? Their words carry their intents and personal opinions. Those who have insight will be able to discern this when they hear it. Some people talk in a certain way and have certain expressions most of the time when their arrogance is not pouring forth from them, but their behavior is very different when their arrogance is revealed. Sometimes they will drone on and on about their own high-sounding ideas, sometimes they will bear their fangs and claws and hold their heads high. They think that they are the king of the mountain, and Satan's ugly face is exposed in this. There are all sorts of intents and corrupt dispositions inside every person. Just like how crafty people wink when they talk, and look at people out of the corner of their eye—there is a corrupt disposition concealed within these actions. Some people speak in evasive words, and others never know quite what they mean. There are always hidden meanings and tricks within their words, but on the outside they are very calm and collected. People such as this are even more crafty, and it is even harder for them to accept the truth. They are very hard to save.

Previously, when people believed in God, they always settled for having a peaceful home and everything they did going smoothly, and they believed that this meant God surely loved them and was pleased with them. If you merely settle for these things, then you will never embark upon the path of pursuing the truth. Do not settle for how well or smoothly your life is going externally; those superficial things are not important. God's salvation of people now involves cleansing and changing the deeply ingrained things in people that pertain to Satan, digging them up at the root, and unearthing them from man's essence and nature. Why is God always dissecting man's views and intents? It is because man's nature is so deeply entrenched. God does not look at how you do things, or what you look like, or how tall you are, nor does He look at what kind of family you have or whether you have a job or not—God does not look at these things. The key thing God looks at is your essence, in order to resolve your problems from the essence and root up. Therefore, do not be content merely with a peaceful home and everything going smoothly, thinking then that God is blessing you—this is wrong. Do not pursue these external things and do not allow yourself to be caught up in them. If you settle for these things, then this shows that the goal you are pursuing in your belief in God is too low, and you are falling far short of what God demands. You must concentrate on dispositional change, beginning with your disposition and humanity, as well as your intents and the views you hold in your belief in God. In this way, when you come into

contact with people who have just begun to believe in God or who have not accepted Him, they will be able to see from your appearance that you have undergone a change, and that what you pursue is indeed different. They say, "In our belief in God, we pursue making more money, having status, our children getting into college, and our daughters finding a suitable partner. Why don't you pursue these things? You look upon these things as though they're dung and totally worthless. How, then, do you believe in God?" You then fellowship with them on what your experience is like, what corrupt dispositions you have, how God prunes and deals with you, chastises and judges you, how you reflect on yourself and understand things, and how you repent and change. When people meet you, they get a sense of how very practical your fellowship is, that it provides somewhat for them and is beneficial for them, and that you are not simply giving superficial sermons to coax and exhort people. You will be able to talk about life entry and self-knowledge, and this will prove that you are truly someone of the new age, truly a new person. There are some now who still talk about the things of the past, saying, "I used to believe in the Lord Jesus, and wherever I went to work the Holy Spirit did great work. When I spread the gospel, many were willing to listen to me, and whomever I prayed for got better very quickly...." They still talk about these things, and this is so backward! You should spend more time talking of those essential things to do with life entry, such as fellowshiping on the truth, life entry, changes in disposition, and knowledge of oneself. Do not talk of matters that have nothing to do with the truth. If you frequently practice in this way, you will gain some truth realities. Given your current stature, you are not able to do work that provides life or use the truth to resolve problems. All you can do is coax and exhort people, saying, "Do not disobey or resist God. Despite our being so corrupt, God still saves us, so we should heed His words and submit to Him." After hearing this, people understand doctrines, but they still lack energy and do not know how to practice or experience God's words. This proves that you, as leaders and workers, are also not in possession of the truth reality. If you yourselves have not achieved entry, then how can you provide for others? You cannot get to the root of other people's difficulties and corrupt dispositions, you cannot grasp what is key, for you still do not know yourself. As such, providing life in your work in the church is beyond you, and by only exhorting people, telling them to be good and obey in earnest, you are incapable of solving actual problems. This is sufficient evidence that you have not truly understood the truth or achieved any life entry. Most of you know only how to preach spiritual doctrine and empty theological theories, but you cannot provide life; as such, you are too small of stature. There has yet to be a change in your view of faith in God. Your understanding and intents remain the same. Will you have a path forward in asking others to change when you yourself have not resolved your own issues? Will you be able to provide for others? Will you be able to solve their problems? What results can you achieve by asking others to change if you are not able to do any of these things? If all you can do is preach words and doctrines to lecture and exhort people, can you get others to understand the truth?

If you have no true understanding of God's work yourself, would God's chosen people be able to understand God's work by listening to your fellowship? How will you get God's chosen people to perform their duty well when you yourself perform your duty without principles? How will they muster the energy to follow God? Those who act as leaders and workers should comprehend and master the states of all the different kinds of people in the church, which among them have experience and understanding of God's words and of God's work, and who among them truly have self-knowledge and truly repent. Those leaders and workers who are able to master these things will be capable of performing some practical work. If those you work alongside in your duty are just like you, lecturing others without any self-knowledge at all, then that proves that you are not in possession of the truth reality either, that you do not know yourself and that there is no difference between you. Have you ever considered these things before? You know only "I have been given power here, I have status, I am an official in the church and I now have a place where I can lecture others." You focus only on status and prestige, on how to lecture others and give sermons, what to say to get others to listen to you, to give you influence in several churches and win high prestige, and to firmly establish your position. Focusing only on these things proves that you have gone astray. To enter into a new age from an old age means not only that people's ways of doing and saying things change, but it also requires them to have a higher entry, to pay a higher price, to be able to forsake their flesh once and for all, to give up the predilections of the flesh, to pursue only the truth as their life and live out a true human likeness. Only in this way can they truly undergo a thorough transformation. In doing new work, God must necessarily make new demands of man, and by clinging to those old, traditional notions, man only slows things down. Some people have blind faith in the Bible and never depart from it—are they capable of gaining life and knowing God by doing this? No, absolutely not. For generations, the Pharisees read the Bible, until ultimately they nailed the Lord Jesus who was expressing the truth to the cross—how could that happen? If they had truly understood the Bible then they should have known God, and when the Lord Jesus came, they should have welcomed Him and not condemned Him. There are still many people who are not able to penetrate this matter with understanding. In their hearts, they are always thinking that no matter how many utterances God makes now, they must still read the Bible and must not depart from it. This means that they end up being able to remember much that is written in the Bible, but not able to understand the truths God now expresses or put them into practice. In the end, they bear no real experiential testimony at all and they are cast out. Is this not shameful? In actual fact, there are now many people who still often read the Bible but who read God's words too little—is this a smart thing or a foolish thing to do? Previously, when they believed in the Lord, people believed that great enthusiasm meant a great life and good faith. When it is said now that, with only enthusiasm and without dispositional change, one shall not be commended by God, some people always think that God treats such people unjustly. I have dealt with

some people like that before and some of them did not accept it, and defended such people, saying, "They've believed in God for so many years. They've paid the price and suffered a great deal, and they've worked hard even if they haven't made any contribution. How can You treat them like this?" Some people are not able to rectify their views. Is this difficult to understand? People see how others do things externally, whereas God sees their essence, and that is a very different thing. You see only how pious someone appears on the outside, how well they are able to speak, and how much they run around and pay the price. How come you do not say how many notions they are harboring, or how self-righteous and arrogant they are? Why do you not see those things? That is why I say your views on things are still too old and backward. God does not now look at the price people pay externally; He does not speak of the price paid or of your capital, nor of how much you have suffered—He looks at your essence. What were the principles for making use of people in the previous age? Whoever was greatly enthusiastic, whoever could run around and expend themselves, whoever had believed in God the longest, and whoever was the oldest and unmarried—the more someone fit this description, the more prestige they had and the more they were capable of becoming a leader. Those things are not important anymore. It is a person's essence that is important, because what is key to believing in God is what a person's essence is like, whether they are able to worship God, and whether they are able to accept God's new work. If, now that God has come in the flesh, you do not know Him, what does that say about your essence? Is it not that your essence resists God? This depends on whether or not your views and intents can accord with God. If you are able to accept the true way and forsake your past intents and notions, then people such as you will be able to be accepted and blessed by God. There are principles to how God makes use of people in His work. He does not look at your capital, family background, prestige or status. He does not make use of those who resist Him—would that not only delay His work? People are always talking about their capital, arrogant beyond measure—they are devils! We do not talk about things like offerings, expending oneself, capital, and prestige—it is useless to talk of those things! Whosoever is most sincere to God and most willing to obey God will be in possession of the truth reality, and we approve of such people. Is there any point in looking at the outside? Some things may change externally for a person, but many things within their nature will not have changed, and upon a time they will emerge. That is why you must know these things and unearth them. There are so many things within a person's nature! Of course, the nature of man is arrogant, self-righteous, and rebellious, and these are the largest, most rooted problems. Besides these, there are also a number of corrupt dispositions within man. Therefore, knowing oneself is not a simple matter. Those with some measure of caliber will easily become aware and understand when they do something wrong or commit some sin. However, the things within their nature, the things within their disposition, and in particular those things which relate to their vital weaknesses, are what they find most difficult to see and to know. Do not think that, when you do something wrong and you pray to God, or you commit a sin and confess it to God, then that means you know yourself—that is a far cry from self-knowledge! If you do not believe Me, then you go right on ahead and see. Perhaps a day will come when you encounter some issue and fall down, or maybe a time will come when you are arrested and in the space of one night you become a Judas, and you will be dumbfounded. If you wish to have life entry, you must first know yourself; if you wish to achieve dispositional change, then even more so you must reflect on and know yourself through God's words. When you come to have a way forward in self-knowledge, when your self-knowledge grows deeper, and when you know how to put the truth into practice, you will naturally gain life entry. Dispositional change begins at this point, too. If you are truly able to know yourself, then you will have a way forward with life entry and dispositional change, and these things will become easier for you.

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On God's Administrative Decrees in the Age of Kingdom

First of all, let's talk about what administrative decrees are and about the definition of administrative decrees. This is something that must be understood. When some people hear about "administrative decrees," they wonder, "What is the meaning of administrative decrees? Are they legal statutes? Are they rules? Are they a system? Some set of clan proscriptions? Are they commandments? What on earth are they?" People lack understanding. Nobody understands exactly what administrative decrees are, or how they work. People often say, "God has His administrative decrees. If you are disobedient, God will use those decrees to keep you in check and punish you." They are spouting the words "administrative decrees" without understanding their essential meaning. So what exactly are administrative decrees? They are a class of words set forth by God that address people's natures and corrupt dispositions to keep them in check. Administrative decrees are not laws or legal statutes, much less are they comparable to the constitutions of the human world. They are a set of parameters defined by God meant to keep people's behavior in check. The details of administrative decrees touch on how to fear God, how to worship God, how to obey God, how to act as a created being, how to act as a person, how to testify God, and how to avoid bringing shame upon God's name. The details of God's administrative decrees touch on many things. Some people say, "The Spirit of God can do things. He can punish people and repay every person with their just deserts. God has also uttered the truth to instruct all people. Why must there be administrative decrees?" The truth concerns people's life entry and people's understanding of corrupt dispositions. Administrative decrees are clearly defined stipulations. Whatever your state, whatever kind of person you are, if you believe in God, you must carry out all that is stipulated by the administrative decrees within God's house. If you cannot, your name shall be struck, and in the eyes of God, you shall be detested and rejected. The administrative decrees, in truth, are the bare minimum required actions for believers of God, just like how the Israelites worshiped Jehovah with sacrifice and keeping the Sabbath. In the Age of Law, Jehovah did certain work, spoke many words, and set forth numerous laws. Those laws naturally included much that man should do: how they should worship Jehovah, for example, or how to make sacrifices to Jehovah, pay tithes, make offerings, and so on. At that time, these were called laws, and by the time of the Age of Grace, equivalent stipulations were called the commandments, and all people were required to obey them. Now, in the Age of Kingdom, in this stage of work of the last days, the commandments of a new era have been expressed, and they are now called administrative decrees. In the Age of Kingdom, these commandments are a part of the administrative decrees. However, the commandments of the Age of Grace cannot serve as administrative decrees today, because what God requires of man in each age is different.

Every age has commandments, and every age has God's requirements and criteria for man, criteria which change according to changes in the age and the requirements of God's work. It would be inappropriate to use some of the laws of the Age of Law today, but of course, some are still suitable. Of the commandments that Jesus spoke of in the Age of Grace, most are suitable for the present day, and some aren't. Some people say, "Honor your father and mother, do not sin, do not commit adultery, do not worship idols how could these not be suitable?" I'm talking about just a few of them. For those such as "Honor your father and mother," it depends on the circumstances, so don't get the wrong idea. Some preposterous people say, "God said the laws and commandments that came before have all been abolished, and very few can still be used." You must not pass on this understanding. Spreading such a message is a mistake and causes disruption. This is a misinterpretation of God's words. Those who misinterpret God's words offend His disposition, and those who offend His disposition are demons. Regardless of the time, you must maintain the minimum required for the decency of a saint. This much, at least, is required to have any human likeness at all. Those laws and commandments were all created according to their contemporary age and context, and according to the contemporary work and the needs of man. In this current era, God has spoken some more words, and given people some more rules to keep them in check. That is to say, He has given them criteria, such as how to believe in God, what they should and shouldn't do as part of their faith in God, and so on. In the Age of Grace, Jesus said, "I have not come to abolish the law, but to fulfill it." Yet afterward, He abolished many laws. These laws were not appropriate for that age, they were not suitable for the work of that time, and they were not fitting for the environment of that time, so He abolished them. Today, of course, they are even more in need of abolition. Similarly, in the new age, some New Testament commandments need to be abolished,

and some must continue, because the environment of the work of today is different and what people need is different. Each stage of work is higher than the last. Some preposterous people say, "The Lord Jesus said He came to fulfill the law, so why did He abolish and eliminate so much of it? Why did His deeds violate the law?" His abolishment was in fact a fulfillment. This was because the work He did achieved this kind of outcome. so there was no longer any need to observe those laws. Just like after Jesus served as a sin offering, it was no longer necessary to make sin offerings according to that law, because the work of God does not follow rules. Certain laws and commandments can be abolished and new work can be used in place of these. If you were to spread the message, "All the previous commandments have been abolished. They are no longer useful," this would be absurd. Today, God has issued administrative decrees as befits the states and needs of humankind. Some people ask, "Why would God issue administrative decrees in each age? It's already been done once, people are aware of them, and we do what is asked. That should be the end of it. Why keep issuing new ones?" Tell Me, with people as corrupt as they are now, would it be possible not to issue administrative decrees? All people have corrupt dispositions. Can people obey God while they are being controlled by their corrupt natures? You cannot claim that once people gain faith in God and are able to carry out and obey the commandments, they have become holy and righteous. It doesn't work that way. People have corrupt dispositions, and are always living amidst those corrupt dispositions, so there is always a need for corresponding administrative decrees to keep their behavior in check. If people truly violate these administrative decrees, they can be disciplined, have limitations placed on them, or they can be cast out and expelled. There are all sorts of consequences. In the Age of Law and the Age of Grace, there were laws and commandments. Now, in the Age of Kingdom, in addition to commandments, there must be administrative decrees. So, what are the primary administrative decrees of the Age of Kingdom? Now, ten are to be issued.

1. Man should not magnify himself, nor exalt himself. He should worship and exalt God. "Man should not magnify himself, nor exalt himself. He should worship and exalt God." These four things actually speak of one issue: In their speech, people must take a human position, and they should not boast about themselves. Don't boast about how well you've led a certain church, don't boast that it belongs to you, and don't boast that God uses you and is especially good to you. Do not spout things like, "God ate with us and chatted with us." These things you say do not align with reality. God treats all of His chosen people in the same way. So long as a person has not been exposed and cast out, God has the same attitude toward everyone. If God has fellowshiped on the truth with you, that doesn't prove that you are better than others, rather, it was because you just so happened to meet with the occasion. Then what is a reasonable thing to say? If you can't fellowship on the truth, and if you are incapable of providing life to your brothers and sisters, then you must practice introspection and know yourself, dissect yourself, be

able to say what is in your heart, open yourself up and lay yourself bare before everyone. Putting this into practice will get results. Opening up does not mean justifying yourself. It means presenting the incorrect motivations and thoughts within you for dissection, for everyone to get to know together, allowing others to benefit from it, too. By doing this, you are not exalting yourself. If you treat yourself correctly and take your proper place, meaning if you can put aside and analyze your own motivations, lay bare the filthy things within you, and in doing so, expose yourself, this shows you are in the right position. I have found that many leaders are only capable of lecturing people and preaching to others from on high, and that they cannot communicate with others as equals. They are not able to interact with people normally. When some people speak, it's as if they are always giving a speech or making a report. Their words are only ever directed at other people's states, but they never open up about themselves. They never dissect their own corrupt dispositions, instead, they only dissect other people's issues, using them as examples by which to grant everyone knowledge. Why do they do this? Why do they preach such sermons and say such things? This is proof that they have no knowledge of themselves whatsoever, that they are too lacking in reason, and that they are too arrogant and self-righteous. They think that their ability to recognize other people's corrupt dispositions proves they are above others, better than others at discerning people and things, and that they are less corrupt than other people. They are able to dissect and lecture others, but they do not lay themselves bare, expose or dissect their own corrupt dispositions, show their true face, or say anything about their own motivations. They only lecture other people for behaving inappropriately. This is selfmagnification and self-exaltation. How can you be a leader and yet be so unreasonably troublesome? Why, after being made leader of a church, do you casually scold others, behave arbitrarily, and act as you please? Why do you never consider the consequences of your words, never consider your own identity? Why do you act like this? This is because even though you are a leader, you don't know your own status or identity. Arranging for you to be a leader is merely elevating you and giving you a chance to practice. It's not because you possess more reality than others or because you are better than others. In fact, you are the same as everyone else. None of you possess reality, and in some ways, you may even be more corrupt than others. So why would you unreasonably cause trouble, and arbitrarily lecture, berate and constrain others? Why force others to listen to you, even when you are wrong? What does this prove? This proves you are in the wrong position. You aren't working from the position of a human, you are doing your work from God's position, from a position above others. If what you say is correct and accords with the truth, others can listen to you. It is acceptable in this case. But when you are wrong, why do you force others to listen to you? Do you have authority? Are you supreme? Are you the truth? When some people go to a place to preach the gospel and see the people there and their living conditions aren't to their taste, they end up disliking the place and want to leave for somewhere else. Another

person may say to them, "Someone is needed here to preach the gospel. You will delay the work if you leave." But they won't listen, and insist on leaving, saying, "Then why don't you stay? I've got to leave! You should listen to me, and learn to obey." They would rather delay church work to have their own way and choose a place they like. They do whatever they want and demand that others do whatever they say. Aren't they magnifying themselves? Aren't they exalting themselves? Aren't they arrogant people? In their duty, they follow their own preferences as much as possible without practicing the truth in the slightest. So, when they lead people, they do not ask those they lead to practice the truth. Instead, they demand that others listen to what they say and follow their ways. Is this not asking that people treat them like God and obey them as God? Do they possess the truth? They are devoid of the truth, filled with the disposition of Satan, and are demonic. So why do they still ask that people obey them? Is someone like this not magnifying themselves? Are they not exalting themselves? Can individuals such as this bring people before God? Can they make people worship God? They are the one they want people to obey. When they work like this, are they truly leading people in entering into truth realities? Are they really doing work entrusted to them by God? No, they are trying to establish their own kingdom. They want to be God, and they want people to treat them like God and obey them like God. Are they not antichrists? The way of antichrists has always been this way; regardless of the delay to the church's work or the degree of obstruction or harm to the life entry of God's chosen, everyone must obey them and listen to them. Is this not the nature of demons? Is this not the disposition of Satan? People like this are living demons in human skin. They may have human faces, but everything inside them is demonic. Everything they say and do is demonic. Nothing they do is in line with the truth, none of it is what people with sense do, so there can be no doubt that these are the actions of demons, Satan, and antichrists. You should be able to clearly discern this. So when you act, speak, and interact with others—in everything you do in life—you should hold this decree in your heart: "Man should not magnify himself, nor exalt himself. He should worship and exalt God." This way limitations are placed upon people, and they will not go so far as to offend God's disposition. This administrative decree is crucial, and all of you should give good thought to what this administrative decree means, why God requires this of mankind, and what He means to achieve. Consider this carefully. Don't let it simply go in one ear and out the other. This will be really beneficial for you.

2. Do everything that is beneficial to God's work and nothing that is detrimental to the interests of God's work. Defend God's name, God's testimony, and God's work.

You should uphold and take responsibility for anything that relates to the interests of the house of God, or which concerns the work of God's house and the name of God. Each of you has this responsibility and obligation, and this is what you must do.

3. The money, material objects, and all property in God's household are the offerings that should be given by man. These offerings may be enjoyed by none but the priest and

God, for the offerings of man are for the enjoyment of God. God only shares these offerings with the priest; no one else is qualified or entitled to enjoy any part of them. All of man's offerings (including money and material things that can be enjoyed) are given to God, not to man, and so these things should not be enjoyed by man; if man were to enjoy them, then he would be stealing offerings. Anyone who does this is a Judas, for, in addition to being a traitor, Judas also helped himself to what was put in the money bag.

I need to explain these words. If I don't, there are certain people who are so shameless and thick-skinned that they will steal offerings. At present, leaders and workers at all levels in the church are on temporary probation. Those who are suitable will continue to be used, but the unsuitable will be dismissed or cast out. These positions are not fixed. Don't think that being a leader or a worker means your position is fixed and that you will never be dismissed or cast out. Do not indulge in this delusion. This is an extravagant desire. The priest is not an ordinary leader. He has the right and qualification to serve God directly. Naturally, this right and qualification is given to him by God. This is just like the priests in the Age of Law. They could enter the temple, but no one else could, and they could eat the sacrificial offerings, but no one else could. Today, in the Age of Kingdom, what kind of person is a priest? A person who would have been known as a priest in the past is now called someone who is used by the Holy Spirit. So, does this describe you? You are not priests at all! A priest is someone who is used by the Holy Spirit, and no one else except such a person may enjoy the offerings. No one else is worthy. If you claim that you are worthy, you are making that claim of your own accord. You will not be permitted to enjoy the offerings. They are not meant for you.

I will speak more on your situation. For people like you, leaders and workers who do specific work at the churches, the church may provide you with travel expenses, but the church is not responsible for your daily needs. You believe in God, and expending for God is voluntary. If you say, "I don't do this voluntarily, it was arranged by God's house," then you can leave. Some people say, "God called me, God wanted to use me, so I came. I didn't come voluntarily." If so, then I don't need you now. You can leave. I never force people. Even if you are here voluntarily, whether you are retained depends on your qualifications. If you are unqualified, you will not be used. Someone else can be found to take your place. This is the principle by which God's house uses people. No special exceptions are granted. The money of God's house is spent on its work, it is not meant to support individual people's lives, nor is it meant for people's personal enjoyment.

4. Man has a corrupt disposition and is moreover possessed of emotions. As such, it is absolutely prohibited for two members of the opposite sex to work together unaccompanied when serving God. Any who are discovered doing so will be expelled, without exception.

Some brothers insist on fellowshiping only with sisters, and even on doing so alone. They open up to the sisters when they fellowship with them, but refuse to do so with anyone else. These people are no good! Some sisters do not fellowship with other

sisters, and never open up to them, exclusively seeking out brothers to fellowship with. What kind of people are these? Is there not a single sister who can support you? Is there not a single sister who will fellowship with you? Do they all despise you? Are none right for you? Can you only get along with brothers? I think you have other motivations! There are people who always flirt with the opposite sex. This is dangerous. You must restrain yourselves, develop some insight, and employ some reason. People have corrupt dispositions, so do not wantonly indulge yourselves. You must be subject to some restraint, and in this way, your behavior will be improved. Without restraint, and without a God-fearing heart, people become wildly dissolute. Once they violate the administrative decrees, the consequences are grave, so they must always remember this administrative decree.

- 5. Do not pass judgment on God nor casually discuss matters related to God. Do as man ought to do, and speak as man ought to speak, and do not overstep limits nor transgress boundaries. Guard your own tongue and take care where you step, to avoid doing anything that offends God's disposition.
- 6. Do that which ought to be done by man, and carry out your obligations, and fulfill your responsibilities, and hold to your duty. Since you believe in God, you should make your contribution to God's work; if you do not, then you are unfit to eat and drink the words of God, and unfit to live in God's household.

Decree Six relates to the duties of humans. Regardless of your previous life entry or how your personal pursuit has gone, and regardless of your caliber or humanity, so long as the work of the church requires you to do something, no matter how great the hardship or difficulty, you should do it. If you do not, you are unfit to remain in God's house. God's house does not provide free board, and does not harbor good-for-nothings! If someone does not pursue the truth, they must at least be able to be a service-doer. If they don't want to offer even the slightest service, or they make only the slightest effort for the sake of a bite to eat, they must be cleared out, their books of God's words must be taken back, and they must be handled as nonbelievers. At the very least, people must sincerely believe in God, have somewhat of a God-fearing heart, and show some manifestations of worshiping God to be worthy of remaining in God's house. God's house does not ask much of people. So long as someone has a conscience and reason, can understand and accept the truth, and be responsible in their duty, that is enough. At the very least, your behavior and the way you act must be acceptable. You must have somewhat of a Godfearing heart, and you must show some obedience to Him. If you cannot even do that, then you should go back home as soon as possible and stop muddling along in God's house. If you refuse even the smallest duty, and just want to freeload in God's house, are you someone who sincerely believes in God? In My view, such a person is a nonbeliever, no different from an unbeliever. They are sickening to behold! If you wish to believe in God, do so properly, or don't do it at all. Belief in God is voluntary. No one is forcing you. If you can't understand this small matter, what more is to be said on belief in God? God's house doesn't want waste. The church is not a salvage station. Those who lack even the simplest acceptance of the truth will be cast out and removed! The truth rules in God's house. If anyone attempts any nonsense, or causes any disruption or disturbance, they must be removed and completely cast out.

7. In work and matters of the church, apart from obeying God, follow the instructions of the man who is used by the Holy Spirit in everything. Even the slightest infraction is unacceptable. Be absolute in your compliance, and do not analyze right or wrong; what is right or wrong has nothing to do with you. You must concern yourself only with total obedience.

You must listen to and obey the man used by the Holy Spirit regardless of what he says or does. Do what you have been told to do, in the way you have been told to do it. Do not say, "Does God know? I must ask God." There's no need to ask, just do what the man used by the Holy Spirit has told you to do. Do you understand? There is no need to speak more on this. You should understand this clearly already.

8. People who believe in God should obey God and worship Him. Do not exalt or look up to any person; do not put God first, the people you look up to second, and yourself third. No person should hold a place in your heart, and you should not consider people—particularly those you venerate—to be on a par with God or to be His equal. This is intolerable to God.

Some people are especially able to jump on bandwagons and suck up to others. Whoever they see Me compliment, treat well, or often spend time fellowshiping with, they make it a point to suck up to them. A notion has taken shape in their minds: Now after God comes this particular brother, and then after them comes this particular sister. Do not harbor gradations in your mind: God is first, someone is second, third, or fourth.... Do such rankings serve any purpose? Isn't this just like an imperial court, where the emperor is first, the prime minister is second, and another official is third? There are no such ranks in God's house, there is only God and God's chosen people, and God's chosen people should only obey and worship God! In truth, you are all equal. Regardless of whether you accepted God first or later, and regardless of your gender, age, or caliber, you are all equal before God. Do not worship people, and don't think too much of yourself. Do not create ranks or gradations. If you do, it proves that what is in your heart has been contaminated with many human notions and imaginings, and so you are likely to violate decrees.

- 9. Keep your thoughts on the work of the church. Put aside the prospects of your own flesh, be decisive about family matters, wholeheartedly devote yourself to the work of God, and put God's work first and your own life second. This is the decency of a saint.
- 10. Kin who are not of the faith (your children, your husband or wife, your sisters or your parents, and so on) should not be forced into the church. God's household is not short of members, and there is no need to make up its numbers with people who have no use. All those who do not believe gladly must not be led into the church. This decree

is directed at all people. You should check, monitor, and remind each other of this matter; no one may violate it. Even when kin who are not of the faith do reluctantly enter the church, they must not be issued books nor given a new name; such people are not of God's household, and their entry into the church must be halted by any means necessary. If trouble is brought upon the church due to the invasion of demons, then you yourself will be expelled or will have restrictions placed upon you. In short, everyone has a responsibility in this matter, though you should not be reckless, nor use it to settle personal scores.

These are the ten administrative decrees of God that God's chosen must follow in the Age of Kingdom. Remember them all.

Late 1995

The Second Aspect of the Significance of the Incarnation

What is the meaning of God incarnate's ordinariness and normality? Are they just things that exist so that He can do work? Is it to prove that He is Christ? Some people say, "God incarnate must surely be of ordinary and normal flesh." Does it mean only this? By saying "if He is Christ, then He must surely be of ordinary and normal flesh," does this not delimit God? What is meant by "surely"? Some people say, "It is to express the words of God, so that man can easily come into contact with Him." Is this the only purpose? Looking at it in terms of the essence of Christ, Christ's essence is God Himself, fully and completely. Everything God does has meaning. A specially-appointed body of flesh, which has a specially-appointed appearance, a specially-appointed family, a specially-appointed living environment—these things that God does all have meaning. Some people ask: "How is it that I cannot see the great significance behind God's wearing of ordinary and normal flesh? Is His flesh not just an outer shell? Once God has finished His work, won't this outer shell become useless?" In people's imaginations and in their awareness, they think that the outer shell of this ordinary and normal flesh has no great use, that it serves no great purpose in God's work or in His management plan, and that it exists merely to complete this stage of work. People believe that it exists so they may easily come into contact with Him and hear His words, so that they may see and feel Him, and that it has no other uses. In the past, this is what people understood the significance of the incarnation to be. But in fact, during the work of the ordinary and normal flesh and during the time of the incarnation, in addition to shouldering the work of His own job, He also undertakes a job that no one has yet considered. What kind of work is this? In addition to doing the work of God Himself, He also comes to experience the suffering of man. In the past, people were unaware of this.

Before, people never understood why God incarnate is always suffering from illness, or what this suffering is for. Some people said, "God is humble and hidden, God undergoes this suffering to save man, God loves man...." This is the muddleheaded explanation they give. Is it absolutely necessary that He suffer these things to save mankind? If God incarnate did not undergo this suffering, could God Himself achieve it? He could. Some people say, "In the Age of Grace we need only pray to God, and then any illness can be cured as soon as it appears. We never took medicine, and some people prayed and even had cancer cured. So why is God incarnate always tormented by illness? Why isn't He ever in good health? Why has God incarnate not obtained as much grace as man?" This has always been a mystery to mankind. This is a knot in the heart of man, and yet people do not treat this matter with much seriousness. Instead, they offer muddled explanations, saying that God loves man, that God suffers for mankind. Even now, people still do not understand this correctly. To experience the suffering of the world is a responsibility of God incarnate. What purpose does experiencing the suffering of the world serve? This is yet another issue. God comes to experience the suffering of the world, which is something that the Spirit absolutely cannot achieve. Only God incarnate, who is of ordinary, normal, and complete flesh, and who has become entirely human, can completely experience the suffering of the world. If the Spirit were to do this work, then He would absolutely be unable to experience any suffering. He could only see and comprehend. Are seeing, comprehending and experiencing all one and the same? No, they are not. Previously, God said, "I know the emptiness of the world and I know the hardships that exist in the life of man. I have walked here and there in the world and seen utter wretchedness. I have seen the hardships, the misery, and the emptiness in the lives of man." But as for the question of whether He has experienced it, that is another matter entirely. Consider, for example, a family that struggles to get by. You see this and you have some understanding, but have you experienced their situation for yourself? Have you felt their difficulties, their suffering and had these feelings or had this experience? No, you have not. That is to say, seeing and experiencing are two different things. It can be said that this thing, this work, must necessarily be done by God incarnate. In such matters, the Spirit is absolutely incapable. This is another aspect of the significance of the incarnation: God comes to experience the suffering of the world and the suffering that man endures. What suffering does He experience? He experiences the difficulties that exist in the life of man, family misfortunes, man's deceptions, abandonment and persecution, as well as illness of the body—these all amount to the suffering of the world. The afflictions of illness, the attacks of surrounding people and things, misfortunes in the family, people's abandonment, people's blasphemy, slander, resistance, rebellion, insults and misunderstandings, and so on—God incarnate experiences all of this as an attack. To those who suffer all this, it is also an attack. Whether they are a great person, an extraordinary person, or a broadminded person, this suffering, these things, are an attack to them. God undergoes

the persecution of the world, with nowhere to rest His head, no place to stay, and no confidant.... All these things are painful. Although these things might not reach the zenith of suffering, nonetheless He experiences it all. Some people used to wonder, "In the work of God incarnate, can't God remove these illnesses? To allow Him to do His work with ease, and to not allow people to rebel against or resist Him—could He not do these things? If He punished people, then they wouldn't dare resist Him. God has the authority, so why would He allow Himself to become ill? If someone has an illness, they need only pray and it will be cured, so why does God Himself suffer illness?" He does this so He may experience the suffering of the world. From the flesh He takes as an incarnation He does not remove adversities or affliction of illnesses, nor does He remove the abandonments suffered at the hands of man. He just naturally grows and works within this difficult environment. In this way He can experience the suffering of the world. If none of these things existed. He would not taste this suffering. If illnesses did not come upon Him, or if He did not suffer any ailments that afflict normal people, wouldn't His suffering then be less? Could it be arranged that He never suffers a headache or feels tired after using His brain too much, while other people do? Yes, it could be arranged; but this time, things are being done differently. During the age when Jesus was working, He was able to go without food or water for 40 days and nights and not feel hungry. But in the present age, God incarnate feels hungry even if He misses one meal. Some people say, "Is God not almighty? The way I see it, He is not. He cannot even do such a small thing as this. We see from the way He speaks that He is God, so why can He not achieve these things?" It is not that God cannot achieve these things, but rather He does not do them in that way. The purpose of His incarnation is not to do the things people think God can do. He experiences the suffering of the world and there is significance in His doing this. Then there are those who ask: "What use is there, God, in Your experiencing the suffering of the world? Can You suffer in man's place? Are people not still suffering right now?" Nothing God does is done randomly. He doesn't leave once He has suffered the suffering of the world, once He has looked and seen how the world is. Instead, He comes to thoroughly complete all the work that is required of His incarnation. Some people think that God may just be too used to enjoying a life of ease and comfort, that He just wants to suffer a little, that He lives in bliss and doesn't know the taste of suffering, so He just wants to know the taste of suffering. This is all just a product of people's imaginations. Experiencing now the suffering of the world is something that can only be done during the time of the incarnation. If the work of God incarnate has already been thoroughly completed, and the next stage of work has already begun, then there should be no more "experiencing the suffering of the world." So, for what reason exactly does God experience the suffering of the world? Does anyone know? It has been prophesied that man shall have no tears, no weeping, and no suffering, and that there will be no illness in the world. God incarnate is now experiencing this suffering and when He has finished He will bring mankind to the beautiful destination, and all the suffering of before will be

no more. Why will it be no more? It will be no more because God incarnate Himself will have already experienced all this suffering and He will have removed this suffering from mankind. It is for this purpose that God experiences man's suffering.

God incarnate experiences the suffering of the world in order to better prepare mankind's future destination, to make it more beautiful, more perfect. This is the most important aspect of the incarnation, and is one part of the work of the incarnation. There is another issue here. In becoming flesh and experiencing this suffering, God will later remove this suffering from mankind. But if there were no incarnation and no experiencing, could this suffering be removed? Yes, it could still be removed. In the Age of Grace, when Jesus was crucified, He was a righteous man who became the likeness of sinful flesh and made Himself a sin offering, thus redeeming all of mankind and delivering them from Satan's grasp. This was the purpose and significance of Jesus being crucified: He was redeeming mankind with His precious blood, so that mankind's sins would be forgiven. Now God experiences human suffering, which means that He experiences it all in man's place, and after this man need never suffer it again. You cannot forget the following words: At every stage of the work of God, He is at war with Satan, and every stage of His work is related in some way to this war with Satan. In the stage of work carried out during the Age of Grace, all mankind's sins were forgiventhey were redeemed through the crucifixion. If there hadn't been this fact, the fact of the crucifixion, and if instead the forgiveness of man's sins had relied on words alone, then Satan would not have been convinced. It would have said: "You have suffered nothing, and You have not taken on man's sins. With one word, mankind's sins are forgiven? This is unacceptable! Mankind was created by You, so if You do not take on sins in mankind's place, You cannot forgive their sins." Now, in the present stage of work, all the saved people are to be brought to the beautiful destination, brought into the next age. Mankind is no longer to suffer, no longer to be afflicted by illness. But on what basis is man to suffer no more affliction of illness? On what basis is there to be no more suffering in the world? It is reasonable to say that, since people have corrupt dispositions and are capable of resisting God, they should undergo this suffering. How can this problem be resolved? So, God incarnate this time also does something most significant, and that is to take the place of mankind and suffer all their pain. This "experience" of God becoming flesh and experiencing human pain is about Him suffering in mankind's place. Some people say: "Now that God suffers in place of mankind, why then do we still suffer?" You are currently experiencing the work of God. You have not yet been entirely perfected, you have not yet entered completely into the next age, and your disposition is still corrupt. God's work has not yet reached its apotheosis and is still ongoing. So, people mustn't complain about their suffering; God incarnate still suffers, let alone man. Is it not of great significance that God experiences human suffering? God incarnate has not come to do a few bits of work and then leave. People's understanding is too shallow—they believe that God incarnate has come to do the work of God Himself, that this flesh has just come to express the word of God and work on God's behalf. There are some who even think that this flesh is just an outer form, but this is a completely mistaken view, and is pure blasphemy against the incarnate God. The work of the flesh means that God Himself has come and He has become flesh to experience human suffering; it means that God has become a human to experience human suffering. Are people correct in believing that the outer form of God's flesh has come to experience this suffering, and that His Spirit is not suffering within? God's Spirit suffers as the flesh suffers. When Jesus was to be crucified, He prayed: "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as You will" (Matthew 26:39). He desired this because, just as His flesh suffered, His Spirit also suffered within the flesh. If you say that it is only the outer shell of the flesh that suffers, that God in His divinity suffers not at all, that He suffers no torment, then you are wrong. If you understand it in this way, then this proves that you have not seen the aspect of God incarnate's essence. Why is it said that God is now materialized inside a body of flesh? God could come and go whenever He wants, but He does not do that. He has become human to undergo this suffering, real, tangible suffering, so that people may see and feel it as it happens. He can feel the suffering He undergoes, He experiences it for Himself. Not once does His flesh feel any part of suffering or torment that His Spirit does not feel—His flesh and Spirit are as one in feeling and enduring suffering. Is this easy to understand? It isn't easy. It isn't easy because all man can see is the flesh, and they cannot see that the Spirit suffers even as the flesh suffers. Do you believe that when someone suffers, their soul also suffers? Why do people say that they feel such-and-such feeling deep in their heart? It is because man's flesh and spirit are one. The spirit and flesh of every person are one and the same; they suffer alike and feel joy alike. There is not one person who, when suffering real pain, feels it only in their flesh even while their heart rejoices; nor is there anyone who would say that their flesh suffers not at all even while their heart is suffering. The things in the heart that arouse feelings or pain, or things that can be experienced in the heart—these things the flesh can also feel.

God incarnate has come to do His work—to experience the suffering of the world—in order to take upon Himself all of man's pain. Once He has endured this suffering until it is finished, this kind of work need not be repeated in the next stage of work. Instead, mankind can be brought to the beautiful destination. Because He has suffered this pain in place of man, He is therefore qualified to bring man to the beautiful destination—this is His plan. Some absurd people say: "Why haven't I seen God incarnate enduring all this suffering? Not all of it has been endured in its totality. All kinds of suffering should be endured, and at the very least He should suffer crucifixion." The pain of crucifixion has been endured before and need not be suffered again. Besides, people mustn't say such things. Hasn't God incarnate suffered much during these years? Only absurd people think this way. Within the scope of suffering that can be endured by God incarnate, basically all the suffering that afflicts mankind could befall Him. As for suffering that is

too great, for the suffering that just one man in a thousand can endure, God need not suffer it, because all this suffering has already been representative. God can experience these kinds of suffering, and this proves that He is no different from normal people, that there is no distinguishing Him from people, that there is no separation between Him and people, and that He suffers just as people do. When people suffer, God also suffers. From time to time, people become ill and suffer pain, and God personally experiences it—He has tasted all this suffering. This time, the suffering of the incarnate God is not like the previous time, when He had to taste death on the cross. This is not necessary, because it has already been experienced. This time is only about experiencing human suffering and taking upon Himself the suffering of man. Previously, Jehovah worked as the Spirit, and from this man could gain some things. The work of the incarnate God, however, can be seen and felt by people, making it more convenient and more accessible for people than the work of the Spirit. This is one aspect. The other aspect is that God incarnate can experience the suffering of the world. This absolutely cannot be achieved by the work of the Spirit; of necessity, it can only be achieved by the incarnation. If it were the Spirit at work, the Spirit would say what He has to say and then leave. Even when He is in contact with people, He still cannot experience the suffering of the world. Some people may want to ask: "If God incarnate suffers, does the Spirit not also suffer? Can the Spirit not also experience it?" Is the idea of this not also absurd? The Spirit can only experience suffering after He has clothed Himself in flesh. The Spirit and the flesh are indivisible; the Spirit also experiences the suffering of the flesh. If the Spirit did not clothe Himself in flesh, He would not be able to experience this. The flesh's feelings of suffering are much more detailed, more real and more concrete. These are things the Spirit cannot reach. There are some things within the physical world for which the Spirit's work cannot substitute. This is the most comprehensive significance of the incarnation.

It has been said before that Christ took no part in the family happiness of the world. Some say: "Christ was received well everywhere He went. Some people even bought Him nice things, and He was highly regarded everywhere. Things must have been pretty enjoyable for Him and He didn't suffer much at all, so how could it be said that He took no part in it?" How about that statement? Saying that He took no part in it doesn't mean that He didn't enjoy these things, but rather that He didn't suffer any less because of these things. This is what is meant by "He took no part in it." For example, suppose you contract some illness and someone gives you some nice clothes. Would the suffering of your illness be eased because of these clothes? No. Your suffering would not be eased at all. You must still suffer that which you must suffer, and that is what is meant by "taking no part in it." For example, the suffering that results from an illness, or the constraints of one's environment, cannot be eased by the pleasures of the body, and Christ didn't take these things for His enjoyment. Hence it is said, "He took no part in it." Some absurd people think, "If God takes no part in the family happiness of the world, then it doesn't

matter how we receive Him, as God will suffer regardless of what we do." This understanding is deeply absurd, and it shows there is malice in their heart. People's hearts must be put to their best use; people's duties must be done to the absolute best of their ability. Then there are those who understand like this: "God used to enjoy utter bliss, and has now come to try something different—the suffering of the world." Is it that simple? You must understand why God comes to experience the suffering of the world. The significance of everything God does has considerable depth. Consider, for example, the crucifixion of Jesus. Why did Jesus have to be crucified? Was it not to redeem all mankind? So, too, there is great significance in the current incarnation of God and His experiencing of the world's suffering—it is for the beautiful destination of mankind. In His work, God always does exactly what is most practical. Why is it that God sees man as being without sin, and that man can have the good fortune to come before God? It is because Jesus was nailed to the cross, bore man's sins, and redeemed mankind. Why, then, will mankind suffer no more, feel no grief, shed no tears, and sigh no more? This is because the current incarnation of God has taken all this suffering upon Himself, and this suffering has now been endured on behalf of man. It is like a mother who watches her child fall ill and prays to Heaven, wishing her own life would be cut short if it means her child can be cured. God also works in this way, offering His pain in return for the beautiful destination that will then come for mankind. There will be no more grief, no more tears, no more sighs and no more suffering. God pays the price—the cost—of personally experiencing the world's suffering in return for the beautiful destination that will follow for mankind. Saying that this is done "in return for" the beautiful destination does not mean that God has no power or no authority to grant mankind a beautiful destination, but rather that God wants to find a more practical and powerful proof to utterly convince people. God has already experienced this suffering, so He is qualified, He has the power, and even more so He has the authority to deliver mankind to the beautiful destination, to give mankind this beautiful destination and promise. Satan will be thoroughly convinced; all the creations of the universe will be thoroughly convinced. In the end, God will allow mankind to receive His promise and love. Everything God does is practical, nothing He does is empty, and He experiences it all Himself. God pays the price of His own experience of suffering in exchange for a destination for humanity. Is this not practical work? Parents may pay an earnest price for the sake of their children, and this represents their love for their children. In doing this, God incarnate is, of course, being most sincere and faithful to mankind. The essence of God is faithful; He does what He says, and whatever He does is achieved. Everything He does for humans is sincere. He does not simply utter words; when He says He will pay a price, He actually pays the price. When He says He will undertake humanity's suffering and suffer in their stead, He actually comes to live among them, feeling and experiencing this suffering personally. After that, all things in the universe will acknowledge that everything God does is right and righteous, that all God does is realistic: This is powerful evidence. In addition,

mankind will have a beautiful destination in the future, and all those who remain will praise God; they will eulogize that God's deeds were indeed done out of His love for humanity. God comes among man humbly, as an ordinary person. He does not merely perform some work, speak some words, then leave; instead, He truly speaks and works while experiencing the pain of the world. Only once He has finished experiencing this pain will He leave. This is how real and how practical God's work is; all who remain will praise Him because of it, and they will see God's faithfulness to man and His kindheartedness. God's essence of beauty and goodness can be seen in the significance of His incarnation in the flesh. Whatever He does is sincere; whatever He says is earnest and faithful. Everything He intends to do, He actually does; when there is a price to be paid, He actually pays it; He does not simply utter words. God is a righteous God; God is a faithful God.

Spring, 1997

The Significance of God's Tasting of Worldly Suffering

God incarnate suffers on behalf of man in exchange for man's beautiful destination in the future. The step of work performed by Jesus was to be crucified as the likeness of sinful flesh, to be a sin offering, to redeem all of mankind, to lay the foundation for man's entry into the beautiful destination. He was crucified and bore man's sin, and redeemed mankind from sin. In other words, He served as proof of man being forgiven his sins and able to come before God, He was a bargaining chip in the battle with Satan. Now that the last days have arrived, God wishes to bring His work to a close, to end this era, and to lead those who remain into a beautiful destination. God has become flesh once more, and at the same time as conquering, judging, and purifying man, He suffers on behalf of man, and offers this as proof, and as fact, for man's exemption from all pain; that is, God bears His own testimony, and He uses this proof, this testimony, to defeat Satan, to bring shame upon the devils, and as an exchange for man's beautiful destination.

Some people say, "The incarnate body working is still God working. It is not the fleshly body working; the Spirit of God controls Him from within." Is this right? No. It was previously said that God's incarnation to carry out a step of the work of conquest is done amid normal humanity; what you see is normal humanity, but this is actually God Himself working; when this fleshly body works, it is actually God Himself working. Explained and fellowshiped thus, people often believe that this fleshly body is but a tool, an outer shell, that He only acts when God's Spirit speaks and controls Him from within, and that He does not act without this control; the fleshly body says whatever He is directed to by the Spirit, and when not thus directed, He says nothing. Is this the case? No. When the Spirit is embodied in the flesh, the Spirit and the flesh become one. The flesh acting is the

Spirit acting, the Spirit acting is the flesh acting—only this can be called the incarnation. Today, one of the most powerful explanations is this: When God becomes flesh during the last days, on the one hand He is coming to do the work of conquest and bringing this era to an end. On the other hand, the fleshly body coming to experience the pain of man is God Himself coming to experience the pain of man; the flesh of God and God Himself are one. The fleshly body is not the tool that people believe Him to be, nor merely a shell—nor, as people believe, some sort of controllable physical entity. This flesh is the embodiment of God Himself. People's previous understanding was too superficial. If fellowships followed the notions of man, then people would be liable to separate the flesh and the Spirit, with the flesh as the flesh, and the Spirit as the Spirit. This is an aberration. So, too, would it be easy for people to have notions.

What people must also understand today is this: God has become flesh to experience the pain of man, but the pain and ailments suffered by the incarnation are not things that He should suffer. Some people believe that since He is of ordinary and normal flesh, and not some supernatural being, but an ordinary person, then this pain is unavoidable. They think that He should suffer the headaches and hardships of man, that He should feel hot when people feel hot, and that He should suffer the cold along with everyone else when the weather lacks warmth. If this is the way you think, then you see this ordinary and normal fleshly body as exactly the same as any person, with no differences. But the fact is, there is meaning to the hardship this body suffers. Normal human illnesses or other hardships are what people ought to suffer, these are the hardships that corrupt mankind should suffer—this is a normal law. But to what end does God's fleshly body suffer these hardships? Was Jesus being nailed to the cross something that should have happened to Him? Jesus was the incarnation, He was without sin, and according to the laws of that time, and what He did at that time, He should not have been crucified—so why was He put on the cross? It was to redeem all mankind. All of the hardships suffered by the present incarnation, all of the persecution that has befallen Him—have all these happened accidentally? Or were they deliberately arranged by God? They were not deliberately arranged, nor have they happened accidentally; instead, they have played out according to normal laws. Why do I say this? Because God has placed Himself among man, given Himself the freedom to act in this way, and during the time of this work, He has suffered the same pain as man. If God had deliberately arranged pain, then He would only have suffered but a few days of pain; most of the time, He would not be suffering. And so, the suffering God experiences among man as He works has not been deliberately arranged, but neither has He suffered a little hardship unintentionally; instead, He has come to experience the suffering that exists among man, He has placed Himself among man, suffered as man does, and has been treated the same, without any exceptions. Just as you are persecuted, is Christ not also persecuted? You are hunted; is Christ not also hunted? People are tormented by illness; does Christ suffer any less? He is not exempt. Is this not easy to understand? There are also those who believe that

God ought to suffer after coming to work in the country of the great red dragon—and is this not wrong, too? To God, it is not a case of whether He should or should not suffer. God personally pays the price of suffering among man so that people shall suffer no more, and then He leads man into the beautiful destination, leaving Satan utterly convinced. To God, it is necessary to suffer these pains. If He did not wish to suffer this pain during this step of work, but merely to comprehend man's pain and nothing more, and used a few apostles or people used by the Holy Spirit in His stead, who then reported to God of the pains they had suffered—or, if He used a few special individuals to bear testimony, and made them suffer the most painful things among man—then, if they were able to suffer this pain and bear this testimony, Satan itself would be utterly convinced, and in return for what they do, man would not have to suffer in the future. Could God do this? He could, but only God Himself does the work of God Himself. No matter how lofty people's testimony, it does not ring out to Satan, who would say, "Since You became flesh, why not experience the pain of man personally?" Which is to say, if God did not work thus, then such testimony would not be very powerful. God's own work must be done by God Himself, for only then will it be real and practical. And from this step of work done by God, it can also be seen that there is meaning to everything that God does, that there is meaning to all of the pain suffered by the incarnation, that He doesn't do anything at random, nor does He do work that has no use. The incarnation's arrival to work and to experience the pain of man is not optional, but of the utmost necessity: It is of the utmost necessity for mankind and the future destination of mankind, it is carried out and expended for the sake of saving man, gaining man, and bringing man into the beautiful destination.

Truths relating to the incarnation should be discussed from several angles:

- 1. The necessity of ordinary and normal flesh.
- 2. The practical aspect of this ordinary and normal flesh's work.
- 3. The meaning—which is also to say, the necessity—of God's coming among man to experience the pain of man.

Why must God personally experience the pain of man? Is it not okay for Him not to do this? There is also another aspect of meaning here. The work of this ordinary and normal flesh can conquer and perfect people, but people's essence and the laws of man's existence mean that they will still live in emptiness, pain, agony, and sighing, and that they will remain incapable of escaping their ailments. For example, your love of God has reached a certain point, you have some experience of understanding God, your corrupt dispositions have been resolved, and God says that you have been made perfect, and that you are someone who loves God. If God saves people to this extent and then leaves—if the work of the incarnation thus ends—then people's ailments, emptiness, and the sorrows and troubles of the flesh would still exist, which means that God's work of saving people would not be finished. A person may have been made perfect, and may know, love, and worship God, but are they able to resolve their ailments

and troubles? Having the truth cannot resolve this. Nobody has ever said that now that they have the truth, the illnesses of the flesh no longer ail them or cause them to suffer no one can fix that kind of pain. You can only say, "Living feels so meaningful to me now, but I still hurt when I am ill." Is this the case? And is this feeling real? Thus, if the incarnation only did the work of conquering and perfecting man, if the incarnation only made people perfect, and did not resolve the pain suffered by their flesh, then all the pain faced by people on earth, people's sicknesses, the joys and sorrows of man, and people's individual worries—these would all be unsolvable, and even if you allowed people to live for a thousand, ten thousand years on earth, these troubles and matters of birth, old-age, illness and death would not be resolved. God has come to experience this pain of man; having experienced it, He solves it from the very root, and afterward, man is not troubled by matters of birth, old age, illness, or death. Jesus experienced death. This incarnation only experiences the pain of life and illness (old age need not be experienced, and in the future people will not grow old). Once He has experienced all of this pain, the pain of man will ultimately be eliminated. After God suffers all pain on behalf of man, He will have powerful evidence that is ultimately exchanged for mankind's beautiful destination, eliminating the birth, old age, illness, and death of man. Is there not meaning to this? And so, be it life, illness, hardship, or agony, the incarnation experiences man's pain, and regardless of what aspect of such pain it is, the incarnation does so on behalf of man, serving as a symbol and as a prophetic sign. He has experienced all this pain, He has personally borne it, so that mankind need suffer it no more. This is where the significance lies. Once people have been made perfect, they are able to worship God, and to love God, and they are able to act in accordance with God's will, act in accordance with God's word, and act in accordance with God's requirements, after which their troubles and pain are resolved. This is the significance of God's suffering on behalf of man, and it allows people to not only worship God on earth, but also to be free from the torment and encumbrance of these ailments, to be free of matters of birth, old age, sickness, and death, to be free of the cycles of life. In suffering and perceiving this pain during the current incarnation, God bears these things on behalf of man, and once He has borne them, those who remain need not suffer this pain—which is the prophetic sign. Some absurd people ask, "So God does this on behalf of man all by Himself?" It is sufficient that God becomes flesh and suffers on behalf of man—who else needs to? This is because God can do all things by Himself and can take the place of anything, He can represent all, and He can symbolize all things, all things that are beautiful, good, and positive. What's more, now that He has really and practically experienced man's pain. He is even more qualified to use even more powerful testimony and evidence to eliminate all of man's future pain.

Thus performed, the work of the two steps of incarnation is completed and becomes a clear line: From the first step of incarnation to this step of incarnation, the work of these two steps has solved all the pain of human existence and people's own individual

suffering. Why must God personally do this in the flesh? First of all, people must understand where the pain of birth, old age, illness and death throughout their lives comes from and why man suffers these things. Did they exist when man was first created? Where did these pains come from? These pains came about after man was tempted by Satan and after man fell following Satan's corruption. The pain of man's flesh, the troubles, and emptiness, and all of the wretched things in the world of man they all appeared after Satan corrupted man. After man was corrupted by Satan, Satan began to torment man, and so man fell ever further, his sickness became ever more profound, his pain ever greater, and he had an increasing sense that the world is empty and miserable, that it is impossible to survive in this world, and that living in this world is increasingly hopeless. So this pain was all brought upon man by Satan and the fall that resulted from Satan's corruption of man. To return people from the hands of Satan and give them a beautiful destination requires God to personally experience this pain. Even if people are without sin, there are still things that are painful to them, Satan still controls them, can still manipulate them, and cause them to suffer the utmost pain and torment. And so, the incarnation's personally experiencing these pains, and returning people from the clutches of Satan, and stopping them from suffering any more pain—is this not profoundly meaningful? When Jesus came to do the work of redemption, in appearance it seemed that He did not abide by the law and regulations, but in fact this fulfilled the law, it brought the Age of Law to an end and ushered in the Age of Grace, bringing mercy and compassion to man, and afterward, when Jesus was crucified, this absolved all of man's sin. Jesus used His own precious blood to entitle man to return before God's throne. It can be said that He used the proof and fact of the crucifixion to redeem man. Although man's sins were forgiven by God, man had already been too profoundly corrupted by Satan, his sinful nature still remained, and he continued to sin and defy God. This is an undeniable fact, and so God has become flesh for a second time to do the work of cleansing man of his sinful nature, that is, He judges and chastises man to purify him of his corrupt disposition. The first time God became flesh, He was crucified for mankind's sins, He redeemed mankind, and man has returned before God. The second time God became flesh, He came to conquer man, to save man by conquering him. Although many have accepted the work of God, and often eat and drink of the words of God, they remain ignorant of God, they do not know where He is, they would not recognize Him even if He were right before their eyes, and they are also liable to have notions and misunderstandings about God, and sometimes, the way they see things is hostile to God. Why is this the case? Because they do not understand the truth, and lack true knowledge of God. When people have knowledge of God, they are glad to suffer and live for God, but Satan still controls the weaknesses inside them, Satan is still able to make them suffer, evil spirits are still able to work and cause disturbance inside them, to entrance them, to make them deranged and ill at ease, and utterly disturbed. There are things in people's thoughts and consciousness that are liable to be controlled and

manipulated by Satan. Therefore, sometimes you are ill or troubled, there are times when you feel the world to be desolate, or that there is no point in living, and there are even times when you may seek death and want to kill yourself. That is to say, these pains are wielded by Satan, and they are man's mortal weakness. Something that has been corrupted and trampled on by Satan can still be used by Satan; this is the screw that Satan turns. And so, God has become flesh once more during the last days to do the work of judgment, and at the same time as doing the work of conquest, He suffers in man's stead, paying the price of suffering in the flesh, paying this cost to address and resolve the pain and mortal weakness in man. Once He has returned man by paying the price of suffering among man, Satan will no longer be able to have a handle on man, and man will completely return to God, and only then will he belong to God completely! Why is it that you are able to live for God, and worship God, but you do not necessarily completely belong to God? Evil spirits can still exploit your weak points, they can still toy with you, can still use you, because people are too stupid. Some people can't tell the difference between being moved by the Holy Spirit and disturbed by an evil spirit. They can't even tell the difference between the work of the Holy Spirit and the work of evil spirits. Is this not a mortal weakness? When evil spirits work, there is no gap they will not exploit. They may speak within you or into your ear, or they may disturb your mind and disrupt your thoughts, numbing you to the touch of the Holy Spirit, stopping you from feeling it, and then the evil spirits will begin to disturb you, to throw your thoughts into chaos and make you lose your sense, even causing your soul to leave your body. This is the work that evil spirits do in people, and people are in great danger if they cannot tell it for what it really is. Today, God has borne this pain for man, and once man has a beautiful destination, they will not only live for God, but they will no longer belong to Satan, and no longer have anything that Satan can turn the screws on; man's thoughts, spirit, soul and body will all belong to God. Today, your heart may be turned toward God, but there are times when you can't help but be used by Satan, and so, when people obtain the truth, they are capable of completely obeying and worshiping God, but it would be impossible for them to be totally free of Satan's disturbance, and even more impossible for them to be without any ailment, for people's bodies and souls have been trampled on by Satan. People's souls are a filthy place, they are the place where Satan has dwelt, and the place that Satan takes advantage of. Satan is still capable of disturbance and control, of stopping your mind from being clear, preventing you from being able to distinguish the truth. And so, God's becoming flesh to experience the pain of man and suffer on behalf of man is not optional, but of the utmost necessity!

You must understand that God has become flesh twice in order to complete the work of saving mankind. If there were only the first incarnation, it would not be possible to completely save mankind, for the first incarnation did the work of redemption and mainly appeared to resolve the problem of the forgiveness of man's sins and make man worthy of coming before God. The second incarnation is doing the work of judgment in order to

cleanse man's corruption and fix man's corrupt disposition, but it would still not be possible to solve the problem of man fully belonging to God. In addition, there must also be the second incarnation's experience of man's pain to fully remedy the part of man that has been corrupted by Satan—utterly solving, from the root, the problem of man's suffering and torment. Such are the steps of the work of the two incarnations. Not one of them is dispensable. And so, you must not look lightly upon the pain suffered by the incarnation. Sometimes He cries, sometimes He is in pain and upset, and sometimes He seems weak and grief-stricken. You must not look lightly upon any of this, much less must you have notions about it. If you do have notions about this, then you are extremely stupid and rebellious. Nor, moreover, should you believe that this is what ought to be suffered by normal flesh; that is even more wrong, and if you say this, then you blaspheme against God. People must understand that the pain suffered by the two incarnations is necessary. It is not of the utmost necessity for God Himself, but for mankind. Mankind's corruption is so great that this cannot not be done, it has to be done for corrupt mankind to be completely saved. The way God works is for people to see with their own eyes. Everything He does is public, not hidden from anyone. He does not endure in secret, all by Himself, fearful that people will see and have notions. He does not hide Himself from anyone, regardless of whether the time they have believed in God is long or short, of whether they are old or young, or whether they are able to comprehend the truth or not. Because this is proof, and anyone can prove that the incarnation of God has suffered the too much pain, that He truly has borne the pain of mankind. He has not just suffered a few days of pain in a place no one knows about, He does not spend the majority of His time in comfort of pleasure—that is not the case. The work and suffering of Christ is not hidden from anyone; He does not fear that you will be weak, or that you will have notions, or that you will stop believing. And what does it show that this is not hidden from anyone? That it has the utmost meaning! The incarnation is never idle. You see that there are times when He does not speak or make a sound, but He is still working, He is still suffering in His heart! Does man realize this? Even when people do see this, they do not understand it. Some people do know that today, God is of ordinary and normal flesh, but do you know what work this ordinary and normal flesh does today? You do not. Your eyes only see the outside, you cannot see the inner essence. And so, no matter how many years the incarnation appears to have officially worked, God has actually never had a moment's rest; though there are times when He does not speak or make a sound, and does not work on a great scale, His work has not ceased, and He is still suffering on behalf of man. Some people, when trying to measure whether God has become flesh, and whether or not He is Christ, look at whether God speaks: If He does not speak for two or three years, then He is not God, and so they hurry off and stop believing in God. Such people have a "wait-and-see" attitude toward their faith in God, and have no knowledge of God. There may be people who are "waiting and seeing" today, and who, seeing that God has not spoken for a period of time, in their

hearts think, "Has God's Spirit left and gone up to heaven?" Is it wrong to think thus? Do not blithely make judgments. If you have notions or doubts, pray to God, seek the truth, read God's word more, and all these problems will be resolved. Don't blindly delineate matters with "maybe this, or perhaps that"—these words of "maybe" and "perhaps" of yours are fallacies, and they are the opinions of the devil Satan! God's work does not cease for a single moment. He does not rest, He is always working, and always in service of mankind!

The essence of Christ must be understood in all aspects. How can you know the essence of Christ? What is key is that you must know all of the work done by this fleshly body. If you only believe that the Spirit acts thus, and that the flesh does not, that the flesh is merely controlled by the Spirit, then this is wrong! Why say that suffering, being crucified, conquering all mankind, and experiencing the suffering of man is work done by Christ? Because God became man and works among man. The Spirit and the flesh work simultaneously; it is not as people imagine, where the flesh does not speak and the Spirit forces Him to speak—that is not the case. Instead, there is great liberty: The Spirit and the flesh do the same thing; when the flesh sees a matter to be almost done, the Spirit also sees the matter in the same way. They work at the same time. So, too, is it wrong to say that the physical body prevails. What would it mean for "the physical body to prevail"? There is context for this: Once God becomes man, everything man sees is an action of the body, and that the body prevails during the time of incarnation. In any case, the Spirit and the flesh work simultaneously. It would never be that the Spirit forces the flesh to speak, but the flesh is unwilling, or else the flesh wishes to speak but the words are not granted by the Spirit. That would never happen. If people believe this, then they are wrong—and ridiculous. The Spirit and the flesh are one. The Spirit is embodied in the flesh, so how could it happen that the Spirit wishes to speak yet the flesh does not speak? Or else the flesh wishes to speak and the Spirit does not grant the words? There could be no such thing. The incarnation of God is the embodiment of the Spirit in the flesh. When the flesh works, He can speak at any time or place, which is completely different from when the Holy Spirit works in a person. Only the Holy Spirit embodied in the flesh is the incarnation, and there is no question of the Holy Spirit departing. When the Holy Spirit works in people, there is choice and context involved. If people do not pursue the truth, if they go their own way, then the Holy Spirit leaves them, and they will feel it. There is always fallacy to people's understanding. They think that with God's work having reached this stage, He has no more words, and that He could not speak even if He wanted to. Is this the case? God can speak at any time, there has never been any break between the Spirit and the body. No matter what work or aspect of the truth is being expressed, regardless of what side you view it from, this is the embodiment of the Spirit in the flesh, God has become man, which is to say that all of the pain suffered by the flesh is also the Spirit personally experiencing the pain of man. The body and the Spirit absolutely must not be talked of separately. The truth of the incarnation is most profound of all, and requires people to have ten or twenty years of experience, or even a lifetime, before they can truly know it.

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In Believing in God, Gaining the Truth Is Most Crucial

Some people have believed in God for years but still cling to the pleasures of food. dress, and other enjoyments of the flesh. Can these things meet the needs of man's heart? What people need the most is even unclear to some who have believed in God for many years. Some people see Me give something to someone and start making a fuss, saying, "How come God is taking care of them and not me? I don't have it yet." In actuality, you are not going hungry, and you do not lack clothing. You are just being greedy; you do not know contentment, and you like competing for things. Taking care of you is not My obligation. You must comport yourself with principles. Do not ever fight over your interests or over advantages. These things are all external; they are no substitute for your gaining the truth and the life. No matter how well dressed you are on the outside, your heart will still be empty if you have not gained the truth. People understand these things when it is just talk, but they cannot help themselves when actually confronted with them. They cannot know them for what they are. There are many people in this world with wealth and power, and what kind of lives do these people lead? It is all eating, drinking, and diverting themselves; wining and dining every day; entertaining guests and presenting gifts; and acting recklessly. This is how they live. Do they have human lives? They do not. What they focus on all day long is gorging themselves silly, wearing designer brands, showing off everywhere they go, and throwing their weight around. What are such people? They belong to the devil Satan; they are brutes. When some wealthy people have had enough of their pleasures, they lose interest in living and kill themselves. They may have had enough of the pleasures of food, dress, and diversions, but why do they go on to kill themselves? From this one can see that fame and gain, status, wealth, food, dress, and enjoyments are not what people really need at all. You must not pursue those things. If you wait to reverse until you have degenerated beyond saving, it will be too late! When an intelligent person sees another person fail, they derive experience from it directly, with no need to experience it themselves. An ignorant person, on the other hand, can experience failure after failure and still be unable to draw lessons from them. They must be dealt with and pruned before they begin to have some awareness, but by then, it is too late. Those who are too ignorant are unable to gain the truth. Only intelligent people who experience God's work are able to gain the truth. The fact is that all humanity needs the truth, and only by pursuing the truth can they be saved. Whether you are one of God's chosen people or an unbeliever, you need the provision of the truth, and you

need the salvation of God. Some people have no humanity at all and do not accept the truth in the slightest—such people are brutes. They may attend gatherings, but what they pursue in their hearts are sinful pleasures, the pleasures of food, dress, and diversions, and they are filled with these things. They do not seek the truth at all, and their hearts are filled with atheistic views, and ideas on the theory of evolution. They do not hear you no matter how you fellowship with them on the truth, and even though they know that believing in God is a good thing and are able to persevere in their belief, they are unable to embark on the path of pursuing the truth. That is why those who have no love for the truth are not those whom God has ordained for His salvation.

Many people currently have a terribly confused belief in God. They do not know what should be gained in believing in God; they do not understand what believing in God is for—they have no idea. They know nothing at all about what man should live for, what they should live by, or how to live in a way that is valuable and significant. If you are unsure in your heart about why you must believe in God, then the persecution and pain you suffer for your belief in God have no value or significance. What, exactly, do people mean to gain by their belief in God? If your belief is not to gain the truth and life, will you not be filled with regret when God's work is finished and people's ends are decided? When you first resolved to follow God, was that just a moment's impulse, or did you think through the matter of believing in God and figure it out before you made your decision? What exactly are you living for? What is your direction in life, and what are your goals? Do you have the resolve to follow God till the end and ultimately gain the truth? Can you ensure you will not give up halfway? Are you able to faithfully perform your duty no matter what situations may arise or what tribulations, trials, difficulties, or troubles you face? Some people do not even have this little bit of faith or the determination to pursue the truth. Gaining the truth will not be easy, then. When people are not interested in the truth, they are unable to perform their duty willingly and do not sincerely expend themselves for God. How can people like that follow God till the end? If you asked them, "Why do you believe in God? What do you want out of believing in God? What path should you walk?" they would not know and would be unable to answer. This proves that they are not following God to gain the truth and life, but looking for an opportunity to gain blessings. How can someone like that perform their duty sincerely? The more those who truly love the truth understand it, the more enthusiastic they are in performing their duty. Those who do not understand the truth often get negative when performing their duty. If they cannot accept the truth, they will drop out. Those who pursue the truth are different: The more they perform their duty, the more they understand the truth, and as they do, their corruption is cleansed. The more someone understands the truth, the more they feel that what they gain in following God is all the greater, and they can sense that the path of following God grows brighter the longer they follow it. These are the people who have gained the truth. If people truly understand the truth, they will be confident in following God and remain faithful to the end.

When some people face sickness and their lives are hanging in the balance, they ask God to save them, and once they get through it, they come to understand a little of the truth. But it is not necessary for everyone to experience calling on God in a life-ordeath situation. Just look at the experiences some people have and listen to their fellowship and their feelings, and you will be able to gain from it. Even if you have not had an experience yourself, you can apprehend some of it from the experiences of others. Some people, when they are approaching death, feel that they have not changed a great deal, that they know little of God, and that what they have done and expended for God is limited. They feel that they have not pursued the truth during their years of believing in God, that they have gained too little and owe God too much. If they do happen to die, they will not do so willingly, as they would no longer have a chance to repent. When Job faced trials, his body became covered in sores; his wife did not understand him and mocked him, and his friends did not understand him and even judged and condemned him, believing that he must surely have done something bad and offended Jehovah God. They spoke to Job, saying, "How have you offended Jehovah God? Go ahead and confess your sins. Jehovah God is righteous." But Job understood in his heart and did not feel that he had done anything bad. Yet still, it was painful for him to face such a trial! He sought death over life in his suffering; he suffered so much that he thought death was his only escape from it, that death would be the end of it, and yet he was still able to praise God in his heart. This is not something an ordinary person can achieve. Most people do not praise God when they are in pain. They just make demands of Him, saying, "God, give me just one more breath. Hurry up and make me well again! I'll do whatever You want of me when I'm better." They begin trying to bargain. How should you experience sickness when it comes? You should come before God and pray, seek and grope for God's intention; you should examine yourself to find what it is you have done that went against the truth, and what corruption in you has not been resolved. Your corrupt disposition cannot be resolved without undergoing suffering. Only in being tempered by suffering can people not be dissolute, and able to live before God at all times. When someone suffers, they are always at prayer. They have no thought for the pleasures of food, dress, and other enjoyments; they pray constantly in their hearts, examining themselves to see whether they have done anything wrong or where they may have gone against the truth. Normally, when you face a serious illness or strange malady that makes you suffer very badly, this does not happen by chance. Whether you are ill or in good health, God's will is there in that. When the Holy Spirit works and you are physically well, you can usually seek God, but you stop seeking God when you get sick and suffer, nor do you know how to seek Him. You live in sickness, always pondering what treatment will make you better faster. You envy those who are not sick at times like these, and you want to get rid of your sickness and pain as soon as you can. These are negative and resistant feelings. When people get sick, they sometimes think, "Did I bring about this sickness through my own ignorance, or is it

God's will?" They just cannot figure it out. In fact, some illnesses are normal, things such as chills, inflammation, or the flu. When you are afflicted with a major illness that suddenly knocks you down, that you would rather die than suffer, such an illness does not happen by chance. Do you pray to God and seek from Him when sickness and suffering come your way? How does the work of the Holy Spirit guide you and lead you? Does He only enlighten and illuminate you? That is not His only method; He will also test you and refine you. How does God test people? Does He not test people by making them suffer? Suffering goes hand in hand with being tested. Why would man suffer if it were not a test? How can people change without suffering? Suffering goes hand in hand with being tested—that is the work of the Holy Spirit. Sometimes God gives people some suffering because they would otherwise not know their place in the universe, and become insolent. A corrupt disposition cannot be completely resolved through fellowship on the truth alone. Others may point out your issues, and you may know about them yourself, but you cannot change them. No matter how much you rely on your willpower to restrain yourself, even slapping your own face, hitting yourself on the head, banging yourself against the wall, and harming your own flesh will not resolve your issues. Because there is a satanic disposition inside you that constantly torments you, disturbs you, and gives you all kinds of thoughts and ideas, your corrupt disposition will pour forth. So, what do you do if you cannot resolve it? You must be refined through ailment. Some suffer so much in this refinement that they cannot take it, and they begin to pray and seek. When you are not sick, you are so dissolute and wildly arrogant. When you get sick, you come to heel—can you still be wildly arrogant then? When you barely have enough energy to speak, can you lecture others or be arrogant? At times like those, you make no demands; you wish only to be rid of your suffering, without a thought for any food, clothing, or enjoyment. Most of you have not experienced that feeling, but you will understand when you do. There are some now who fight for position, for the pleasures of the flesh, and for their own interests. This is all because their ease is too great, their suffering is too slight, and they are demeaned. These people have hardship and refinement ahead of them!

Sometimes God will arrange some situations for you, dealing with you through the people around you and causing you to suffer, making you learn the lessons and allowing you to understand the truth and see things for what they are. God is doing this work right now, in having your flesh accompanied by suffering, so that you can learn your lesson, resolve your corrupt disposition and fulfill your duty well. Paul often said he had a thorn in his flesh. What was this thorn? It was an illness, and he could not escape it. He knew all too well what that illness was, that it was directed at his disposition and his nature. If he had not been stuck with this thorn, if he had not been followed with this illness, he might, at any place and time, establish his own kingdom, but with his sickness he did not have the energy. Therefore, much of the time sickness is a kind of "protective umbrella" for people. If you are not ill, but are bounding with energy, you may well do evil of some

sort and bring about some kind of trouble. People can easily lose their senses when they are wildly arrogant and dissolute. They will regret it when they have done evil, but by then they will be unable to help themselves. That is why having a little illness is a good thing, a protection for people. You may be able to solve all of other people's problems and you can fix all the problems in your own thinking, but there is nothing you can do when you are not recovered from an illness. Falling ill is really beyond your control. If you get sick and there is no way to cure it, then that is the suffering you should endure. Do not try to be rid of it; you must first obey, pray to God, and seek God's intentions. Say: "Oh God, I know I am corrupt and my nature is bad. I'm capable of doing things that are rebellious and resistant against You, things that hurt You and cause You pain. How wonderful that You have given me this illness. I should submit to it. Please enlighten me, allow me to understand what Your will is, and what in me You wish to change and make perfect. I ask only that You guide me, so that I may understand the truth and set off on the right path of life." You must seek and pray. You cannot be in a muddle, believing that there is nothing to being sick, that it could not be the discipline you face for offending God. Do not make hasty judgments. If you are truly someone with God in their heart, then whatever you encounter, do not let it pass you by. You should pray and seek, feel for God's will in every matter, and learn to obey God. When God sees that you can submit and that you have a God-obeying heart, He will ease your suffering. God achieves such effects by means of suffering and refinement.

Throughout history, devout Christians, disciples, apostles, and prophets have been stoned to death, dragged to their deaths by horses, cut to pieces, boiled in oil, crucified.... They have died in all kinds of ways. What I mean by this is, do not plan on the company of ease when you follow God. Do not ask for this; do not have the extravagant wish for it. Why do I say that it is wrong for people to make demands of God? It is because any little demand amounts to an extravagant wish, and you should not have these. Do not wish for things, saying, "Oh God, You clothe me well, as I have reason to wear nice things. Oh God, I am fulfilling my duty now, so I have good reason to ask that You bless me and give me good health." If you become sick one day, will you become negative? Will you stop believing in God? Would you still perform your duty if you were not healthy? Is performing your duty not what you should be doing anyway? It is a heaven-sent vocation, a responsibility that cannot be thrown off. You should perform your duty, even if no one else does. This is the determination you must have. Many people think, "If I still have to suffer when I believe in God, then what do I follow Him for? I follow God to enjoy His blessings. Without blessings to enjoy, I won't follow Him!" Is this not a mistaken way of looking at it? You have all seen, in your experience over all these years, that for those who truly pursue the truth, there are no clearly visible blessings on them like people imagine. Being in good cheer and carefree every day, being well dressed, having everything go smoothly, and prospering in the world—things are not like this for anyone. They all get through life day by day, hitting obstacle after

obstacle. Some people are discriminated against and bullied at their jobs elsewhere; some people are followed always by illness; still others are unsuccessful in business, and their nonbelieving family members abandon them. Life has its ups and downs; it is never just smooth sailing. The more someone pursues the truth, the more they suffer, whereas those who do not pursue the truth at all live comfortable lives. They have no ailments or troubles; everything goes smoothly for them, and others envy them. Yet they do not have the slightest life entry, and they live like unbelievers. Those who sincerely follow God must inevitably suffer persecution and hardship. And what does it prove when you suffer persecution and hardship? That God has not left you, that God has not abandoned you, that God's hand is always on you and does not let go. If He did let go, and you fell into Satan's snare, would you not then be in danger? If you live every day in sin seeking fame and fortune, coveting pleasures, and degenerating into drink, gambling, and promiscuity, then God will abandon you. He will take no more notice of you, and you will surely be cast out. You may gain worldly wealth and status, but in fact, you will have lost the most precious thing of all—the truth, which is everlasting life—and you do not even know it!

Some people say, "Why is God always disciplining me? Why are other people so healthy while I am always ill? Why am I always suffering? Why is my family so poor? Why can't we get rich? Why can't I ever wear nice clothes? How come other people can wear nice clothes?" Do not be jealous of how much of God's grace and blessings other people enjoy. It may be because their statures are small and God understands their weakness, so He bestows some grace on them to enjoy, letting them experience it little by little, so that they gradually come to understand His deeds. For you, God has extremely strict requirements. Your life, as seen by man, is not at all happy, and you are constantly suffering, yet you have understood many truths, and you should give God great thanks and praise. This is someone who knows God's deeds. So long as someone can understand the truth, that is God's greatest blessing, whatever they may suffer. To be disciplined often by God and to be faced often with trials, such that you may often learn lessons and understand truths—this means that God's love follows you. If you are always dissolute and have not yet been disciplined, and are not disciplined, however long your dissolution goes on, with no one dealing with you or taking notice of you, then you are finished. This means God has abandoned you. There are some people who perform no duty and take on no responsibilities. They live leisurely and carefree lives, in great comfort. They cannot learn any lessons, and they gain nothing. Is this happiness? What could they gain from their own willingness to be dissolute, from their pursuit of freedom and their fleshly enjoyments? You suffer and tire yourself performing your duty, and everyone cares for you; sometimes they prune and deal with you. This shows that God loves you and takes responsibility for you. With many matters, you must seek, and you must pray to God more. You will then be able to understand His will. No matter what duty you perform, you must not under any circumstances be wayward, or dissolute, or

careless and perfunctory, or obstinate in your errant ways. Hurry and seek the truth when you have a problem. To be able to fulfill your duty and satisfy God is what is foremost, and your heart will naturally be able to enjoy peace and good cheer. If you are too willful or dissolute, and do not accept discipline, and are quite stubborn, too, then you will be in danger. Once you have been cast out, you will have no more chances, and it will be too late for regret. Some people pray all the time when they first fall ill, but later, when they see their prayers have not cured them, they sink into their sickness, complain all the time, and say in their hearts, "Believing in God hasn't done me any good. I'm sick, and God won't heal me!" This is not true faith. There is no obedience at all in it, and what comes of it is their death, once they are done complaining. This is God's revocation of their flesh and sending them to hell; it is the end of everything for them. They have no chance to gain salvation in this life, and their soul must go to hell. This is the last stage of God's work of saving humanity, and if someone is cast out, they will never have another chance! If you die while God is doing His work of salvation, this death is a punishment, not a normal death. Those who die as punishment have no chance to be saved. Is Paul not being constantly punished in Hades? It has been two thousand years, and he is still there, being punished! It is even worse when you knowingly do something wrong, and the punishment will be even more severe!

Some people say, "I've always been sick, always suffering and in pain. There have always been some circumstances around me, but I never felt the work of the Holy Spirit." This is right. This is how the Holy Spirit works most of the time—you cannot sense it. This is refinement. Sometimes the Holy Spirit will enlighten you and allow you to understand some truth through fellowship. Sometimes He will have you realize something through your environment, and test you, temper you, and train you in that environment, making you grow—this is how the Holy Spirit works. You had no knowledge when you went through things before because you did not focus on seeking the truth in your heart. When a person does not understand the truth, they cannot see anything for what it is and are always skewed in their apprehension. It is just as when someone gets sick and believes it is God disciplining them, when in fact some illnesses are man-made, caused by a lack of understanding of the rules for living. When you eat with abandon and do not understand healthy living, then you get sick in all kinds of ways. Yet you say it is God's discipline, when in fact it has come about due to your own ignorance. But then again, whether an illness has a human cause or it is bestowed by the Holy Spirit, it is a special kindness from God; it is meant to have you learn a lesson, and you must thank God and not complain. Each complaint you make leaves a stain, and that is a sin that cannot be washed away! When you make a complaint, how long will it take to turn your state around? If you are a little negative, you may come around after a month. When you give a complaint and you give voice to some negative feelings, you may not come around even after a year, and the Holy Spirit will not work on you. It will be terrible for you if you always complain, and it will be even harder for you to gain the work of the Holy Spirit.

One has to make a great deal of effort in prayer to set their mindset aright and receive some of the Holy Spirit's work. It is no easy thing to turn a mindset around completely. This can only be done by seeking the truth and gaining the enlightenment and illumination of the Holy Spirit. There are in fact times in your own experience when you gain the work of the Holy Spirit. Most of these are when you are facing persecution and hardship or sickness and pain. Only then do you earnestly pray to God, asking Him to heal you, to grant you faith and strength. You pray for this one thing only. You may want to pray more and seek God's will, but you do not know what to say. You want to communicate some words from your heart with God, but you have none to offer. Your stature is too small. Sometimes God will give you a hard time through the people around you. At those times, you can do nothing but come back before God and begin to reflect, "What exactly have I done wrong? Please God, enlighten me and allow me to understand. If God doesn't enlighten me, I'll just keep praying. If I've prayed and I still don't understand, then I'll keep seeking in this matter, and I'll seek with someone who understands the truth." This is what it is to take responsibility for yourself. Some people never seek the truth when things happen to them. They understand some words and doctrines and think they understand the truth. They deceive themselves, and that is foolishness. They are the most foolish and ignorant of people, and the only possible result is that they will harm and destroy themselves, without gaining any truth at all.

You do not pray much normally, do you? When people do not pray much, they do not seek much, and if they do not seek much, it is hard for them to understand the truth, and they have no obedience. If you do not have a seeking attitude, how can you have obedience? How will you be able to understand God's deeds? You do not even know how God works on you, nor whom you should obey or whose words you should heed. Obedience is out of the question for you. Obedience is not a vague thing. It requires a purpose and an object. If you do not even know why God expresses the truth or what He does, how can you be obedient? Obedience becomes an empty word when you say it. When something happens to you, how should you pray, and how should you seek by saying what is in your heart? What should you seek? You must be clear on these things before you can have real prayer. Do not imitate what other people say when you pray, much less imitate Jesus' words, "Your will be done." Do not blindly copy these words. What you have in you is nothing more than enlightenment and illumination, and it cannot amount to achieving God's will. When you are sometimes dealt with and pruned or you endure some suffering, do not say that this is God perfecting you or that it is His will. It is wrong to say this, and you must not pray like this. You are occupying the wrong status, and the Holy Spirit will not work on you. Some people imitate Jesus' prayer, saying, "Nevertheless not as I will, but as You will." Will it do to put yourself on an equal footing with God? Christ, from the perspective of the flesh, spoke that prayer to the Spirit in heaven. They were on an equal footing, of the same status. They were one God, different only in perspective. Christ prayed in that way; if people also pray like that, it shows that

they have no sense, and it is no wonder that the Holy Spirit does not enlighten them at all! Those words you say are words of imitation, not words spoken from the heart. They are totally empty and not real, which shows that your stature is too small to be capable of understanding God's words or requirements. How will the Holy Spirit enlighten you? People are so confused! If they cannot even figure this out, then they will never understand the truth. Do not randomly imitate others when you pray. You must have your own thoughts and views. If you do not understand something, then you must seek the truth. You must often contemplate how to pray when matters of different sorts befall you, and if you find a way forward, you must lead your brothers and sisters to pray in that way, too. This is what God delights in. Everyone must learn how to come before God. Do not try to handle everything blindly by yourself, and do not base what you do on your imaginings. If in doing so, you do things that cause disruptions and disturbances and go against God's will, then that will spell trouble. If you are asked to lead a church and you are always preaching words and doctrines, but do not fellowship on how to eat and drink God's words or how to pray to God, then you have gone astray. If you are always preaching words and doctrines and teaching people empty prayers, in which they only recite some words from the Bible and words of doctrine, then there will be no results, however they pray. Their life will not progress, their relationship with God will not be a normal one, and this means you will also lead them astray. What sort of prayer is it that achieves results? It is open-hearted fellowship with God. Most importantly, one must pray to God and seek the truth in accordance with His words and His requirements. This requires one to be wholehearted. Those who are not wholehearted will find this hard to achieve. What kind of people does the Holy Spirit enlighten? Those who are keen and subtle of thought. When the Holy Spirit gives them a feeling or enlightens them, they can sense that it is the work of the Holy Spirit, that it is God doing it. Or sometimes, when they are being enlightened or reproached by the Holy Spirit, they can tell right away and rein themselves in. These are the sort of people the Holy Spirit enlightens. If someone is careless and does not have spiritual understanding, they will not realize when they are given a feeling by the Holy Spirit. They pay no mind to the work of the Holy Spirit. The Holy Spirit may enlighten them three or four times, and still, they do not accept it, so the Holy Spirit will no longer work on them. Why is it that some people go on believing, yet cannot reach God or feel the Holy Spirit working, and are dark inside, and depressed, and have no energy? They have no enlightenment of the Holy Spirit at all. How could they have any energy, with those lifeless things and doctrines? One cannot last long on enthusiasm alone; one must understand the truth to have strength. Therefore, to believe in God, one must be subtle of thought, and they must focus on reading God's words, on knowing themselves, and on understanding and practicing the truth. Only then can they gain the work and leadership of the Holy Spirit. Some people just have an ability to comprehend the truth, but they have never observed or experienced the work of the Holy Spirit. Going forward, you must focus on the subtlest feeling and the subtlest light. Each time something happens to you, you should view it and treat it according to the truth. This is how you will gradually get on the right track of believing in God. If you view everything with your fleshly gaze; if you analyze everything using doctrine, logic, and rules; and if you analyze and handle everything based on human thought, that is not seeking the truth, and you will not be capable of obedience to God. No matter how many years you have believed in God, you will be outside of God's words, you will be an outsider, and you will not be able to understand the truth. You must now gradually move your focus in this direction and strive toward the truth. After several years of experience, you will grow a little in stature and be able to understand some of the truth. Do not think that coming late to faith in God is not a problem, that you can also enter into the truth reality when others have, or that you will never fall behind. You must not think like this. If you do, you are sure to fall behind. If you have come late to faith in God, then you should be in even more of a hurry. You must do all you can to catch up, as only then will you be able to keep pace with the footsteps of God's work and stop yourself from falling behind and being cast out.

No matter what happens to you, you must view things according to God's words and handle them from the perspective of the truth. Problems are easy to spot in this way, and by viewing things according to God's words, you will easily be able to see through to the essence of things. Some people always view things based on learning. They are always studying and analyzing things with their brains or viewing and regarding things with their fleshly gaze. They therefore cannot see through to the essence of problems and always go off course. This can go on for decades—they can go to their deaths without seeing things clearly. For example, sometimes you face an illness and think that it is just a normal sickness with objective reasons, that it is not God's discipline and not a problem, when in fact, there is a big problem there in it. If you are subtle of thought in this matter and can pray to God and seek the truth, then sometimes, when the Holy Spirit conveys to you a meaning, you will be able to recognize some shortcomings in yourself or problems with your disposition. God gives you an illness to temper you, to make you suffer, to make you come back into the spirit for close examination and contemplation, seeing exactly what this illness is about. When you return deep into the spirit to examine yourself, you can find the root of the problem and come to some knowledge of your own corruption. Without a bit of suffering, you would always think that you are great, and you would fail to discover this corruption. Then you would not be able to understand the truth you need. Have you had experience of this? The Holy Spirit does everything in a very timely way, all according to what people need and all according to their current stature and state. It was said before that God's work is punctual and measured, and very timely, without any delay. You have seen this in your actual experience. Every time you encounter something, the Holy Spirit promptly moves you and enlightens you, but you cooperate poorly. You are too numb. Sometimes you get a sense of what is happening and leave it there, without trying to understand it more deeply. You are satisfied with a

mere perceptual understanding, and with that, you think you understand, but you have not actually reached a true understanding. Your perceptual understanding must be elevated to a rational understanding before you can have a way forward. If the Holy Spirit moves you again and you still ignore it and do not wish to write it down in your notes, then you will soon forget it. You will not have gained this light, this real thing, and that will be a great shame. Diligent people take things down in their notes and feel wonderful when they look at their notes again later. They are able to gain some light on this foundation. Someone who is careless and has no spiritual understanding cannot feel this light—they do not even know what light is. This light flashes inside them and is gone, and if they are always like this, the Holy Spirit will not work in them. To pursue the truth, you must be sensitive and subtle of thought; you must not be lazy. You must also cooperate promptly. When you get a perceptual understanding, you should grab hold of it, hurry to contemplate it, and pray to God. How should you pray? Center your prayer on the enlightenment you have gained. Sometimes it may feel like your own thoughts, and that is fine. As long as you feel enjoyment and clarity, then you should pray and seek. Figuring out this new light and getting it right is what matters most. If the words flow particularly well while you pray, and you feel at ease, you are enlightened again, and your mind is illuminated, then you should make note of this new light. This is because sometimes you can remember when you are in a good state, but you forget when you are in a bad state. People can write several pages when they write an article, but they cannot write a single word when it comes to experiential testimony or their knowledge of God. They still lack reality. Those who love the truth focus on the enlightenment and illumination of the Holy Spirit. Those who do not love the truth do not treasure the enlightenment of the Holy Spirit, which shows that they do not know what is important, what is secondary, what is crucial, or what they should be gaining. Because of this, they lose the enlightenment of the Holy Spirit. It is best to carry a small notebook with you, so that whenever the Holy Spirit enlightens you and you gain new light, you can immediately take hold of it and note it down. The Holy Spirit works at any time and in any place. Whatever situation someone is in, as long as they contemplate God's words and can seek the truth, then the Holy Spirit enlightens them. Even when you are busy with work and feel very tired, the Holy Spirit enlightens you if you seek and pray. The Holy Spirit enlightens you when you read God's words or fellowship on the truth. He enlightens you when you contemplate God's words and reflect on yourself. When the Holy Spirit enlightens you, write it down and go on to contemplate it, and your heart will be made clear. When you truly come to understand the truth, you will be completely liberated. When you experience God's work in this way, the harvest you reap will grow and grow. The fact is that much of the Holy Spirit's enlightenment is ruined by you. You are like children of a rich family squandering your inheritance, missing all the work the Holy Spirit does on you, losing so many chances to be made perfect by God! The Holy Spirit has done plenty of work, yet you fail to grab onto it. Can you really say that God is not kind

to you? The fact is not that God has not shown you enough kindness—it is that you have not gained it.

There is a pattern to the work of the Holy Spirit, and conclusions need to be drawn about it. If one applies themselves to drawing conclusions, they will be able to conclude many things. There is surely something to be gained. Take prayer, for example. There are times when you can gain much enlightenment from prayer, but if you are inattentive, then you will not be aware. Though some words of enlightenment may come from your mouth, you will not notice if you do not pay attention. You will know only that you had a good prayer, when in fact there were words within your prayer that were enlightened and illuminated by the Holy Spirit. These were all new light, but you let them slip away. The way the work of the Holy Spirit helps people the most is by enlightening and illuminating them, allowing them to understand the truth and God's will, to be able to do things according to God's demands, and not to stray from the right path. What is the goal of the Holy Spirit's work of enlightening people? Sometimes, its function is to guide the way; sometimes, it serves as a reminder, to make you have some sense; sometimes, it illuminates you and helps you understand the truth, and gives you a path to practice. When you have strayed onto your own path, He supports and helps you like a crutch, leading you onto the right path and guiding you. Whatever light and knowledge the Holy Spirit enlightens people with, which might vary because of people's personal backgrounds, it does not contradict or conflict with the truth at all. If everyone were to experience in such a way as has true seeking and prayer, and genuine obedience, with the Holy Spirit continually working to enlighten and guide them, and if they are keen and subtle of thought, and able to practice and enter those things the Holy Spirit enlightens, then their stature would grow very quickly. They would then have seized the opportunity. One characteristic of the work of the Holy Spirit is that it is very fast. It is over in a flash, unlike the work of evil spirits, which is always urging and forcing people to do things, such that they cannot act in any other way. Sometimes the Holy Spirit works by giving people a feeling when they are on the verge of danger, making them feel uneasy and extremely anxious. This happens under special circumstances. Usually, whenever people draw near to God, and seek the truth, or when they read God's words, the Holy Spirit gives them a feeling, or a subtle thought or idea. Or, He may convey to you a statement or a message. It is as if there is a voice, but as if it were voiceless, too; it is like a reminder, and you can understand what it means. If you go on to take the meaning you have understood and express it with the appropriate words, you will gain something, and it will edify others, too. If people always experience in this way, they will gradually come to understand many truths. If people always have the work of the Holy Spirit at their side, and there is always a new light leading them, then they are sure never to stray from the true way. Even if no one ever fellowships with you, and no one guides you, and you have no work arrangements, if you walk in the direction the Holy Spirit guides you to, then you are sure not to go astray. Peter saw the Lord Jesus after He resurrected

and ascended to heaven, but only a scant few times. He could not, as people imagine, see the Lord Jesus often, or see Him whenever he wished, nor did he see Him whenever he prayed about anything he did not understand. It was not like this. Is it that easy to see God? God does not readily appear to people. Most of the time, God had Peter understand things through the work of the Holy Spirit. Why can't you achieve what Peter could? What does this prove, when all is said and done? It proves that your caliber is insufficient, that you have no power of understanding, and that you are unable to figure things out through contemplation. No matter what you face, you must always regard it according to the truth in God's words. If people always live inside their own thoughts and brains when things happen to them, and they handle those things with human means, then they will gain nothing. What did Peter think when something happened to him? He considered it and contemplated it according to the words of the Lord Jesus, and was thus able to figure out God's will. And later, when the Lord Jesus had ascended to heaven, why was Peter still able to figure out God's will? He managed to do that through the enlightenment of the Holy Spirit. If he had been unable to sense the Holy Spirit's enlightenment, and the Lord Jesus had not appeared to him after His resurrection and ascent to heaven, how would he have been able to understand God's will? God in the flesh does not work as people imagine, personally and unceasingly guiding people every day in order to perfect them. It is not like that. The work of the Holy Spirit is there in partnership. The partnered work of the Spirit does the majority. The flesh does the leading work, and when that work is done, the remaining minor issues are what the Holy Spirit enlightens people to understand. If people cannot take hold of this and are only able to gain a part, they will not be able to gain the further details—and if they cannot gain those, they will not change, and they will make no progress.

It is not easy for those who have not experienced the work or enlightenment of the Holy Spirit to understand those things. The fact is that there is a pattern to the Holy Spirit's work and enlightenment. Whenever the work and enlightenment of the Holy Spirit are mentioned, people always misunderstand, thinking they have to suffer a great deal and pay a great price before they can obtain the work of the Holy Spirit. Is this not a human notion? Because people are lazy and their hearts are so coarse, they ordinarily never focus on the feelings in their spirits, and when there is a bit of light and enlightenment there, they dismiss it as nothing. If you live all day amid your affairs, sticking to the words and doctrines and to rules, living a life of the flesh and of romantic love, then the Holy Spirit cannot enlighten and guide you. There is no way He can do this. You must pray more, seek the work of the Holy Spirit, seek how to take in the work of the Holy Spirit and not let it slip away. Pray to God: "Oh God! Please work on me, make me perfect and change me, allow me to understand Your will in all things and submit to Your intentions. Your great love and Your will are in Your salvation of me. Although people are disobedient and resist You, although they are rebellious by nature, I now understand Your will in saving people, and I wish to cooperate with You. May You

give me more situations, trials, and hardships, allowing me to see Your hand in these hardships, and to see Your deeds, so that I may be someone who can understand Your will and submit to it. Let me not be dissolute, but be someone with their feet planted firmly on the ground." Pray like this, and do so often; ask for the Holy Spirit to always work on you and lead you. When the Holy Spirit sees that you are walking the right path and attending to what you should, He first gives you some situations to test you and a weighty trial to see if you can overcome it. Some may not be able to withstand it. They will say, "Oh God, this situation is too much—I can't bear it!" They will then have failed in this matter. If you truly feel that the situation you are in is too much for you, then pray to God like this: "Oh God, the situation You have given me is too much. I cannot bear it, but I am willing to strive. Please provide for me according to my stature and allow me to understand Your will, whether I'm going through severe suffering or light suffering, without betraying You or complaining. Make me able to submit completely, such that it satisfies You. Whether I'm going through severe suffering or light suffering, as long as it is Your will, then I am willing to submit to it, without any complaint. I'm not willing to go against Your intentions, and no matter how severe the suffering gets, as long as I can bear it, I ask that You give it to me." You must pray confidently and boldly. Do not run away or cower. When the Holy Spirit sees that you are walking the right path, that you are very much doing what is yours to do, that you really want God in your heart, and that you pursue the truth, He may give you a weighty situation and great strength for you to overcome it—and then you will have won. For you to overcome an especially onerous situation is a much higher thing than just understanding some words and doctrines. It is a matter of bearing witness.

In everyday life, people come into contact with all kinds of people, events, and things, and if they do not have the truth and do not pray and seek it, then they will find it hard to cast off temptation. Take relations between men and women, for example. Some people are unable to resist such temptations, and they fall as soon as they face this kind of situation. Does this not show that they are too small in stature? People who do not have the truth are pitiful like this and they do not bear any witness at all. Some people fall into temptation when they encounter situations related to money. When they see someone else with money, they complain, "How come they have so much money and I'm so poor? It's not fair!" They complain when this happens to them, and they cannot accept it from God or submit to His orchestration and arrangement. There are also some people who are always focused on status, and when faced with this kind of temptation, they are unable to overcome it. For example, an unbeliever wants to hire them for an official position, giving them many advantages, and they are unable to stand firm. They think, "Should I do it?" They pray, and they contemplate, and then: "Yes—I have to!" They have made up their mind, and there is no point in their seeking anymore. They have clearly decided to take up this official position and gain its benefits, but they also want to come back and believe in God, fearful of losing the blessings of belief in God. So they pray to

Him: "Please test me, God." What's left to test you about? You have already decided to take up your official position. You did not stand firm in this matter, and you have already fallen. Do you still need to be tested? You are not worthy of God's testing. Would you, with your pitifully small stature, be up to it? There are even some despicable people who compete for any advantage they see. The Holy Spirit is right beside them, watching them to see what views they express and what their attitude is and begins to test them. Some people think to themselves, "I don't want it, even if it is God's kindness toward me. I have enough already, and God shows too much kindness to me. I don't care about being wellfed and well-dressed, I only care about pursuing the truth and being able to gain God. The truth I have received was given to me by God for nothing. I'm not worthy of these things." The Holy Spirit scrutinizes their hearts and enlightens them even more, allowing them to understand more, and to be more invigorated, and making the truth more transparent to them. Those despicable people, however, see a benefit being given out and think, "I'll fight for it before anyone else can. If they give it to someone else and not me, I'll give them a good scolding and give them a hard time. I'll show them what I'm made of, and then we'll see who they give it to next time!" The Holy Spirit sees that they are this sort and exposes them. Their ugliness is revealed, and this kind of person must be punished. However many years they may believe, it will do nothing for them. They can gain nothing! Many times, when the Holy Spirit shows kindness to people, they gain it when they do not expect it. If God does not show you kindness, your punishment will also happen when you do not expect it. This is how dangerous things are for those who do not pursue the truth.

When people lack insight into things that happen to them and do not know the appropriate thing to do, what is the first thing they should do? They should first pray; prayer comes first. What does prayer demonstrate? That you are devout, that you have somewhat of a God-fearing heart, and that you know to seek God, proving that you put God first. When God is in your heart and has a place there, and when you are able to obey God, you are then a devout Christian. There are many elderly believers who kneel down in prayer at the same time and place every day. They kneel for an hour or two each time, but however many years they have knelt like this, it hasn't solved many of their problems of sin. Let us first put aside whether or not such religious prayer is useful. At least these elderly brothers and sisters are a little devout. They are much better than young people on this point. If you want to live before God and experience God's work, then the first thing you should do when something happens to you is pray. Praying is not just a matter of mindlessly chanting memorized phrases, and nothing more; you won't get anywhere like this. You have to train at praying with your heart. You might pray like this eight or ten times without much to show for it, but do not be discouraged: You must keep training. Pray first when something happens to you. First tell God and let Him take over. Let God help you, let Him guide you and show you the way. This will prove that you have a God-fearing heart and that you put God first. When something happens to

you or you encounter some difficulty and you are negative and get angry, this is a manifestation of God's absence in your heart and your lack of fear for God. Whatever difficulties you face in real life, you must come before God. The first thing to do is to kneel down in prayer. This is what is most crucial. Prayer demonstrates that God has a place in your heart. When you have trouble, looking up to God and praying to Him and seeking from Him show that you have somewhat of a God-fearing heart; you wouldn't do this if God were not in your heart. Some people say, "I prayed, but God still didn't enlighten me!" That's not the way to put it. You must first look at whether the intention behind your prayer is right. If you are sincerely seeking the truth and often pray to God, then there may well be a certain matter in which God enlightens you and allows you to understand. In any case, God will make you understand. If God does not enlighten you, you will not be able to understand on your own. There are some things human thought cannot achieve, whether or not you have power of understanding and however your caliber is. When you do understand, does that come from your thinking? With the intentions of God and of the work of the Spirit, if the Holy Spirit does not enlighten you, you will not find anyone who knows. You will only know when God Himself tells you what He means. And so, the first thing to do when something happens to you is pray. When you pray, you should express your thoughts, views, and attitude to God, and seek the truth from Him, with a mentality of obedience; this is what people should practice. You won't achieve any results if you just go through the motions, and you should not then complain that the Holy Spirit has not enlightened you. I have found some people just observe religious ceremonies and do religious activities in their belief in God. There is no place for Him at all in their hearts; they even deny the work of the Holy Spirit. They don't pray or read the words of God. They just keep going to assembly and nothing more. Is this faith in God? They go on believing as they do, yet there's no God in their belief. God is not in their hearts, they no longer want to pray to God, and they are no longer willing to read the words of God. Have they not then become unbelievers? There are some leaders and workers in particular who often take care of general affairs. They never focus on life entry but take the work of general affairs as their main job. They have become nothing more than task managers and do none of the essential work of leaders and workers. As a result, after believing in God for twenty or thirty years, they have no words to offer about their life experience and they have no true knowledge of God. They can only speak a few words and doctrines. Have they not thus become false leaders? This is because in their belief in God, they do not attend to their proper duties or pursue the truth. Merely relying on one's understanding of some words and doctrines will not solve anything. They complain against God as soon as they are tested, hit by disaster, or get sick. They do not have any true knowledge of themselves, and they have no experiential testimony at all. This shows that they have not pursued the truth in these years that they have believed in God, that they have only been busying themselves with externalities, and ruined themselves as a result. No matter how many years people

believe in God, they must at the very least come to understand some truths if they are to ensure that they will not fall, commit evil, or be cast out. This is the very least with which they should be equipped. Some people are half-hearted when they listen to sermons and do not contemplate God's words. They do not seek the truth no matter what happens to them. They are content just with understanding the words and doctrines, assuming they have gained the truth. Then, when a trial comes, they have no knowledge at all, and their hearts are full of grievances and complaints that they dare not say out loud, though they would like to. Aren't such people just so pathetic? Many people are always careless and perfunctory in performing their duty. They do not reflect or try to understand themselves when they are pruned and dealt with. They are always rationalizing, and so their ugliness emerges in many different ways, and they are exposed and cast out, incapable of knowing themselves to the end. What is the point in their understanding those doctrines then? There is no point at all. No matter how many years people believe in God, merely understanding and being able to speak doctrine is useless. They have not gained the truth but gone astray. So then, when something happens to you and you pray to God, searching for His intentions, the key is to come to an understanding of the truth if the problem is to be solved. This is the correct path, and you should consistently persist in such practice.

1997

An Arrogant Nature Is at the Root of Man's Resistance to God

Today, I will speak on the issue of corrupt mankind's nature, essence, and disposition. What is nature? Nature is the inherent essence of men, the thing within them that produces a controlling and directing effect. What someone despises, hates, or likes is all representative of their disposition, which is directly related to their nature essence. In fact, nature is essence, and a person's nature determines their essence. Disposition is the thing that pours forth from a person's essence and nature. The disposition that people reveal in their speech, actions, and conduct, is representative of their nature, which is their essence. This is the concept of nature. That is to say, what a person likes, hates, or despises, and what a person pursues, are all representative of their nature. These are the key things to look at to see whether a person's nature essence is good or bad in the end. For example, if a person likes to do evil, then that person's nature essence is quite bad; if they like to do good and act righteously, then that person's nature essence is good. Having said this, do you all understand the concept of nature? Nature is essence. Before, it was said that people are of the same essence as their spirit: Whatever spirit is in them, whichever kind of spirit, that is the kind of nature they have.

Of course that is not incorrect, but now to only say that spirit determines nature would be a bit vague, and not practical. Now what shall I use to explain it? I will use disposition to explain man's nature and essence, because disposition is what pours forth, which people can see, touch, and come in contact with, thus it is more concrete and objective. As to spirit, people think it has a vague quality to it, that it is mysterious, and relatively empty, all because they cannot imagine it, nor can they see or touch it, nor do they have a way to express it. To always speak of spirit and soul would not be appropriate, nor is it necessary. We do not need it to explain the question of nature, because those things are invisible, not concrete. What we now discuss is most concrete and real, and it can solve the problem of people's corruption. By using this kind of language to express and explain this problem, we can achieve results.

We have only just spoken about the concept of nature, but what actually is human nature? Do you know? Since mankind was corrupted by Satan, their nature, which is also their essence, has changed. So what then is human essence? What I speak of now is all people's essence and nature, and is not directed at a certain individual. Since mankind's corruption by Satan, people's nature has begun to deteriorate, and they have gradually lost the sense possessed by normal people. They now no longer act as human beings in the position of man, but are filled with wild aspirations; they have surpassed the station of man—yet yearn, still, to go even higher. What does this "higher" refer to? They wish to surpass God, to surpass the heavens, and to surpass all else. What is at the root of why people betray such dispositions? When all is said and done, man's nature is overly arrogant. Most people understand the meaning of the word "arrogance." It is a pejorative term. If someone displays arrogance, others think they aren't a good person. Whenever someone is incredibly arrogant, others always assume they are an evildoer. No one wants to have this term pinned to them. In fact, however, everyone is arrogant, and all corrupt humans have this essence. Some people say, "I'm not the least bit arrogant. I've never wanted to be the archangel, nor have I ever wanted to surpass God, or to surpass all else. I've always been someone who's especially well-behaved and dutiful." Not necessarily; these words are incorrect. Once people have grown arrogant in nature and essence, they can often disobey and resist God, not heed His words, generate notions about Him, do things that betray Him, and things that exalt and bear testimony to themselves. You say you are not arrogant, but suppose you were given a church and allowed to lead it; suppose that I did not deal with you, and that no one in God's family criticized or helped you: After leading it a while, you would bring people to your feet and make them submit before you, even to the point of admiring and revering you. And why would you do that? This would be determined by your nature; it would be none other than a natural revelation. You do not have any need to learn this from others, nor is there any need for them to teach it to you. You do not need others to instruct you or compel you to do this; this kind of situation comes about naturally. Everything you do is about making people exalt you, praise you, worship you, submit to you, and listen to you in all things. Allowing you to be a leader naturally brings about this situation, and it cannot be changed. And how does this situation come about? It is determined by man's arrogant nature. The manifestation of arrogance is rebellion and resistance against God. When people are arrogant, self-important, and self-righteous, they tend to set up their own independent kingdoms and do things in whatever way they want. They also bring others into their own hands and draw them into their embraces. For people to be capable of doing such arrogant things, it just proves that the essence of their arrogant nature is that of Satan; it is that of the archangel. When their arrogance and self-importance reach a certain level, they no longer have a place for God in their hearts, and God is put aside. They then wish to be God, make people obey them, and they become the archangel. If you possess such a satanic arrogant nature, God will have no place in your heart. Even if you believe in God, God will no longer recognize you, will view you as an evildoer, and will cast you out.

We have preached the gospel over and over to many leaders within religious circles, but no matter how we fellowship on the truth with them, they do not accept it. Why is this? It is because their arrogance has become second nature, and God no longer has a place in their hearts. Some people might say, "People under the leadership of certain pastors in the religious world really have a lot of drive; it is as though they have God in their midst." Do you take having enthusiasm for having drive? No matter how lofty those pastors' theories might sound, do they know God? If they truly feared God deep down, would they make people follow them and exalt them? Would they be able to control others? Would they dare to prevent others from seeking the truth and investigating the true way? If they believe that God's sheep are actually theirs, and that they should all listen to them, then is it not the case that they regard themselves as God? Such people are even worse than the Pharisees. Are they not genuine antichrists? Thus, their arrogance is fatal, and can lead them to do rebellious things. Do such things not happen among you? Can you ensnare people this way? You could, it's just that you have not been given the opportunity, and you are incessantly being pruned and dealt with, so you would not dare. Some people also exalt themselves in roundabout ways, but they speak very cleverly, so ordinary people cannot discern it. Some people are so arrogant that they say: "It is unacceptable for someone else to lead this church! God needs to go through me to get here, and He can only preach to you after I've explained this church's situation to Him. Aside from me, no one else can come here and water you." What is the intent behind saying this? What kind of disposition does this reveal? It is arrogance. When people act like this, their conduct is resistant to and rebellious against God. So people's arrogant nature determines that they will exalt themselves, rebel against and betray God, ensnare others, ruin others, and ruin themselves. If they die unrepentant, then they will be cast out in the end. Is it not dangerous for a person to have an arrogant disposition? If they have an arrogant disposition, but they are able to accept the truth, then there is still room to save them. They must go through judgment and chastisement, and throw off their corrupt disposition, in order to attain true salvation.

Some people always say: "Why does God use judgment and chastisement to save people in the last days? Why are the words of judgment so severe?" There is a saying vou might know: "God's work varies with each individual; it is flexible, and He does not adhere to rules." The work of judgment and chastisement in the last days is primarily directed at people's arrogant nature. Arrogance encompasses a lot of things, a lot of corrupt dispositions; judgment and chastisement come directly at this word, "arrogance," in order to fully remove people's arrogant disposition. In the end, people will not rebel against God nor resist Him, so they will not endeavor to set up their own independent kingdoms, nor will they exalt or testify of themselves, nor will they act vilely, nor will they have extravagant demands of God—in this way, they have thrown off their arrogant disposition. Arrogance has many manifestations. For example, say someone who believes in God demands His grace—on what basis can you demand it? You are a person corrupted by Satan, a created being; the fact that you live and breathe is already the greatest of God's graces. You can enjoy all that God has created on the earth. God has given you enough, so why would you demand more of Him? It is because people are never content with their lot. They always think that they are better than others, that they should have more, so they always demand it of God. This is representative of their arrogant disposition. Though their mouths might not say it, when people first start believing in God, in their hearts they may well be thinking, "I want to go to heaven, not hell. I want not only me to be blessed, but my whole family. I want to eat nice food, wear nice clothes, enjoy nice things. I want a good family, a good husband (or wife) and good kids. Ultimately, I want to reign as king." It's all about their requirements and demands. This disposition of theirs, these things they think in their hearts, these extravagant desires—they all typify the arrogant nature of man. What makes Me say this? It comes down to people's status. Man is a created being that came from dust; God formed man of clay, and breathed into him the breath of life. Such is the lowly status of man, yet still people come before God wanting this and that. Man's status is so ignoble, he should not open his mouth and demand anything from God. So what should people do? They should work hard regardless of criticism, put their shoulder to the wheel, and gladly obey. It's not a question of gladly embracing humility—do not gladly embrace humility; this is the status people are born with; they should be innately obedient and humble, for their status is humble, and so they should not demand things from God, nor have extravagant desires toward God. Such things should not be found in them. Here is a simple example. A certain wealthy household hired a servant. This servant's position in the wealthy household was especially low, but they nevertheless said to the master of the house: "I want to wear your son's hat, I want to eat your rice, I want to wear your clothes, and I want to sleep in your bed. Whatever things you use, whether gold or silver, I want them! I contribute a great deal in my work, and I live in your house, so I want them!" How should the master treat them? The master would say: "You ought to know what kind of thing you are, what your role is: You are a servant. I give my son what he wants, because that is his status. What is your status, your identity? You are not qualified to ask for these things. You should go and do what you ought to, go carry out your obligations, according to your status and identity." Does such a person have any sense? There are many people who believe in God who do not have that much sense. From the beginning of believing in God, they have ulterior motives, and continuing on, they incessantly make demands of God: "I have to have the work of the Holy Spirit follow me as I spread the gospel! You also have to forgive and tolerate me when I do bad things! If I do a lot of work, You have to reward me!" In short, people are always wanting things from God, they are always greedy. Some people who have done a little work and led a church quite well think that they are superior to others, and often spread words such as: "Why does God put me in an important position? Why does He keep mentioning my name? Why does He keep talking to me? God thinks highly of me because I have caliber and because I am above ordinary people. You are even jealous that God treats me better. What have you got to be jealous of? Can you not see how much work I do and how much of a sacrifice I make? You shouldn't be jealous of whatever good things God gives me, because I deserve them. I have worked for many years and suffered so much. I deserve credit and am qualified." There are others who say: "God allowed me to join co-worker meetings and listen to His fellowship. I have this qualification—do you have that? Firstly, I have a high caliber, and I pursue the truth more than you do. What's more, I expend myself more than you, and I can get the church's work done—can you?" This is arrogance. The results of people's performance of their duties and their work are different. Some have good results, whereas others have poor results. Some people are born with good caliber and are also able to seek the truth, so the results of their duties improve quickly. This is because of their good caliber, which is predestined by God. But how to solve the problem of poor results from performing one's duty? You must constantly seek the truth and work hard, then you too can gradually achieve good results. As long as you strive for the truth and achieve to the limit of your abilities, God will approve. But regardless of whether your work results are good or not, you should not have erroneous ideas. Do not think, "I am qualified to be God's equal," "I am qualified to enjoy what God has given me," "I am qualified to make God praise me," "I am qualified to lead others," or "I am qualified to lecture others." Do not say you are qualified. People should not have these thoughts. If you do have these thoughts, it proves that you are not in your rightful place, and you don't even have the basic sense that a human being should possess. So how can you cast off your arrogant disposition? You cannot.

Some people say they don't have a corrupt disposition, that they are not arrogant. What people are these? These are people without sense, and they are also the most stupid and arrogant of all. In fact, they're more arrogant and rebellious than anyone; the more someone says they have no corrupt dispositions, the more arrogant and self-righteous they are. Why are others able to know themselves, and accept God's judgment, yet you are not? Are you the exception? Are you a saint? Do you live in a

vacuum? You do not acknowledge that humankind has been deeply corrupted by Satan, that everyone has a corrupt disposition. This means you do not understand the truth at all, and you are the most rebellious, ignorant, and arrogant of all. According to you, there are many good people in the world and only a few bad ones—so why is it full of darkness, full of filth and corruption, full of conflict? Why, in the world of man, does everyone take and steal from each other? Not even believers in God are an exception. People are always struggling and fighting with one another. And where does this strife stem from? It is a product of their corrupt nature, of course, the very outpouring of their corrupt dispositions. People who have a corrupt nature have arrogance and rebellion pour forth from them; those who live in a satanic disposition are belligerent and combative. Those who are belligerent and combative are the most arrogant people of all, they do not submit to anyone. Why is it that people often confess their sins but do not repent? Why is it that they believe in God but cannot put the truth into practice? Why is it that they believe in God for many years, but cannot fall in line with Him? All this is caused by people's arrogant nature. Mankind has always rebelled against and resisted God, been totally unwilling to accept the truth, and has even hated and rejected the truth. This is not because God's requirements of men are too high, but rather because people resist God too fiercely and ruthlessly, so much so that they would make God their enemy and crucify Him. Is such corrupt mankind not too fierce, arrogant, and unreasonable? God expresses so many truths, He has compassion on and saves people, and forgives their sins—but mankind does not accept the truth at all, they always condemn and resist God, and make themselves irreconcilable to God. Now, at what level is humanity's relationship to God? Man has become God's enemy, His antithesis. God expresses truth to reveal, judge, and save people; people do not accept it or pay Him any attention. People do not do what God requires of them; they instead go and do the things He hates and despises. God expresses the truth, but people cast it aside. God judges and chastises people's corrupt dispositions, and not only do they not accept the truth, but they argue with and revolt against Him. How arrogant are people? Corrupt mankind brazenly denies and resists God. Even if they believe in God, they always pursue great fortune, reward, and entry into the kingdom of heaven; they also want to be rulers and wield authority. This is the model representation of arrogance, the very corrupt disposition of man.

God became flesh to save man, but in return for receiving God, people demanded living expenses, rewards, benedictions, and they even went about bragging that they received God, and saying that they were beloved of God, so that others would think highly of them. A small number were clearly aware that the One they received was God, yet demanded money from the churches in return. Such arrogant people say that they don't have a corrupt disposition, and that their belief is superior to anyone else's, that they're more devoted to God than anyone else, and act better than anyone else. Some people brag about themselves: "I've believed in God for twenty years. When I first converted, there was no church—I spread the gospel everywhere I went!" Why are you

bragging about yourself? You have nothing worth bragging about. Based on your current behavior, you should slap yourself in the face, curse yourself, despise yourself, and hate yourself. So why are you bragging about yourself? Your arrogant disposition is too severe—you have already reached the apex, the extreme! Whether people say a lot or a little, their tone, their intents, and their words all have an arrogant flavor and essence. I will draw a simple example. Say the church has a person who has just begun to believe, who is fairly dependable, who sincerely pursues. Some people might look down on them, haughtily saying to them: "How many years have you been a believer? Where are you from? Do you have some notions? Which truths are you still not clear on? Are you equipped with these basic truths? After you are equipped, you should go spread the gospel!" What qualifications do you have to lecture someone like this? You are also human, it's just that you accepted a little earlier. Nevertheless, you have not yet thrown off the arrogance in the essence of your own corrupt disposition. What qualifications do you have to lecture others? Of course, you may fellowship with them, but your perspectives and intents are incorrect, your attitude is wrong, and your character is odious! Some people have the Above reach out to them to understand the gospel work situation, asking them if there are difficulties in spreading the gospel, or what problems need to be solved in the gospel work. They say: "The work is normal, there are no problems," and adopt an attitude of intentional disregard. They seldom report which problems exist in the gospel work, or how they are solved, much less what difficulties there are that need to be solved by the Above. What kind of problem is this? Is this a manifestation of doing one's duty responsibly? Is this a manifestation of loyalty to God? They say again and again that they submit to and follow God, and they say that they have seen the true God, that they are truly submissive, that they are truly willing to expend for God, to pay the price, but in the end, they can manifest such a disposition and say such words—what essence do you think this kind of person really has? What might such a person's outcome be? What are they worthy of? If I did not say these words, if I did not show any interest in matters like this, then what point would you say such people could reach? The consequences are too dreadful to contemplate. When I speak and converse with some people with a normal tone, they become arrogant, thinking that I am an ordinary person. They get carried away, and start to spout off, wanting to butt into and evaluate everything, and always wanting to show off. When I see that they are such a person, I do not pay them any attention. To speak truthfully with you, I see that most people are fairly disgusting. Right after meeting them, I have not finished saying three sentences before they start to nod and laugh; less than a week after meeting them, they would already dare to lecture God. After knowing such a person for a time, I dislike them, I don't pay attention to them, and later I hear that they have done something bad, that they are wicked. Put yourselves in someone else's shoes and think for a moment: If you ran into this kind of situation while raising your children, how would you feel? People raise children so that they will take care of them in their old age and give them a

proper burial; if their children do not pay attention to them when they get old, putting on airs and lecturing them, or allow them to be mistreated and take advantage of them, not in the least filial, then how will they feel? Will they not feel both angry and sad? You are young right now, with a shallow level of experience, and you cannot yet appreciate this. I have been to many places and met many people. Among those people, of those with whom I was able to sit as an equal and fellowship, to chat about life, not one of them said: "God is good to me. I need to have a little bit of conscience and reason, I won't do anything that violates my conscience." People cannot do even a small thing with conscience or humanity. They cannot even speak from their own position, or keep to their duty, to say nothing of practicing the truth, which they cannot do either. If people become too arrogant, they will be more severe than the archangel, going one step further.

Some people are of a slightly better caliber; they can do a little work, and they are chosen to become church leaders. After becoming a leader, they have not done much real work before they start to become arrogant. People do not dare to deal with or point out their errors; if you speak strongly or a little severely with them, they get angry, and say: "I won't do it. Whoever you want to do it, have them do it. I'll see if anyone can do it better than me. Let the Holy Spirit reveal them!" How arrogant these words are! How rebellious are people? They have no feelings at all about the words they say or the things they do—they are totally unaware. As I dissect their arrogant words, their arrogant actions, the motivations they hold in their hearts, and the ugliness they reveal bit by bit, people come to understand themselves. That is how numb people are. Without such dissection and clarification, would people be able to know themselves? Would they be able to do anything humane? They will only be a little more well-behaved if I constantly hit them with a stick, that's how worthless people are! People are already at this level of arrogance; discipline is totally useless. Some people say: "After reading many of God's words, I feel that they are the truth, and that the words He has revealed about men are right, but I've believed in God for several years, so why has He not disciplined me?" What do you think: When the archangel betrayed God, if God had immediately disciplined and punished it, would it have been able to betray? Could its nature of betrayal have been resolved? Could its arrogant disposition have been removed? It could not! So, people today are arrogant to the point of being ten or twenty times more arrogant than the archangel. Discipline alone is not enough, they must accept judgment and chastisement, they must accept and pursue the truth—only then can God work upon them, only then can He try and refine them. If you cannot accept the truth, then it does not matter how many years you believe, because God will not work upon you. If you have neither conscience nor reason, then you are one of the beasts; He has nothing to say to you, you are not disciplined no matter what you do, and if you disturb the church, you will be cleared out. After speaking so much truth, see whether or not people pursue it. If you say: "I am totally unwilling to pursue, I want to wallow in degeneracy. I am willing to become degenerate," then you are waiting to receive punishment. I do not discipline

anyone right now, I just speak to them, revealing and judging their corruption. If you take it to heart, then you are pursuing in an upward direction; if you do not take it to heart, then you are waiting for a later punishment. Right now, other than the provision of the truth, there is also revelation, judgment, and chastisement, and then there is punishment and retribution. Of course, retribution and punishment will come sooner or later; who's to say which day you might violate an administrative decree, then you'll be dead. Nevertheless, I exhort each of you, do not wait for punishment to come to awaken and pursue; at that point, it will be quite late to regret, and you will be doomed. There will be no more opportunities to repent. At that point, it will be too late to pursue, and also useless. You might as well take advantage of the present to awaken early, to do some humane things, some things of conscience. Do not obstinately stick to the wrong course.

Some people advertise themselves as having good humanity, but if you truly have humanity, then why would you do arrogant things? Why can you not do anything humane? Why do you not have the smallest bit of conscience or reason? People are so arrogant that they want everything except God; they adore every star, devil, and Satan, but they neither worship God nor submit to Him; they are able to do any bad thing. I have been to many places. Some people who have received Me have charged a huge amount for food and lodging, and moreover, the food and daily items are paid for by the church. I ask you, how do these people not have any conscience? Am I not qualified to eat a meal they have prepared? They said before that they were willing to receive Me, but when I arrive, they behave shamefully like this. Are they still human? Do they still have humanity? Do not be glib—you cannot do it, you have no humanity, and you are a beast. Your nature and your arrogance condemn you. People have too little faith. They are so arrogant and rebellious that they have no room left for God! Is someone who is corrupted to this degree worthy of being called human? This is the very model of a devil, of Satan. People think: "Even if You have the truth, You are still just a person, so what can You do? What can You help me with? What can You do to me? Where can You take me? I look down on You. I don't care whether or not You are God." They don't care about this. I daresay that if your company's leader were to go to your home, you would not let them leave if they tried; you would have to make them stay in your home for two days, and you would treat them well. So, people should not always speak arrogantly, should not say that they want God more than anyone else, that they are better at practicing the truth than anyone else, that they are better at expending themselves than anyone else, that they have paid a greater price than anyone else, and that they are more loyal than anyone else. Do not boast of yourself—you are not qualified to do so, nor have you paid that price, nor have you done much real work. Although you have worked a little, it does not amount to sincerely expending yourself for God, much less amount to total loyalty to God, and submission even unto death. You can persist for three to five years, but as time goes on, you will be unable to persist further, so you will be perfunctory, and you will complain. Do not think that you are higher than other people. Compared to others, you are not at a high standard, you are far lower than them; much less can you compare yourself to the saints of the ages. Are you really qualified to brag about anything? You all say: "If I contacted God later, I guarantee that I would not deceive Him." Your guarantee needs to be tested for a time. I am unwilling to contact more people; contacting them and seeing their conduct is enough to make Me angry! Some people among you might know how angry I am because of this matter. I am especially angry when I see those people who do not pursue the truth at all, who always want to exercise authority to control others. I hate them. Those who do not pursue the truth at all are all fairly bad, they do not have humanity; I categorically will not contact such people. When such people see that I do not pay attention to them, they might complain. These people are so unreasonable! Right now, the majority of people do not know how to pursue the truth—their stature is too small, and the little humanity and reason they possess are too poor, so I have no way to engage with them. If you engage with such a person for two days, they will look down on you, become arrogant—terribly arrogant—and they will not listen, no matter what you say.

Once, I used to walk through the churches, seeing all kinds of host families and all kinds of believers in God. Why am I no longer willing to come into contact with too many people? People are too bad, the majority of them have neither conscience nor reason, they have no room for God, and they always scheme around Him, so I choose to keep away from people, and only do the work I ought to. Some people say: "Does God not live among men?" I live among men, no mistake, but I cannot dwell among the wicked, it is too dangerous. It would be fine if I had a spiritual body, I could do whatever among people—a spiritual body like Jesus would be fine, He could act as He pleased, and people would not dare persecute—but I now have a normal body of flesh, a particularly normal body of flesh, with nothing supernatural about it, so people cannot accept this; they always have notions and want to examine God. If this kind of person, with this kind of disposition, were to be given a little discipline and punishment, given a month-long headache, do you think that would be useful? It would be useless. They would stand back up after that month-long headache and vent their anger. Do you think discipline alone can cause change? It cannot. So, there are many people I have come into contact with in the past, but very few of them love the truth. I can only say to you that people should not believe in God to get something from Him. You should just care about doing your duty well, about using all your energy. If your caliber is too poor, unsuitable for use, then you should hurry and step down. You should be obedient and well-behaved, do what you ought to, do not do what you ought not to, and you should be reasonable. You are a person. If God did not give you breath, life, and energy, you would not be able to do anything. People should not ask for anything, nor compare qualifications; having qualifications is useless for you! If a church makes you its leader, then that's your responsibility, and if someone else is made leader, then that's their responsibility. Of course, as far as work goes, you should fellowship, but you should not compare

qualifications, thinking: "I have long been qualified at that church, they should respect me. I am the eldest, you are second." Do not say such a thing, it is too unreasonable. Some people also say: "I have set aside my own work in order to expend myself for God, I have set aside my family, and what have I obtained? I have obtained nothing, and God still lectures people." What do you think of these words? People should stand in the right position and first be clear about the fact that they are human, that they are still corrupt mankind. If you are made a leader, then be a leader; if you are not made a leader, then be an ordinary follower; if you are given work to do, then you have an opportunity to do something; if you are not given work to do, then you can do nothing. Do not boast boasting is a bad sign, which proves that you are walking toward an extreme, toward death. Do not boast, saying: "I have gained a group of people somewhere, they are my fruits. If I had not gone, no one else could have done it. When I went, the Holy Spirit did great work!" Do not boast in this way. Rather, you should say: "Gaining these people was the result of the Holy Spirit working, a person can only do a little bit of work. If we finish spreading the gospel, and God sends us back home, then we'll go home." Do not say: "What did I do wrong that made You send me home? If You can't say the reason, then I won't go home!" Do not have this requirement. If you have this requirement, it proves that your disposition is especially arrogant. If you haven't made a mistake, can you not be sent home? If you act rightly, can you not be sent home? Even if you act correctly and do well, if you are sent home, you must return home. If you are dealt with, you should accept it and submit. This is an obligation, a responsibility, and you should not defend yourself. Job believed in God and only focused on fearing Him and shunning evil. Job asked for nothing, and Jehovah blessed him. Some people say: "That was because Job was good to God, so of course God blessed him; it was in exchange for Job's faith and righteous work." This is incorrect, it was not an exchange, it was that Jehovah wanted to bless him. Why did he not complain when Jehovah took everything away from him? Why did he not say: "I act righteously, I am so qualified, so You should not treat me this way"? This is not a matter of should and should not! When it comes to belief in God, if people always had their own choice, and always spoke about human notions and doctrines, that would not be right. This is human arrogance, human rebellion. Human choice is human adulteration.

Are you aware of it when you reveal your own arrogant dispositions? Some people are unaware, and they say: "I'm not arrogant, I've never said anything arrogant before." In fact, even if you are unaware of it, you still have an arrogant disposition, it just has not poured out. The fact that you have not outwardly revealed it does not prove that you do not have an arrogant disposition; it's possible that your heart is more arrogant than anyone else's, it's just that you know how to pretend, so it does not pour out, but people of discernment are able to see it. So, every person has an arrogant disposition, this is the common nature of mankind. People with an arrogant nature are capable of disobeying God, resisting Him, committing acts which pass judgment on Him and betray

Him, and doing things that exalt themselves and that are an attempt to establish their own independent kingdoms. Say there were several tens of thousands of people in a country that accepted God's work, and God's house sent you there to lead and shepherd God's chosen ones. And say God's house handed authority over to you and allowed you to work by yourself, without oversight by Me or anyone else. After several months, you would have become like a sovereign ruler, all power would be in your hands, you'd call the shots, all the chosen ones would revere you, worship you, obey you as if you were God, singing your praises with every word, saying you preach insightfully, and persistently claiming that your utterances were what they needed, that you could provide for them and lead them, and their hearts would have no place for God. Would this kind of work not be problematic? How would you have done it? For these people to be capable of such a reaction would prove that the work you were doing did not involve bearing testimony to God at all; rather, it only bore testimony to yourself and showed yourself off. How could you achieve such a consequence? Some people say, "What I fellowship is the truth; I've certainly never testified to myself!" That attitude of yours that manner—is one of trying to fellowship to people from God's position, and it is not one of standing in the position of a corrupt human. Everything you say is bombastic talk and making demands of others; it has nothing at all to do with yourself. Therefore, the consequence you would achieve is to get people to worship you and envy you until, in the end, they all submit to you, testify to you, exalt you, and flatter you to high heaven. When that happens, you will be finished; you will have failed! Is this not the path you are all on right now? If you are asked to lead a few thousand or a few tens of thousands of people, you would feel elated. You would then give rise to arrogance and start trying to occupy God's position, speaking and gesticulating, and you would not know what to wear, what to eat, or how to walk. You would revel in life's comforts and hold yourself aloft, not deigning to meet with ordinary brothers and sisters. You would become utterly degenerate—and would be laid bare and cast out, struck down like the archangel. You are all capable of this, are you not? So, what should you do? If, one day, arrangements were made for you to be responsible for the work of the gospel in every country, and you were capable of walking the path of an antichrist, then how could the work be expanded? Would this not be troublesome? Who, then, would dare to let you go out there? After being sent there, you would never return; you would pay no attention to anything God said, and you would just keep on showing off and bearing testimony to yourself, as if you were bringing people salvation, doing God's work, and making people feel as though God had appeared and was here working—and as people worshiped you, you would be overjoyed, and you would even acquiesce if they treated you like God. Once you reached that stage, you would be done for; you would be scrapped. Without your realizing it, this kind of arrogant nature would end up being your ruin. This is an example of a person who walks the path of the antichrists. Those who have reached this point have lost all awareness, their conscience and sense have ceased to serve any function, and they

don't even know to pray, or to search. Do not wait until then to think: "I must keep a close watch on myself, I must pray earnestly!" By then it will be too late. You need to know about this matter in advance; you need to seek: "How should I act in order to testify of God, to do my work well, without testifying of myself? What methods must I use to fellowship with others, to lead them?" This is how you must prepare. If one day, arrangements are really made for you to go out and work, and you are still capable of exalting and testifying of yourselves, which leads to the ruin of many of the people who are in your hands, you will be in trouble, and will later suffer God's punishment! Is it okay for Me not to say these words to you? Before I said it, you were capable of doing so; if you are still capable of doing so after I have said it, are you not in trouble? You all must think on how to do your work, how to conduct yourselves most appropriately. All you say and do, every act and move, every word and deed, and every intent of your heart must all be up to standard; not one can be left out, and you cannot exploit any loopholes. Although arrogance is man's nature, and it is not easy to change, people still need to know about their arrogant dispositions, to have the principles of practice. You must understand: "If I were really given some churches, how would I need to act in order to not take up God's position? How would I need to act to not be arrogant? How would I act appropriately? How would I act to bring people before God, to testify of Him?" You must ponder these matters until they are clear. Suppose that someone were to ask, "Can you lead the churches well?" and you said, "I can," but you instead led people into your own presence—they would submit to you, but not to God—would this not be trouble? As a leader or worker, if you do not know what it is to bring people before God or to bring them before yourself, then can you serve God? Can you be suitable for God to use? Absolutely not. Are those who are capable of bringing other people before themselves not all antichrists? If someone believes in God, but they have no place for God in their heart, they do not fear Him, they do not have a God-obeying heart, or the will to submit to Him, then that person does not believe in God. So who do they really believe in? Analyze it for yourselves. Do not say later: "I'm not arrogant, I am a good person, I only do good things"—these words are so childish! Everyone else is arrogant, but you are not? You have been thus revealed, but you still do not know yourself, and you still say that you are not arrogant—you are so shameless! You are so numb that it does not matter how you are revealed! Do you know the purpose for which I say these words? Why do I thus expose people? If I do not expose this way, will they come to know themselves? If I do not expose this way, people will still think they are pretty good, that they do their work fairly well, that they have no faults to point out, and that they are allaround fine. Even if they were all fine, they should not be in an arrogant state, nor should they think they are qualified, nor should they boast. I expose people's states this way not to sentence them to death, nor to tell them that they cannot be saved, but rather to allow them to truly know themselves, to understand their own corrupt essence and their nature, so they can achieve a true knowledge of themselves. This is beneficial as they try to

throw off their corrupt dispositions. If you can treat My words of exposure and dealing with people in the correct way, can avoid becoming passive, can do your duty normally, can make the matters of God's house your own, and if you can take responsibility, without being perfunctory, if you can be loyal to God, then this attitude is correct, and you will be able to do your duty well.

There are some people who often violate principles when they act. They do not accept pruning or being dealt with, they know in their hearts that the things others say are in line with the truth, but they do not accept them. Such people are so arrogant and self-righteous! Why say they are arrogant? If they do not accept pruning or being dealt with, then they are not obedient, and is disobedience not arrogance? They think they are doing well, they do not think they make mistakes, which means that they do not know themselves, which is arrogance. So, there are some things you need to earnestly analyze, to dig into bit by bit. As you do the work of the church, if you attain the admiration of others, and they give you suggestions, and they open themselves up to you in fellowship, this proves that you have done your work well. If people are always constrained by you, then they will gradually come to discern you, and they will distance themselves from you, which proves that you do not have the truth reality, so everything you say is certainly just words and doctrines, meant to constrain others. Some church leaders get replaced, and why do they get replaced? It is because they only speak words and doctrines, always showing off and testifying of themselves. They say that to resist them is to resist God, and that whoever reports situations to the Above is disturbing the work of the church. What kind of problem is this? These people have already become so arrogant that they have no more sense. Does this not show their true colors as antichrists? Will this not develop into starting to establish their own independent kingdoms? Some people who have just begun to believe will worship them and testify of them, and they will enjoy this very much, and feel very pleased. Someone this arrogant is already doomed. Someone who is capable of saying "to resist me is to resist God" has already become a modern Paul; there is no difference between this and when Paul said: "To me to live is Christ." Are people who talk like this not in great danger? Even if they do not establish independent kingdoms, they are still authentic antichrists. If such a person were to lead a church, that church would guickly become a kingdom of antichrists. Some people, after they become church leaders, focus specially on speaking lofty sermons and showing off, specially speaking mysteries so people will look up to them, and the result is that they get further and further away from the truth reality. This leads to the majority of people worshiping spiritual theories. Whoever speaks loftily, that's who people listen to; whoever talks about life entry, people pay no attention to them. Is this not leading people astray? If someone fellowships on the truth reality, no one listens, which is trouble. No one save this person can lead the church, because everyone worships spiritual theories; those who cannot speak about spiritual theories are unable to stand firm. Can such a church still obtain the work of the Holy Spirit? Can the people

enter into the truth reality? Why is fellowshiping about the truth and speaking about real experiences rejected, to the point that they are unwilling to listen to Me fellowship about the truth? It proves that these leaders have already deceived and controlled these people. These people listen and submit to them, rather than submitting to God. It is apparent that these people are the kind that submit to their leaders, rather than to God. Because those who sincerely believe in God and pursue the truth are not the kind to worship or follow men; they have a place for God in their hearts, and they have Godfearing hearts, so how could they be constrained by men? How could they obediently submit to a false leader who does not have the truth reality? The thing a false leader fears most is someone who has the truth reality, someone who fears God and shuns evil. If someone does not have the truth, and yet they want to make others obey them, is that not the most arrogant devil or Satan possible? If you monopolize the church or control God's chosen people, then you have offended God's disposition and ruined yourself, and you may not even have a chance to repent. Every one of you must be careful; this is a very dangerous matter, something anyone could do very easily. There might be some who say: "I just won't do that, I just won't testify of myself!" That's just because you have worked only a short time. Later on, you would dare do it. You would slowly become more daring—the more you do it, the more daring you would be. If the people you lead were to brag about and listen to you, you would naturally feel that you were in a high position, that you were amazing: "Look at me, I'm pretty good. I can lead all these people, and they all listen to me; the people who don't listen to me, I subdue. This proves that I have some ability to work, and I am equal to my work." As time goes on, the arrogant elements of your nature would begin to pour forth, and you would become so arrogant that you lost your reason, and you would be in danger. Can you see this clearly? You are in trouble as soon as you reveal your arrogant, disobedient disposition. You do not listen even when I speak, the house of God replaces you, and still you dare to say: "Let the Holy Spirit reveal it." The fact that you would say that proves that you do not accept the truth. Your rebellion is too great—it has exposed your nature essence. You do not know God at all. So, I say all this to you today so that you will keep close watch on yourselves. Do not exalt or testify of yourselves. It is liable for people to try and establish their own independent kingdoms, because they all like position, wealth and glory, vanity, to be a servant of high status, and to demonstrate power: "See how sternly I said those words. The moment I acted threatening, they lost their nerve, and became docile." Do not demonstrate this kind of power; it is useless, and it proves nothing. It only proves that you are particularly arrogant, and that you have a poor disposition; it does not prove that you have any ability, much less that you have the truth reality. After listening to a few years of sermons, do you all know yourselves? Do you not feel that you are in dangerous circumstances? If it were not for God speaking and working to save man, would you not be establishing independent kingdoms? Do you not want to monopolize the churches you are responsible for, to bring those people under your influence, so that none of them can escape your control, so they have to listen to you? If you control people as soon as you do this, then you are a devil, Satan. It is very dangerous for you to have such thoughts; you have already stepped onto the path of an antichrist. If you do not self-reflect, and if you are unable to confess your sins to God and repent, then you will certainly be set aside, and God will not pay you any attention. You should know how to repent, how to turn yourself around in order to be in line with God's will, in order to guarantee that you do not offend God's disposition. Do not wait until the house of God determines that you are an antichrist and expels you—by then, it will be too late.

Autumn, 1997

The Significance of Prayer and Its Practice

How do you currently pray to God? How is it an improvement on religious prayers? What do you actually understand about the significance of prayer? Have you reflected on these questions? Everyone who does not pray is distanced from God, and everyone who does not pray follows their own will. The absence of prayer implies distance from God and betrayal of God. What is your actual experience with prayer? The relationship between God and humans can be seen from people's prayers. How do you behave when the brothers and sisters admire and praise you for the results you produce in your work? How do you react when people give you suggestions? Do you pray before God? All of you take the time to pray when you face problems or difficulties, but do you turn to God in prayer when you are not in a good state? Do you pray when you reveal corruption? Do you truly pray? If you do not truly pray, you will not progress. Especially in gatherings, you should offer prayers and praise. Some people have believed in God for many years, but unfortunately, they don't pray very often. They understand a few words and doctrines and become arrogant, thinking they have come to understand the truth, that they have gained stature, and they feel very pleased with themselves. As a result, they become mired in this kind of abnormal state, and when they next come to pray, they find themselves with nothing to say, and without the work of the Holy Spirit. When a person cannot control their state, they might enjoy the fruits of labor after doing a little work—or they might become negative, start slacking off in their work, and stop doing their duty when they come up against a little bit of difficulty, which is very dangerous. This is how people without conscience or reason are. Most people only take the time to pray when they have difficulties, or when they cannot fully understand a matter. They only pray when doubts and indecision plague them, or when they reveal a corrupt disposition. They pray only when they are in need. This is normal. However, you also must pray and offer up thanks to God when you get results in your work. If you only care about being happy

and do not pray, are always elated, always enjoying these feelings, but you forget God's grace, this is a complete loss of reason. When you depart too far from God, sometimes you are made to suffer discipline; or perhaps you run into a wall when you try to do things; or you make a mistake and are dealt with, are made to hear words that pierce the heart, and you endure pressure or misery, all without knowing exactly what you did to offend God. In fact, God oftentimes makes use of external environments to discipline you, cause you pain, and refine you, and when you finally come before God to pray and reflect, you realize that your state is incorrect—complacent, smug, and full of selfadmiration, perhaps—you become disgusted with yourself, and totally remorseful. Once you pray to God and confess, you begin to loathe yourself and wish to repent, and at this time your incorrect state begins to rectify itself. When people truly pray, the Holy Spirit does His work, giving a certain feeling, or enlightenment, which allows them to emerge from an abnormal state. To pray is not merely to seek a bit, to observe a few formalities, and then be done with it. It is not to speak a few words of prayer when you need God, and then none when you do not. If you go a long time without praying, even if your state looks normal from the outside, you will be relying on your own will in the performance of your duty, doing whatever you want, and in this way, you will be incapable of acting in accordance with principles. If you go a long time without praying to God, you will never be enlightened or illuminated by the Holy Spirit. Even if you do your duty, you are merely following the rules, and performing your duty in this way will not bear the fruits of testimony to God.

I have said before that many people handle their own business and engage in their own affairs in the course of their duties, and people remain this way today. After working for some time, they stop praying, and God is no longer in their hearts. They think, "I will simply do as dictated by work arrangements. In any case, I haven't made any mistakes, and I haven't caused any disruptions or disturbances...." When you do things without praying, and if you do not give thanks to God when things are done well, there is a problem with your state. If you know your state is wrong, but you are unable to adjust it yourself, then you will constantly rely on your own will in your actions, and even when you understand the truth, you cannot put it into practice. You constantly think that your way of thinking is correct and you always stick to it, you do what you like, you ignore how the Holy Spirit works, you bury yourself in your own endeavors, and as a result, the Holy Spirit forsakes you. Once the Holy Spirit forsakes you, you will feel dark and withered. You will not be able to feel any nourishment or enjoyment at all. There are many people who do not truly pray even once in half a year. This kind of person no longer has God within their heart. Some people don't usually pray, and they pray only when they are in danger or are suffering an affliction. Although they still perform their duty, they feel spiritually withered, so they inevitably have negative thoughts. Sometimes they think, "When can I finally be done with my duties?" Even thoughts like this may appear, all because they have not prayed for a long time, and have become distanced from God. If

this gives rise to an unbelieving, evil heart, it is very dangerous. Prayer is critical! A life without prayer is dry as dust, and cannot obtain the work of the Holy Spirit; such people do not live before God, and they have already fallen into darkness. Therefore, you need to often pray and fellowship on God's words, so you can enjoy the work of the Holy Spirit and praise God from your heart. Only in this way can your life be filled with peace and joy. The Holy Spirit works especially strongly in those who offer prayer and praise in everything. The power the Holy Spirit grants people is infinite, and people can never use it up or exhaust it. People might speak and preach endlessly, and they might understand many doctrines, but without the work of the Holy Spirit, it is useless and for nothing. There are many cases where people may spend half their day praying, but only come out with a couple of words while doing so, such as, "God, I thank You and praise You!" After a while, they might come out with the same sentence again. They can't think of anything more to say to God, they have no inner thoughts to tell Him. This is very dangerous! If people who believe in God can't even utter words to praise, thank, and glorify Him, how can they be said to have a place for Him in their hearts? You may claim to believe in God and recognize Him in your heart, but you don't come before Him, you are unable to tell Him what is in your heart when you pray, and your heart is too distant from God, and so the Holy Spirit will not do His work. When you wake up every morning, you must open your heart sincerely in prayer, read God's words, and then contemplate them until you find light and have a path of practice. Do this, and the day will be especially good and fulfilling, and you will feel that the Holy Spirit is always with you, protecting you.

I have noticed that many people have a problem in common. When they have issues, they come before God to pray, but when nothing troubles them, they ignore God. They cling to the pleasures of the flesh as they will, but never wake up. Is this believing in God? Is this having true faith? To lack true faith is to lack a path to walk. Without true faith, one cannot know what actions of belief in God are in line with God's will or by which actions one might attain the truth or grow in life. Without faith, a person is blind, possessed of the desire to pursue but lacking direction and goals. So how is faith produced? Faith is produced by prayer and fellowship with God, and even more so by reading God's words and gaining the enlightenment of the Holy Spirit. The more you understand the truth, the more faith you will have. Those who lack understanding of the truth have no faith at all, and even if they mingle with the church, they are nonbelievers. People who believe in God cannot do so without prayer and reading God's words. If they just keep attending meetings, but rarely sincerely pray, they will find themselves farther and farther away from God. All of you seldom genuinely pray, and some people still don't know how to pray. The fact is that prayer is primarily about speaking from your heart. This is opening your heart to God and opening up simply before Him. If a person's heart is of the right kind, then they are able to speak from the heart, and in this way, God hears and accepts their prayer. Some people only know to beg when they pray to God. They continually beg God for grace, saying nothing else, and thus the more they pray, the

more dried up they feel. When you pray, whether you yearn for something, seek something from God, ask God to grant you wisdom and strength in a matter you are handling which you can't see clearly, or ask God for enlightenment, you must possess a sense of normal humanity. Without sense, you will fall to your knees and say, "God, I beg You to give me faith and strength, I beg You to enlighten me and allow me to see my nature, I beg You to work and grant me grace and blessings." There is a compulsory note in this "begging." This is a way of putting pressure on God, of telling Him this matter must be done, as if it was predetermined. This is not sincere prayer. To the Holy Spirit, when you have already set the terms and have decided what you are going to do, are you not just going through the motions? Is this not cheating God? One should pray with a seeking, submissive heart. When something has befallen you, for instance, and you are not sure how to handle it, you might say, "God, I don't know what to do about this. I wish to satisfy You in this matter and to seek Your will. I wish to do as You will, not as I will. You know that human will is entirely contrary to Your intentions, entirely resistant to You, and does not accord with the truth. May You enlighten me, give me guidance in this matter, and allow me to not offend You...." That is the appropriate tone for a prayer. If you say, "God, I ask that You help me, guide me, prepare the right environment and the right people, and let me do my work well," after your prayer, you will still fail to grasp God's intentions, because you are asking God to act according to your will. Now, you must ascertain whether the words you use in prayer are sensible, and whether they are from the heart. If your prayers are not sensible, the Holy Spirit will not work on you. Therefore, when you pray, you must speak sensibly and with a suitable tone. Say, "God, You know of my weakness and my rebelliousness. I ask only that You give me strength and help me endure my circumstances, but only according to Your will. I don't know what Your will is, and I just make this request. Nevertheless, may Your will be done. Even if I am made to do service or serve as a foil, I will do so willingly. I ask that You give me strength and wisdom, and allow me to satisfy You in this matter. I wish only to submit to Your arrangements...." After such a prayer, your heart will particularly feel at ease. If all you do is beg, no matter how much you say, it will all be hollow words; God will not work in response to your plea, because you will have decided what you want in advance. When you kneel in prayer, say, "God, You know of man's weakness, and You know man's states. I ask that You enlighten me in this matter. Let me understand Your will. I wish only to submit to all that You arrange, and my heart is willing to obey You...." Pray thus, and the Holy Spirit will move you. If your intention is wrong when you pray, and you always make demands of God based on your own will, your prayers will be dry and barren, and the Holy Spirit will not move you. If you just close your eyes and spout off some hackneyed platitudes to muddle through with God, will the Holy Spirit move you like that? When people come before God, they must behave in an obedient manner and have a pious attitude. You are coming before the one true God, speaking with the Creator. Should you not be pious? It is no simple thing to pray. When people come before

God, they brandish their fangs and claws, completely lacking in piety; and when they pray, they're supine in their homes, uttering a few simple, superficial words, and they think they are praying and that God is able to hear them—is this not self-deception? My purpose in saying this is not to demand that people adhere to some specific rule. However, the least one can do is have a God-obeying heart and come before God with a pious attitude. Your prayers lack reason far too often. You always pray with the following tone, "Oh God! Since You have given me this duty to perform, make everything I do appropriate, so that Your work won't be disrupted and the interests of God's family won't be harmed. You must protect me...." Such a prayer is too unreasonable, is it not? Will God work on you if you come before Him and pray in such a way? Would I listen if you came before Me and spoke unreasonably? If you disgusted Me, I would directly kick you out! Are you not the same before the Spirit as you are before Christ? When you come before God to pray, you must give consideration to how you might speak sensibly, and to how you might adjust your inner state to achieve piety and be capable of submission. Once you do so, praying again will be good, and you will feel God's presence. Many times, people fall to their knees in prayer; they close their eyes, and all they can do is cry out, "Oh, God! Oh, God!" Why would they shout wordlessly in this way for a long time? This is because of people's incorrect mentality and abnormal state. When a person cannot reach God in their heart, their prayers are wordless. Do you ever do this? You now know your own measure, but when your state is abnormal, you don't reflect on yourselves or seek the truth, and you are unwilling to come before God in prayer, or eat and drink of God's words. This is dangerous. Regardless of whether a person's state is normal or not, or what problems arise, they must not stray from prayer. If you don't pray, even if your state is normal now, over an extended period of time, it will become abnormal. Praying and reading God's word must be normal. Reading God's words to seek the truth can lead to true prayer, prayer can gain God's enlightenment, and this can enable a person to understand God's word. In praying to God, the most important thing is to first correct your mentality. This is the principle of prayer. If your mentality is incorrect, you will not be pious, you will just be going through the motions, and you will be cheating God. If you have fear of God and obedience to God within your heart, and you pray to God, only then will your heart be at peace. Therefore, when you pray, you must have a correct mentality, and your prayers will bear fruit. If you often practice in this way, telling God what is truly in your heart when you pray, and saying what your heart most wants to say to God, then without even noticing it, you will be able to pray to God, and you will be able to fellowship normally with God.

Prayer does not require that you are educated or cultured, and it is not making an essay. Just speak sincerely, with the sense of a normal person. Consider Jesus' prayers. In the Garden of Gethsemane, He prayed, "If it be possible...." That is, "If it can be done." This was said as part of a discussion. He did not say, "I implore You." With a submissive heart and in a submissive state, He prayed, "If it be possible, let this cup pass from Me:

nevertheless not as I will, but as You will." He continued to pray like this the second time, and the third time He prayed, "May Your will be done." Having grasped the intentions of God the Father, He said, "May Your will be done." He was able to completely submit, without any personal choice at all. In prayer, Jesus said, "If it be possible, let this cup pass from Me." What did that mean? He prayed this way because He thought of the great suffering of bleeding on the cross to His last dying breath—this touched upon the matter of death—and because He had not yet completely grasped the intentions of God the Father. To pray like that, despite the thought of such suffering, shows the great depth of His submission. The manner of His prayer was normal. He did not propose any conditions in His prayer, nor did He say the cup had to be taken away. Rather, His purpose was to seek God's will in a situation that He did not comprehend. The first time He prayed, He did not understand, and He said, "If it be possible ... but as You will." He prayed to God in a state of submissiveness. The second time, He prayed in the same manner. In total, He prayed three times, and in His final prayer, He came to completely understand God's will, after which He asked no more. In His first two prayers, He was just seeking, and He sought in a state of submissiveness. However, people simply do not pray like that. In their prayers, people always say, "God, I ask You to do this and that, and I ask You to guide me in this and that, and I ask You to make ready conditions for me...." Perhaps God will not prepare suitable conditions for you. Perhaps God will make you suffer hardship as a means to teach a lesson. If you are always praying like this— "God, I ask You to make preparations for me and give me strength"—it is extremely unreasonable! When you pray to God, you must be reasonable, and you should pray to Him with a heart of obedience. Don't try to determine what you will do. If you try to determine what to do before you pray, this is not obedience to God. In prayer, your heart must be obedient, and you must first seek with God. In this way, your heart will naturally be brightened during prayer, and you will know what is appropriate to do. Going from your plan before prayer to the change produced in your heart after prayer is the result of the work of the Holy Spirit. If you have already made your own decision and have determined what to do, and then you pray to ask God for permission or to ask God to do what you want, this kind of prayer is unreasonable. Many times, people's prayers are not answered by God precisely because they have already decided what to do, and just ask God for permission. God says, "Since you have decided what to do, why ask Me?" This kind of prayer feels a bit like cheating God, and thus, their prayers dry up.

Even though people are talking to God when they kneel down to pray, you must see clearly: Prayer is an avenue for the Holy Spirit to work in people. The Holy Spirit always enlightens, illuminates, and leads people while they pray. If people pray and seek while they are in a correct state, then the Holy Spirit will be doing work at the same time. This is a sort of unspoken pact between God and humans; you could also say it is God helping people take care of matters. Prayer is a way for people to come before God and cooperate with Him. It is also a way for God to save and purify people. Moreover, it is a

path to life entry; it is not a ritual. Prayer is not just a way to motivate people, nor is it just a formulaic way of satisfying God. Such thoughts are wrong. Prayer is deeply meaningful! If you believe in God, you can neither walk away from prayer nor from reading God's words. Through prayer, the Holy Spirit works in people, enlightens them, and leads them. If people do not pray to God, they will have a hard time obtaining the work of the Holy Spirit. If you pray frequently, practice prayer frequently, and frequently pray with a God-obeying heart, then your internal state is normal. If, when you pray, it is usually just a few sentences of doctrine, and you do not open your heart to God or seek the truth, nor do you contemplate God's will and demands, then you are not truly praying. Only people who frequently contemplate the truth, whose hearts are frequently close to God, and who frequently live in God's words have real prayer, have words in their hearts to speak to God, and are able to seek the truth from God. To learn how to pray, you must frequently contemplate the words of God. If you can understand God's will, then you will have much in your heart to say to Him and you will be able to understand which words are reasonable prayers, and which are not; which prayers are true worship and which are not; which prayers are seeking to grasp God's will, and which prayers you have already decided on and are just asking for God's permission. If you never take these matters seriously, then your prayers will never be successful, and your internal state will always be abnormal. As for what is normal reason, what is true obedience, what is true worship, and what position one should occupy when praying—these lessons all involve the truths of prayer. They are all detailed matters. Because most people cannot actually see Me, they are restricted to praying before the Spirit. Once you begin to pray, it becomes a question of whether the words you say are sensible, whether your words are truly worshipful, whether what you are asking for meets with God's approval, whether your prayer has a transactional element, or is adulterated by human impurities, whether your prayers and speech accord with God's will, whether you have special fear, respect, and obedience to God, and whether you are truly treating God as God. You must be serious about what you say in prayer, feel for God's will, and be in accordance with His demands. Only by praying in this way will you know peace and joy in your heart. Only thus can you have normal reason when you come before Christ. If you do not pray or say what is in your heart before the Spirit, then when you come before Christ, you are liable to come up with notions, rebel and resist Him, or you will talk unreasonably, speak dishonestly, or constantly cause disruption with your speech and actions, and afterward you will always suffer reproach. Why will you always suffer reproach? Because generally you lack even the slightest knowledge of the truths of how to worship or treat God, and so when you encounter an issue, you become confused, do not know how to practice, and make mistakes constantly. How should people who believe in God come into His presence? It should of course be through prayer. If you have corrected your attitude when you pray and your heart is at peace, then you have come before God. After praying, you must reflect on whether the words uttered in prayer were rational, whether

you were stationed in a suitable position, whether you had a God-obeying heart, and whether you were possessed of human impurity or dishonesty. If you find some problems, then you must continue praying to God, and you must admit to your impurities and flaws before God. By saying what is in your heart to God in this way, your state will become increasingly normal, you will become increasingly conscientious and rational, and your incorrect states will be fewer and fewer. After you practice in this way for a while, your prayers will keep improving, and they will be heard and accepted by God most of the time. Those who can often pray to God in this way are those who have come to live before God. If you don't take prayer seriously or amend your incorrect ways of prayer, then you will not know how to pray. As a consequence of not knowing how to pray, you will find it difficult to live before God. This kind of person will not have any life entry and they will be outside of God's word. If you do not know how to pray or speak before God, if you are not serious when you speak, saying whatever you want, and you do not feel that there is any problem when you say wrong things, and if you have been consistently careless and muddleheaded, then as a result, when you come into the presence of Christ, you will be afraid of saying or doing something wrong. The more you fear getting things wrong, the more mistakes you will make, and you will never be able to make up for them. And because people can't be in constant touch with Christ or often hear Christ speak to them face to face, because I cannot be before you often, all you can do is seek the truth and speak your heart before the Spirit in frequent prayer, and it is enough if you attain a submissive, God-fearing heart. Even if I speak to you face to face, it is still up to you to accept and pursue the truth and to walk the path of following God. From now on, you must pay more attention to what you say when you pray. Take your time to pray, to ponder, and to feel. Then, once the Holy Spirit enlightens you, you will make progress. The feeling you get when the Holy Spirit enlightens you is especially subtle. After having some of these subtle feelings and subtle knowledge, if you do certain things, or if you have contact with Christ to handle certain matters, you will then be able to recognize which words are spoken with good sense and which are not, which things are done with good sense and which are not. Thus, you will have achieved the purposes of prayer.

The Bible has recorded the prayers of many people who, in those prayers, had not already set their own terms. Instead, they used prayer to seek and grasp God's will, and to allow the Holy Spirit to make decisions. For example, the Israelites attacked Jericho through prayer. The people of Nineveh also repented and obtained God's pardon through prayer. Prayer is not a type of ritual. It is true communion between a person and God, and it has profound significance. From people's prayers, one can see that they are directly serving God. If you view prayer as a ritual, your prayer will be ineffective, and it will not be a real prayer because you do not speak your inner feelings to God or open your heart to Him. So far as God is concerned, your prayer does not count. You do not exist in the heart of God. How will the Holy Spirit work in you then? As a result of this,

after working for a period of time, you will become exhausted. From now on, without prayer, you will not be able to do work. It is prayer that brings about work, and prayer that brings about service. If you are a leader, someone who serves God, yet you have never devoted yourself to prayer or taken prayer seriously, then you have no thoughts to express to God, and in this way, you are liable to go wrong as you perform your duty, and you are liable to stumble as you constantly rely on your own intentions in your actions. It is unacceptable to believe in God without praying enough. Some people seldom pray, thinking that since God has become incarnate, it is enough to directly read God's words. In this, you think too simply. Can you be enlightened and illuminated by the Holy Spirit just by reading God's word without praying to Him? If a person never prays to God, in that they do not speak or truly fellowship with God, then they will find it very difficult to cast off their corrupt disposition and to satisfy God in the performance of their duties. Even God incarnate prays sometimes! When Jesus came incarnate, He also prayed when it came to critical matters. He prayed on the mountain, aboard the boat, and in the garden. He also led His disciples in prayer. If you often come before God and pray to Him, this proves that you treat God as God. If you frequently act according to your own desires, and you often neglect prayer and do various things behind His back, then you are not serving God, you are merely engaged in your own endeavors. As such, will you not be condemned? From the outside, it will not appear as though you have done anything that causes disturbance, nor will it seem that you have blasphemed God, but you will just be handling your own affairs. You will be engaged in your own endeavors, and pursuing fame, gain, status, and personal benefits. Is this not disrupting the work of the church? Even if, on the surface, it appears as though you are not being disruptive, in essence your actions are resisting God. If you never repent or change, then you are in danger.

Everyone has been in the state of being in pain and miserable when something unsatisfactory happens, and not wanting to talk to anyone. After a while, they feel better, but this state has not been resolved. Sometimes, they reveal a corrupt disposition in the performance of their duties and they delay the work, or they are pruned and dealt with, they are pained and distressed, but if one doesn't seek the truth to resolve this, then this abnormal state will not be resolved. How many times have you come before God in your pain and distress to pray? You all take on a relaxed mindset and just muddle through it. In this way, there are many who claim to believe in God, but who do not have God in their hearts. No matter what duty they perform, whenever they encounter any problem, they never pray or seek the truth. They rely on their own will to do things blindly, seeming as if they are enduring suffering and expending energy, and they think they are doing their duty well, even though they are coming up with nothing and their effort is in vain. People often rely on their own wills and go astray as they walk. Once they do a little work, they grow arrogant, feel that they have capital, and then they have no place for God in their hearts. From this, one can see that people's nature is to betray. People even

think, "How could there be no place for God in my heart if I believe in Him? Aren't I working for the church right now? How could God forsake me?" It's not that God wants to forsake you, it's just that you have no place for God in your heart. No matter how much work you do, you will be unable to redeem yourself of this, you will have no way to gain the work of the Holy Spirit, and no matter what you do, you will keep distancing yourself from God and betraying Him. The lesson of prayer is the most profound. If you go about your duty without even praying, then your performance won't be up to par, and your labor will be in vain. The more abnormal your state is, the more you should pray. Without prayer, your state will only get worse and worse, and your duty will be ineffective. Prayer does not depend on how good the things you say sound. Instead, it requires speaking from your heart, speaking the truth of your own difficulties, speaking from the position of a created being and from the perspective of obedience: "God, You know how hardened humans are. Please guide me in this matter. You know that I am weak, that I am severely lacking, that I am unsuitable for Your use, that I am rebellious, and that whenever I act, I disrupt Your work and do things that do not accord with Your will. I ask that You do Your work, I simply wish to obey and cooperate...." If you can't even speak these words, there is no hope for you. Some people think, "When I pray, I still need to discern whether I pray with reason or not. Then how should I pray?" Does it take long to discern whether you are reasonable? After each prayer, sincerely reflect, and you will find clarity. As you do this, you will become ever more reasonable in subsequent prayers, because when you pray, you will know that some words are inappropriate. When man prays, their relationship with God is the most direct, and the closest. Can you normally kneel down and pray immediately when you do things? Not always; it depends on the environment. When you are alone at home and you kneel down and pray to God, your relationship with God is at its closest. You can say whatever is in your heart, and you feel the greatest joy. When you read God's word, if you pray first, reading His word will feel different. When you perform your duty, pray and seek first, then your heart will be serious, and when you perform your duty the effect will be different. If you read God's word and find light, then pray to God and you will find greater joy. If you never pray, you will not feel God's presence when you read God's word and perform your duty. At times, reading God's word will not enlighten you, and after reading His word, there will be no obvious effect. Nothing you do in your belief in God can be done without prayer. If you pray to God often, and your relationship with God becomes normal, you will have life entry, and your faith will grow stronger. If you don't pray for a long time, you will lose your faith, and then how will you achieve life entry? People who have real faith attain it by living before God through prayer, and seeking the truth through prayer. Many people just go through the motions as they pray, and do not seek the truth. They only come before God to pray and beg when something happens and there is nothing else they can do. They always force God to do as they wish and satisfy them. Is this true prayer? Does God listen to prayers such as this? Praying and seeking in God's presence is not a matter of coercing

God into doing what you want, much less asking Him to do this or that. These are all manifestations of a lack of sense. What is a reasonable prayer? What is an unreasonable prayer? You will know these things from experience after a while. For example, after you pray, you may feel that the Holy Spirit does not do what you prayed for, nor guide you as you prayed for. The next time you pray, you will pray differently. You will not attempt to coerce God as you tried to last time or make requests of Him based on your own wishes. You will say, "Oh, God! May everything be done according to Your will." As long as you focus on this approach, then after grasping around for a while, you will know what a reasonable prayer is and what an unreasonable prayer is. There is also a state in which, when you pray according to your own wishes, you feel in your spirit that your prayers are dull, and you soon find yourself with nothing to say. The more you try to say, the more awkward it becomes. This proves that when you pray like this, you are completely following the flesh, and the Holy Spirit does not work or guide you that way. This, too, is a matter of searching and experience. As you experience such matters more, you will naturally come to understand them.

Prayer is mainly about speaking honestly to God and telling Him what is in your heart. You say, "God! You know man's corruption. Today I have done another unreasonable thing. I harbored an intention—I am a deceitful person. I wasn't acting according to Your will or the truth. I acted as I willed and tried to justify myself. Now, I recognize my corruption. I ask You to enlighten me more and allow me to understand the truth, put it into practice, and cast off this corruption." Pray in this way; real things stated and spoken in a real way. When most people come before God to pray, most of their words are that of doctrine. They are not real prayers from the heart. It is only in terms of thinking that they have a bit of knowledge, and their hearts are willing to repent, but they have not put any effort into contemplating or fully understanding the truth. This affects the progress of their life. If you can contemplate God's words and seek the truth when you pray, and have the Holy Spirit enlighten you, then it is far more worthwhile than simply thinking about it and understanding it; you will be able to understand the truth principles. The Holy Spirit moves people as He works, and He enlightens and illuminates people in God's words, so that people have true understanding and true repentance, which is much deeper than the thoughts and understanding of people. You must thoroughly understand this. If you engage merely in superficial, haphazard thinking and examination, you have no appropriate path to practice afterward, and you achieve little entry in the truth, then you will remain incapable of change. There are times, for instance, when you resolve to expend yourself in earnest for God, and to repay His love in earnest. Even with this desire in mind, though, you might not expend that much effort, and your heart might not be wholly committed to the endeavor. If, however, having prayed and been moved, you make a resolution and say, "God, I am willing to suffer hardship. I am willing to accept Your trials; and I am willing to submit to You completely. No matter how great my suffering, I am willing to repay Your love. I enjoy Your great love, and You have raised me up. For this, I thank You from the bottom of my heart, and give all glory unto You," after having offered such a prayer, your whole body will be empowered, and you will have a path to practice. This is the effect of prayer. After a person prays, the Holy Spirit sets to work on them, enlightening, illuminating, and guiding them, giving them faith and courage, and enabling them to put the truth into practice. There are people who read God's words daily without achieving such a result. However, after they have read them, they fellowship about them and their hearts grow bright, and they find a way. If, in addition, the Holy Spirit moves you, and gives you some burden, as well as some guidance, the results will be very different indeed. When you read God's words you may only be somewhat moved, and at that time you may weep. After a short while that feeling will pass. But if the prayer that you offer is tearful, earnest, genuine and sincere, and you are moved by the Holy Spirit, then your heart will have joy for many days. This is the effect of prayer. The purpose of prayer is to come before God and accept that which He would give to people. If you pray often, if you often come before God to fellowship with Him, and have a normal relationship with Him, then you will always be moved by Him. If you always receive His provisions, and accept the truth, you will be changed, and your conditions will continue to improve. In particular, when brothers and sisters pray together, an especially great energy arises afterward, and they feel they have gained a great deal. In fact, they may not have fellowshiped much in their time together, but it was prayer that roused them, such that they could not wait a second longer to renounce their families and the world, and they wanted nothing, and having God alone sufficed. What great faith! The strength that the Holy Spirit's work gives to people can be enjoyed without end! How far can you get by stiffening your neck and relying on your persistence, instead of relying on the strength God gives you? You'll just walk and walk and run out of strength, and then when you encounter a problem or a difficulty, you will have no way to go. You will fall down and degenerate before you reach the end. There are so many people who have failed and fallen on the path of following God; without the truth they cannot stand. Therefore, people must constantly pray to God, rely on God, and maintain a normal relationship with God unto the end. Yet humans, as they walk on, stray far from God. God is God, humankind is humankind. Each follows their own path. God speaks the words of God, and humankind walks its own path, which is not the same as God's. When a person loses strength in their belief in God, they come before God to say a few words of prayer and borrow some strength. After they have some energy, they depart once more. After a while, they run out of fuel, and come back to God for more. A person cannot sustain this manner of doing things for long. If a person leaves God, they have no way forward.

I have now discovered that many people's ability to regulate themselves is especially poor. What is the cause? This is because people don't understand the truth to begin with, and if they don't pray, they are most likely to become debauched. They only understand the words and doctrines, which does not work, and they can't restrain

themselves at all. In such a state, you can only gain enlightenment and illumination from the Holy Spirit through prayer, and only if you understand some truth can you be restrained in some way and have a little human likeness. Believers in God must read His words frequently, put emphasis on the truth, and pray frequently. Only then can people improve, bring about change, and live out some semblance of human likeness. If you only talk about knowing yourself and living out normal humanity, that is not okay; without the work of the Holy Spirit, it will have no effect. If you overlook how, exactly, the Holy Spirit works and moves people, and how people should seek and practice the truth in their daily lives, then how can you believe in God? What duty can you do? If in their hearts, people only believe in the existence of God, if all that is left of their belief is just an acknowledgment of God, and if His words and truth are put to the side, then they will not have life entry, and neither God nor the truth will be in their hearts. People's thoughts and notions will be full of only the material world. This sort of belief in God has become a religious ritual. Those who do not love the truth could even accept atheism or materialism, and they might slowly put a question mark on whether God exists, and deny the spiritual world and matters of spiritual life. This is in complete departure from the true way, and they have fallen into the bottomless pit. Without prayer, people's desire to practice the truth is just a subjective wish; they will just be sticking to the rules. Even if you act in accordance with arrangements from the Above and do not offend God, you just stick to the rules, and so you will never perform your duty well. People's spirits are all numb and sluggish, now. There are many subtleties in people's relationships with God, such as being moved and enlightened by the Spirit, but people cannot feel them they are too numb! If people do not read God's words or pray, and never experience the matters of spiritual life, and cannot get a hold on their own state, they have no way to guarantee they are living before God. If you want to live before God, it is unacceptable to not pray, and even more so to not read God's words. Not living church life is unacceptable, too. If a person walks away from God's words they no longer believe in Him, and to walk away from prayer is to walk far away from God. To believe in God, one must pray. Without prayer, there is no semblance of belief in God. I have said you do not have to adhere to rules, and that you may pray anywhere and at any time, so there are some who seldom pray. They do not pray in the morning when they awaken, but merely read a few passages of God's words and listen to hymns instead. During the day, they busy themselves with external affairs, and they do not pray before they lie down to sleep at night. Do you not feel it to be true that if you merely read God's words and do not pray, you are then like an unbeliever reading His words, with the words not sinking in? If people do not pray, then their hearts cannot get into God's words, and they will not be enlightened by reading them. They will not have subtle feelings of the spirit, nor have their spirit moved. They are numb and sluggish; they just give surface-level fellowship about church work and performing their duty. When something happens, they cannot grasp the innermost feelings of their heart. Does this not influence their normal relationship with God? There is already no place for God in their heart, and pray as they will, no words come out, and they cannot feel God. This is already very dangerous. It means that they have wandered too far from God. Actually, retreating into your spirit to pray will not disrupt you from the external tasks of work; it will not delay things at all. If a problem emerges and it is not resolved, then things will be delayed. Prayer to God is meant to solve problems, and to enable people to live in God's presence and enjoy His words. This is more beneficial to performing people's duties, and to their life entry.

1998

How to Walk the Path of Peter

To be precise, taking Peter's path in one's faith means to walk the path of pursuing the truth, which is also the path of truly getting to know oneself and changing one's disposition. Only by walking the path of Peter will one be on the path of being perfected by God. One must be clear on how, exactly, to walk Peter's path, as well as how to put it into practice. Firstly, one must put aside one's own intentions, improper pursuits, and even family and all things of one's own flesh. One must be wholeheartedly devoted; that is to say, one must completely devote oneself to the word of God, focus on eating and drinking God's words, concentrate on the search for the truth and God's intentions in His words, and try to grasp God's will in everything. This is the most fundamental and vital method of practice. This was what Peter did after seeing Jesus, and it is only by practicing in this way that one can achieve the best results. Wholehearted devotion to the word of God primarily involves seeking the truth and God's intentions within His words, focusing on grasping the will of God, and understanding and obtaining more truth from God's words. When reading God's words, Peter was not focused on understanding doctrines, much less was he focused on obtaining theological knowledge. Instead, he concentrated on comprehending the truth and grasping God's will, as well as achieving an understanding of God's disposition and loveliness. Peter also attempted to understand the various corrupt states of man from God's words, as well as man's nature essence, and actual shortcomings, thereby easily meeting God's requirements in order to satisfy Him. Peter had so many correct practices that abided by the words of God. This was most in line with God's will, and it was the best way a person could cooperate while experiencing God's work. When experiencing the hundreds of trials sent by God, Peter examined himself strictly against every word of God's judgment and revelation of man, and every word of His demands of man, and strived to accurately fathom the meaning of those words. He tried in earnest to ponder and memorize every word that Jesus said to him, and he achieved very good results. By practicing in this way, he was able to achieve an understanding of himself from God's words, and he not only came to understand the various corrupt states and shortcomings of man, but he also came to understand man's essence and nature. This is what it means to truly understand oneself. From God's words, Peter not only achieved a true understanding of himself, but he also saw God's righteous disposition, what God has and is, God's will for His work, and God's demands of mankind. From these words he truly came to know God. He came to know God's disposition and His essence; he came to know and understand what God has and is, as well as God's loveliness and God's demands for man. Although God did not speak back then as much as He does today, results in these aspects were nevertheless achieved in Peter. This was a rare and precious thing. Peter went through hundreds of trials, but he did not suffer in vain. He not only came to understand himself from the words and the work of God, but he also came to know God. In addition, he focused with particular attention on God's requirements of mankind contained within His words. In whichever aspects man should satisfy God to be in line with God's will, Peter was able to put forth great effort in these aspects and achieve full clarity. This was extremely beneficial with regard to his life entry. No matter what God spoke of, so long as those words were able to become life and were the truth, Peter was able to carve them into his heart to ponder and appreciate them frequently. Having heard the words of Jesus, he was able to take them to heart, which shows that he was especially focused on God's words, and he truly achieved results in the end. That is, he was able to freely put the words of God into practice, accurately practice the truth and be in line with God's will, act entirely in accordance with God's intention, and give up his own personal opinions and imaginings. In this way, Peter entered into the reality of God's words. Peter's service came to be in line with God's will primarily because he had done this.

If one can satisfy God while fulfilling one's duty, is principled in their words and actions, and enter the reality of all aspects of the truth, then they are a person who is perfected by God. It can be said that the work and words of God have been completely effective for them, that God's words have become their life, they have obtained the truth, and that they are able to live in accordance with God's words. After this, the nature of their flesh—that is, the very foundation of their original existence—will shake apart and collapse. Only after people possess God's words as their life will they become new people. If the words of God become people's lives, if the vision of God's work, His revelations and requirements of humanity, and the standards for human life that God requires people to meet become their life, if people live according to these words and truths, then they are perfected by the words of God. Such people are reborn and have become new people through God's words. This is the path by which Peter pursued the truth. This is the path of being perfected. Peter was perfected by God's words, he gained life from the words of God, the truth expressed by God became his life, and he became a person who obtained the truth. We all know that around the time of Jesus' ascension, Peter had many notions, disobediences, and weaknesses. Why did these things completely change later? This has a direct relationship to his pursuit of truth. In the pursuit of life,

one must focus on practicing the truth. Merely understanding doctrine is of no use, nor is the amount of doctrine one is able to speak on. These things cannot bring about change in one's life disposition. Merely understanding the literal meaning of God's words is not the equivalent of understanding truth. It is those matters of essence and principle illustrated in God's words that are the truth. Every line of His utterances contains the truth, though people may not necessarily understand it. For example, when God says, "You must be honest people," there is truth in this statement. There is even more truth in statements from Him such as, "You must become people who submit before God, who love God, and who worship God. You must fulfill your duties as humans." Each line of God's words expounds on an aspect of the truth, and each of these truths are intimately related to other truths. Therefore, God expresses truth within everything He says, and God speaks extensively about each truth. The aim of this is to make people understand the essence of the truth. Only those who understand God's word to this extent can be said to understand God's word. If you only understand and explain God's words according to their literal meaning and speak empty words and doctrines, then yours is not an understanding of truth. You are simply showing off, all talk but no action, just toying around with doctrine.

Until people have experienced God's work and understood the truth, it is Satan's nature that takes charge and dominates them from within. What, specifically, does that nature entail? For example, why are you selfish? Why do you protect your own position? Why do you have such strong emotions? Why do you enjoy those unrighteous things? Why do you like those evils? What is the basis for your fondness for such things? Where do these things come from? Why are you so happy to accept them? By now, you have all come to understand that the main reason behind all these things is that Satan's poison is within man. So what is Satan's poison? How can it be expressed? For example, if you ask, "How should people live? What should people live for?" people will answer, "Every man for himself and the devil take the hindmost." This single phrase expresses the very root of the problem. Satan's philosophy and logic have become people's lives. No matter what people pursue, they do so for themselves—and so they live only for themselves. "Every man for himself and the devil take the hindmost"—this is the life philosophy of man, and it also represents human nature. These words have already become the nature of corrupt mankind and they are the true portrait of corrupt mankind's satanic nature. This satanic nature has already become the basis for corrupt mankind's existence. For several thousand years, corrupt mankind has lived by this venom of Satan, right up to the present day. Everything that Satan does is for the sake of its own appetite, ambitions, and aims. It wishes to surpass God, to break free of God, and to seize control of all things created by God. Today, such is the extent that people have been corrupted by Satan: They all have satanic natures, they all try to deny and oppose God, and they want to control their own fates and try to oppose the orchestrations and arrangements of God. Their ambitions and appetites are exactly the same as Satan's. Therefore, man's nature is Satan's nature. In fact, many people's mottos and aphorisms represent human nature and reflect the essence of human corruption. The things that people choose are their own preferences, and they all represent people's dispositions and pursuits. In every word a person says, and in everything they do, no matter how disguised it is, it cannot cover up their nature. For example, the Pharisees usually preached quite nicely, but when they heard the sermons and truths expressed by Jesus, rather than accepting them, they condemned them. This exposed the Pharisees' nature essence of being sick of and hating the truth. Some people speak guite prettily and are good at disguising themselves, but after others associate with them for a while, the others find that their nature is deeply cunning and dishonest. After a long time of associating with them, everyone else discovers their nature essence. In the end, the others draw the following conclusion: They never speak a word of truth, and are deceitful. This statement represents such people's nature and it is the best illustration and proof of their nature essence. Their philosophy of living is to not tell anyone the truth, as well as to not trust anyone. Man's satanic nature contains a great deal of satanic philosophies and poisons. Sometimes you yourself are not even aware of them, and do not understand them; nevertheless, every moment of your life is based on these things. Moreover, you think that these things are quite correct and reasonable, and not at all mistaken. This suffices to show that Satan's philosophies have become people's nature, and that they are living in complete accordance with them, thinking this way of living to be good, and without any sense of repentance at all. Therefore, they are constantly revealing their satanic nature, and they are constantly living by Satan's philosophies. Satan's nature is humanity's life, and it is humanity's nature essence. What nature is can be completely expressed through a verbal summary. In man's nature, there is arrogance, conceit, and a desire to be outstanding. It also contains a mercenary greed which puts profit before everything and has no regard for life. Within there is also deceitfulness, crookedness, and a tendency to cheat people at every turn, as well as unbearable wickedness and filth. This is a summary of man's nature. If you are able to discern many aspects that come to be revealed within your nature, then you have gained an understanding of it. However, if you have no understanding whatsoever of the things revealed within your nature, then you do not have any understanding of your own nature. Peter sought to know himself and see what had been revealed in him through the refinement of God's words and within the various trials that God had provided for him. When he truly came to understand himself, Peter realized just how deeply corrupt humans are, how worthless and unworthy of serving God they are, and that they do not deserve to live before God. Peter then fell prostrate before God. Having experienced so much, Peter ultimately came to feel, "Knowing God is the most precious thing! If I died before knowing Him, it would be such a pity. Knowing God is the most important, most meaningful thing there is. If man does not know God, then they do not deserve to live, are the same as animals, and have no life." By the time Peter's experience had reached this point, he had come to know his

own nature and he had gained a relatively good understanding of it. Although he perhaps would not have been able to explain it as clearly as people would nowadays, Peter had indeed reached this state. Therefore, walking the path of pursuing the truth and attaining perfection by God requires knowing one's own nature from within God's utterances, as well as comprehending the various aspects of one's nature and accurately describing it in words, speaking clearly and plainly. Only this is truly knowing yourself, and only in this way will you have attained the result God requires. If your knowledge has not yet reached this point, but you claim to know yourself and say that you have gained life, then are you not simply bragging? You do not know yourself, nor do you know what you are in front of God, whether you have truly met the standards of being human, or how many satanic elements you still have within you. You are still unclear about who you belong to, and you do not even have any self-knowledge—so how can you possess reason in front of God? When Peter was pursuing life, he focused on understanding himself and transforming his disposition over the course of his trials, and he strove to know God. In the end, he thought, "People must seek an understanding of God in life; knowing Him is the most critical thing. If I do not know God, then I cannot rest in peace when I die. Once I know Him, if God then has me die, then I would have felt most gratified. I will not complain in the slightest, and my entire life will have been fulfilled." Peter was not able to gain this level of understanding or reach this point immediately after he had begun to believe in God; he underwent a great many trials instead. His experience had to reach a certain milestone, and he had to completely understand himself, before he could sense the value of knowing God. Therefore, the path Peter took was the path of pursuing the truth, and was one of gaining life and of being perfected. This was the aspect upon which his specific practice was primarily focused.

In your faith in God, what path are you walking now? If you do not, like Peter, seek life, understanding of yourself, and knowledge of God, then you are not walking the path of Peter. These days, most people are in this sort of state: In order to gain blessings, I must expend myself for God and pay a price for Him. In order to gain blessings, I must abandon everything for God; I must complete what He has entrusted me with, and I must perform my duty well. This state is dominated by the intention to gain blessings, which is an example of expending oneself for God entirely for the purpose of obtaining rewards from Him and gaining a crown. Such people do not have the truth in their hearts, and it is certain that their understanding merely consists of a few words and doctrines which they show off everywhere they go. Theirs is the path of Paul. The faith of such people is an act of constant toil, and deep down they feel that the more they do, the more it will prove their loyalty to God; that the more they do, the more He will certainly be satisfied; and that the more they do, the more they will deserve to be granted a crown before God, and the greater the blessings they gain will be. They think that if they can endure suffering, preach, and die for Christ, if they can sacrifice their own lives, and if they can complete all of the duties with which God has entrusted them, then they will be those

who gain the greatest blessings, and they will be certain to be granted crowns. This is precisely what Paul imagined and what he sought. This is the exact path that he walked, and it was under the guidance of such thoughts that he worked to serve God. Do those thoughts and intentions not originate from a satanic nature? It is just like worldly humans, who believe that while on earth they must pursue knowledge, and that after obtaining it they can stand out from the crowd, become officials, and have status. They think that once they have status, they can realize their ambitions and bring their businesses and family practices up to a certain level of prosperity. Do not all unbelievers walk this path? Those who are dominated by this satanic nature can only be like Paul in their faith. They think: "I must cast off everything to expend myself for God. I must be faithful before God, and eventually, I will receive great rewards and great crowns." This is the same attitude as that of worldly people who pursue worldly things. They are no different at all, and they are subject to the same nature. When people have this sort of satanic nature, out in the world, they will seek to obtain knowledge, learning, status, and to stand out from the crowd. If they believe in God, they will seek to obtain great crowns and great blessings. If people do not pursue the truth when they believe in God, they are sure to take this path. This is an immutable fact, it is a natural law. The path that people who do not pursue the truth take is diametrically opposed to that of Peter. Which path are you all currently on? Though you may not have planned to take the path of Paul, your nature has ruled that you walk this way, and you are going in that direction in spite of yourself. Though you want to set foot upon the path of Peter, if you are not clear on how to do that, then you will take the path of Paul involuntarily: This is the reality of the situation. How exactly should one walk the path of Peter these days? If you are unable to distinguish between the paths of Peter and Paul, or if you are not at all familiar with them, then no matter how much you claim to be walking Peter's path, those words of yours are just empty. First, you need to have a clear idea of what the path of Peter is and what the path of Paul is. Only when you truly understand that Peter's path is the path of pursuing life, and the only path to perfection, will you be able to walk Peter's path, pursuing as he pursued, and practicing the principles that he practiced. If you do not understand Peter's path, then the path you take is certain to be that of Paul, for there will be no other path for you; you will have no choice in the matter. People who do not understand the truth and who are not able to pursue it will find it difficult to walk the path of Peter, even if they have resolve. It can be said that it is God's grace and elevation that He has now revealed to you the path to salvation and perfection. It is He who guides you onto the path of Peter. Without God's guidance and enlightenment, no one would be able to take Peter's path, and the only choice would be to go down the path of Paul, following in Paul's footsteps to destruction. Back then, Paul did not feel it was wrong to walk down that path; he fully believed that it was correct. He did not gain the truth, and he especially did not undergo a change in disposition. He believed too much in himself, and felt that there was not the slightest issue with believing that way. He continued onward, full of confidence

and with the utmost self-assurance. By the end, he never came to his senses. He still thought that to him to live was Christ. As such, Paul continued down that path to the very end, and by the time he was ultimately punished, it was all over for him. Paul's path did not involve coming to know himself, much less seeking a change in disposition. He never analyzed his own nature, nor did he gain any knowledge of what he was. He simply knew that he was the chief culprit in the persecution of Jesus. But he had not had the slightest understanding of his own nature, and after finishing his work, Paul felt that he was living as Christ and should be rewarded. The work that Paul did was merely service rendered for God. For Paul personally, though he received some revelations from the Holy Spirit, he had obtained no truth or life at all. He was therefore not saved by God. Instead, he was punished by God. Why is it said that Peter's path is the path to perfection? It is because, in Peter's practice, he placed particular emphasis on life, on seeking to know God, and on knowing himself. Through his experience of God's work, he came to know himself, gained an understanding of man's corrupt states, learned of his own deficiencies, and discovered the most valuable thing that people should pursue. He was able to sincerely love God, he learned how to repay God, he gained some truth, and he possessed the reality that God requires. From all the things that Peter said during his trials, it can be seen that he was indeed the one with the most understanding of God. Because he came to understand so much truth from God's words, his path grew brighter and brighter, and more and more in alignment with God's will. If Peter had not possessed this truth, then the path he took could not have been so correct.

Right now there is still the question: If you know what Peter's path is, can you walk along it? This is a realistic question. You must be able to clearly distinguish what kind of person can go along Peter's path and what kind of person cannot. Those who go on Peter's path must be the right kind of person. Only if you are the right kind of person can you be perfected. When people are not the right kind of person they cannot be perfected. Those who are like Paul cannot go on Peter's path. A certain kind of person will go on a certain kind of path. This is entirely determined by their nature. No matter how clearly you explain Peter's path to Satan, it cannot walk it. Even if it wanted to, it wouldn't be able to get on it. Its nature has determined that it cannot take Peter's path. Only those who love the truth are able to take Peter's path. "A leopard can't change its spots," this is true. If there are no elements of love for the truth within your nature, then you cannot walk the path of Peter. If you are a person who loves the truth, if you are able to accept the truth in spite of your corrupt disposition, and you can receive the work of the Holy Spirit and can understand God's will, then in this way you will be able to forsake the flesh and obey God's plan. When you have changes in your disposition after undergoing some trials, this means that you are slowly stepping onto Peter's path of being perfected.

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What Should Be Known About Transforming One's Disposition

Over the years of experiencing God's work and listening to sermons, there are some people who have some understanding of themselves, who are able to talk about some real experiences, and fellowship their own real states, their personal entries, their personal progress, their shortcomings, and how they plan to enter. But there are some people who have no understanding of themselves and who are unable to talk about any real experiences. They are only able to speak about outward matters such as words and doctrines, outward work, current situations, and the progress of spreading the gospel, but nothing about concrete life entry or personal experiences. This shows that they have still not gotten on the right track for life entry. Transformation in one's disposition is not a change in behavior, nor is it a feigned outward change or a temporary alteration made out of zeal. No matter how good these changes are, they cannot take the place of changes in life disposition, because these outward changes can be achieved through human efforts, but changes in life disposition cannot be achieved through one's own effort alone. Experiencing God's judgment, chastisement, trials, and refinement is required to achieve this, as well as the perfection of the Holy Spirit. Although people who believe in God exhibit some good behavior, not a single one of them truly obeys God, truly loves God, or can do God's will. Why is this? It is because this requires a change in life disposition, and a mere change in behavior is far from sufficient. A change in disposition means that you have knowledge and experience of the truth, and that the truth has become your life, that it can direct and dominate your life and everything about you. This is a change in your life disposition. Only people who possess the truth as life are those whose dispositions have changed. In the past, there may have been some truths that you could not put into practice when you understood them, but now you can practice any aspect of the truth you understand without obstacles or difficulty. When you practice the truth, you find yourself filled with peace and happiness, but if you can't practice the truth, you feel pain and your conscience is disturbed. You can practice the truth in everything, live by God's words, and have a foundation for living. This means that your disposition has changed. You can now easily let go of your notions and imaginings, your fleshly preferences and pursuits, and those things that you couldn't let go of before. You feel that God's words are genuinely good, and that practicing the truth is the best thing to do. This means your disposition has changed. A change in disposition sounds very simple, but it is actually a process that involves a lot of experience. During this period, people need to suffer many hardships, they need to subdue their own bodies and forsake their flesh, they also need to suffer judgment, chastisement, pruning, being dealt with, trials, and refinement, and they also need to experience many failures, falls, internal struggles, and torments within their hearts. Only after these experiences can people have some understanding of their own nature, but some understanding does not

produce a complete change right away; they have to go through a long period of experience before they are finally able to rid themselves of their corrupt dispositions little by little. This is why it takes a lifetime to change one's disposition. For example, if you reveal corruption in a matter, can you immediately practice the truth once you realize it? You cannot. At this stage of understanding, others prune you and deal with you, and then your environment compels you and forces you to act in accordance with the truth principles. Sometimes, you're still not reconciled to doing so, and you say to yourself, "Do I have to do it like this? Why can't I do it how I want? Why am I always being asked to practice the truth? I don't want to do this, I'm tired of it!" Experiencing God's work requires undergoing the following process: from being reluctant to practice the truth, to willingly practicing the truth; from negativity and weakness, to strength and the capacity to forsake the flesh. When people reach a certain point of experience and then undergo some trials, refinement, and ultimately come to understand God's will and some truths, then they will be somewhat happy and willing to act in accordance with the truth principles. At the outset, people are reluctant to practice the truth. Take devotedly fulfilling one's duties as an example: You have some understanding of fulfilling your duties and being devoted to God, and you also have some understanding of the truth, but when will you be able to completely devote yourself to God? When will you be able to fulfill your duties in both name and deed? This will require a process. During this process, you could suffer many hardships. Some people might deal with you, and others might criticize you. Everyone's eyes will be on you, scrutinizing you, and only then will you begin to realize that you are in the wrong and that you are the one who has done poorly, that lacking devotion in the fulfillment of your duty is unacceptable, and that you must not be careless or perfunctory! The Holy Spirit will enlighten you from within, and reproach you when you make a mistake. During this process, you will come to understand some things about yourself, and will know that you have too many impurities, harbor too many personal motives, and have too many immoderate desires when fulfilling your duties. Once you have understood the essence of these things, if you can come before God in prayer and have true repentance, you can be cleansed of those corrupt things. If, in this manner, you frequently seek the truth to resolve your own practical problems, you will gradually set foot upon the right path of faith; you will begin to have true life experiences, and your corrupt disposition will start to be gradually purified. The more your corrupt disposition is purified, the more your life disposition will transform.

Although many people are now performing their duties, in essence, how many people are muddling through their duties? How many people can accept the truth and perform their duties according to the truth principles? How many people fulfill their duties according to God's requirements after their dispositions have changed? By examining these things more, you will be able to know whether you are really up to standard in fulfilling your duty, and you will also be able to see clearly whether your disposition has changed. Achieving transformation in one's disposition is no simple matter; it does not

mean just having a few changes in behavior, gaining some knowledge of the truth, being able to talk a bit about one's experience with every aspect of the truth, or having some changes or becoming a little obedient after being disciplined. These things do not constitute transformation in one's life disposition. Why do I say this? Though you may have changed somewhat, you are still not truly putting the truth into practice. Perhaps because you are temporarily in a suitable environment, and the situation permits it, or your current circumstances have compelled you, you behave in this way. In addition, when you are in a good mood, when your state is normal, and when you have the work of the Holy Spirit, you can practice the truth. But suppose you are in the midst of a trial, when you are suffering like Job amidst your trials, or that you face the trial of death. When this comes, will you still be able to practice the truth and stand firm in testimony? Can you say something like what Peter said, "Even if I were to die after knowing You, how could I not do so gladly and happily?" What did Peter value? What Peter valued was obedience, and he regarded knowing God to be the most important thing, so he was able to obey until death. Transformation in disposition does not happen overnight; it takes a whole lifetime of experience to achieve. Understanding the truth is a little easier, but being able to practice the truth in various contexts is hard. Why do people always have trouble putting the truth into practice? In fact, these difficulties are all directly related to people's corrupt dispositions, and they are all hindrances that come from corrupt dispositions. Therefore, you have to suffer much and pay a price to be able to put the truth into practice. If you didn't have corrupt dispositions, you wouldn't have to suffer and pay a price to practice the truth. Isn't this an obvious fact? Sometimes it might seem as though you are putting the truth into practice, but in reality, the nature of your actions does not show that you are doing so. In following God, many people are able to cast aside their families and careers and fulfill their duties, and therefore they believe they are practicing the truth. However, they are never able to offer true experiential testimony. What is going on here, exactly? To measure them by man's notions, they seem to be practicing the truth, yet God does not recognize what they are doing as practicing the truth. If the things you do have personal motives behind them and are adulterated, then you are liable to deviate from principles, and cannot be said to be practicing the truth; this is just a type of conduct. Strictly speaking, this type of conduct of yours will probably be condemned by God; it will not be praised or commemorated by Him. To go on dissecting this to its essence and root, you are someone who does evil, and these outward behaviors of yours constitute opposition to God. From the outside, you are not disrupting or disturbing anything and you have not done real damage. It appears to be logical and reasonable, yet within, there are human contaminants and intents, and its essence is that of doing evil and resisting God. Therefore, you should determine whether there has been a change in your disposition and whether you are putting the truth into practice using God's words, and by looking at the motives behind your own actions. It does not depend on whether your actions conform to the human imaginings and human

thoughts, or whether they are suited to your taste; such things are not important. Rather, it depends on God saying whether or not you are conforming to His will, whether or not your actions possess the truth reality, and whether or not they meet His requirements and standards. Only measuring yourself against God's requirements is accurate. Transformation in disposition and putting the truth into practice are not as simple and easy as people imagine. Do you understand this now? Do you have any experience with this? When it comes to a problem's essence, you might not understand it; your entry has been overly superficial. You run about all day long, from dawn until dusk, rising early and going to bed late, yet you have not achieved transformation in your life disposition, and you cannot grasp what dispositional transformation is. This means your entry is too shallow, does it not? Regardless of how long you have believed in God, you might not sense the essence and deep things to do with transformation in disposition. Can it be said that your disposition has changed? How do you know whether God praises you or not? At the very least, you will feel exceptionally steadfast regarding everything that you do, and you will feel the Holy Spirit guiding and enlightening you and working in you while you are fulfilling your duties, doing any work in God's house, or in general. Your conduct will fit hand-in-hand with God's words, and once you have gained a certain degree of experience, you will feel that how you acted in the past was relatively suitable. If, however, after gaining experience for a period of time, you feel that some of the things you did in the past were not suitable, and you are dissatisfied with them, and feel that they were not in accordance with the truth, then this proves that everything you did was done in resistance to God. It is evidence that your service was full of rebelliousness, resistance, and human ways of acting, and that you have utterly failed to achieve changes in disposition. With this fellowship, are you now clear on how you should understand dispositional change? You might not usually discuss transforming your disposition and rarely fellowship personal experiences. At best, you fellowship: "I was passive some time ago. Then, I prayed to God, and He enlightened me to the fact that believers must be tested. I pondered this for a while, and figured that is what it is. Also, there are aspects in which I am disloyal while performing my duty, so I just accepted it. After a while, my motivation returned, and I was not passive anymore." After fellowshiping, others also say, "Our state is pretty much the same, as is our corrupt disposition." If you always fellowship on these things, it will be an issue—you will not grasp the essence of things or see them clearly. No matter how many years you believe, your life disposition will be unable to change.

Transformation in disposition mainly refers to the transformation of a person's nature. The things of a person's nature cannot be perceived from external behaviors. They are directly related to the worth and significance of their existence, to their outlook on life and their values, they involve the things in the depths of their soul, and their essence. If a person cannot accept the truth, they will undergo no transformation in these aspects. Only by experiencing God's work, fully entering the truth, changing one's values

and one's outlooks on existence and life, aligning one's views on things with God's word, and becoming capable of completely submitting to and being devoted to God, can one's disposition be said to have transformed. Presently, you may appear to put forth some effort and be resilient in the face of hardship while performing your duty, you may be able to carry out work arrangements from the Above, or you may be able to go wherever you are told to go. On the surface, it may look like you are somewhat obedient, but when something happens that is not in line with your notions, your rebelliousness comes to the fore. For example, you do not submit to being pruned and dealt with, and you are even less submissive when disaster strikes; you even find it within yourself to blame God. Therefore, that little bit of obedience and change on the outside is just a small change in behavior. There is a little bit of change, but this is not enough to count as the transformation of your disposition. You may be able to run down many paths, suffer many hardships, and endure great humiliation; you may feel very close to God, and the Holy Spirit may do some work on you. However, when God asks you to do something that does not conform to your notions, you still might not submit, rather, you might look for excuses, rebel against and resist God, and on dire occasions even question and fight back against Him. This would be a serious problem! It would show that you still have a nature that resists God, that you do not truly understand the truth, and that you have had no change in your life disposition at all. After they are dismissed or cleared out, some people still find it within themselves to judge God and say God is not righteous. They even argue with God and fight back, disseminating their notions about God and dissatisfaction with God everywhere they go. People such as this are devils who resist God. People who have devilish natures will never change and should be abandoned. Only those who can seek and accept the truth in every situation, and submit to the work of God, have a hope of gaining the truth and achieving a change in disposition. In your experiences, you must learn to discern between states which outwardly appear normal. You may sob and cry during prayer, or feel that your heart loves God so much, and is so close to God, yet these states are only the work of the Holy Spirit and do not signify that you are someone who loves God. If you can still love and obey God even when the Holy Spirit is not at work, and when God does things that do not line up with your own notions, only then are you a person who truly loves God. Only then are you a person whose life disposition has changed. Only this is a person who has the truth reality.

Where do you begin in transforming your disposition? It starts from understanding your own nature. This is the key. So, how do you understand your nature? By discerning what corrupt dispositions you have. Once you have clearly discerned these corrupt dispositions, you will understand your nature essence. There are some who ask, "How do I understand my corrupt disposition?" Of course, you must understand it in accordance with God's words, and discern it in accordance with the truth. So how do you put this into practice? By comparing the corrupt disposition you display with the words God has revealed. However much you can match up, is how much you should

discern. If you can match up a lot and discern a lot, then you will be able to understand your corrupt disposition. Do those of you who have believed for a long time and practiced this way for many years now have an understanding of your own nature? Probably far from it! Your comparison must follow a path; one cannot say things based on nothing. You must read more of God's words about how He reveals man's corrupt essence. You must search out all of these words, then read them often and reflect on yourself often, comparing your state to the words. Once your corrupt disposition matches up completely, and you feel that God's words reveal your state exactly, and with great accuracy, and that it is not incorrect in any way, then will you not be convinced? Some people say, "By understanding your own nature, you can change it." It is easy for anyone to say this. But how do you understand it? There must be a path. If there is a path, then you will know how to experience. Without a path, then you are merely calling out the slogan, "We all must understand our natures. Our natures are no good and they are of Satan. When we understand our nature essence, then we can transform our dispositions." After you are done calling out, nothing more has been done, and no one has any understanding. This is speaking doctrines without a path. Is working this way not creating problems? What will the outcome of working this way be? You usually all call out the slogan, "We must understand our natures! We all must love God! We all must submit to God! We all must prostrate ourselves before God! We all must worship God! Whoever does not love God is unacceptable!" Talking about these doctrines is of no use and does not solve problems. How do you understand human nature? Understanding your nature actually means dissecting the things deep within your soul—the things within your life, and all the logic and philosophies of Satan you have been living by—which is the life of Satan that you have been living by. Only by unearthing the deep-down things within your soul can you understand your nature. How can these things be unearthed? They cannot be unearthed or dissected through a mere one or two matters. Many times, after you are finished doing something, you still have not come to an understanding. It could take three or five years before you are able to gain even a tiny bit of realization or understanding. So, in many situations you must self-reflect and come to know yourself. You must dig deep and dissect yourself, in accordance with God's words, in order to see any results. As your understanding of the truth grows more and more profound, you will gradually come to know your own nature essence through self-reflection and selfknowledge.

To know your nature, you must gain understanding of it through a few things. First, you must have a clear understanding of what you like. This does not refer to what you like to eat or wear, rather, it means the kinds of things you enjoy, the things you envy, the things you worship, the things you seek, and the things you pay attention to in your heart, the types of people you enjoy coming into contact with, and the types of people you admire and idolize in your heart. For example, most people like people of great standing, people who are elegant in their speech and deportment, or like those who

speak with eloquent flattery or those who put on an act. The aforementioned is about what people they like to interact with. As for the things people enjoy, these include being willing to do certain things that are easy to do, enjoying doing things that others think are good and that would cause people to sing praises and give compliments. In people's natures, there is a common characteristic of the things they like. That is, they like people, events, and things that others are envious of due to outward appearances, they like people, events, and things that look very beautiful and luxurious, and they like people, events, and things that make others worship them. These things that people are fond of are great, dazzling, gorgeous, and grand. People all worship these things. It can be seen that people do not possess any of the truth, nor do they have the likeness of genuine human beings. There is not the slightest degree of significance in worshiping these things, yet people still like them. These things that people like seem especially good to those who do not believe in God, and they are all things that people are especially willing to pursue. To give a simple example: There are groupies among unbelievers. They chase actors or singers, have them sign their autographs and leave messages, or shake hands and hug them. Do these things exist in the hearts of believers? Do you occasionally sing the songs of the celebrities whom you worship? Or do you occasionally emulate them and dress up in their styles that you yearn for? You make these celebrities and famous people the objects of your worship and the models for your worship. These are the common things that people are fond of. Do believers truly not worship these things, which the unbelievers worship? Deep down, the majority of people still have the heart to worship them. You believe in God, and it seems like you are no longer clearly pursuing those things. However, in your heart you still envy those things, and you are still fond of those things. Occasionally you think: "I still want to listen to their music, and I still want to watch the TV programs they're acting in. How do they live? Where are they right now? If I could see them and shake their hands, then that would be great, and even if I died it would still be worth it." Regardless of who they worship, people all like these things. Perhaps you do not have the opportunity or you are not in the conditions to come into contact with these people, things, or objects, but these things are within your heart. The things that people pursue and yearn for belong to worldly trends, these things are of Satan and the devils, they are detested by God, and devoid of any truth. The things that people are inclined to yearn for allow their nature essence to be unearthed. People's preferences can be seen in the way they dress. Some people are willing to wear attention-grabbing, colorful clothing, or bizarre outfits. They are willing to wear accessories no one else has worn before, and they love things that can attract the opposite sex. That they wear these clothes and accessories shows the preference they have for these things in their lives and deep within their hearts. The things they like are not dignified or decent. They are not things a normal person should pursue. In their affection for them, there is unrighteousness. Their outlook is exactly the same as that of worldly people. One cannot see any part of this that coheres with the truth. Therefore, what you like, what you focus on, what you worship, what you envy, and what you think about in your heart every day are all representative of your nature. Your predilection for these worldly things is enough to prove that your nature is fond of unrighteousness, and in serious situations, your nature is evil and incurable. You should dissect your nature in this way: Examine what you are fond of and what you forsake in your life. You might be good to someone for a time, but this does not prove that you are fond of them. What you are truly fond of is precisely what is in your nature; even if your bones were broken, you would still enjoy it and could never forsake it. This is not easy to change. Take finding a partner, for example, people seek out people of the same type as themselves. If a woman really fell in love with someone, then no one would be able to stop her. Even if her legs were broken, she would still want to be with him; she would want to marry him even if it meant she had to die. How can this be? It is because no one can change what is deep within people's bones, deep within their hearts. Even if a person died, their soul would still like the same things; these are the things of human nature, and they represent a person's essence. The things people are fond of contain some unrighteousness. Some are obvious in their fondness for those things, while some are not; some have a strong liking for them, while others do not; some people have self-control, while others cannot control themselves. Some people are liable to sink into dark and evil things, which proves that they do not possess life. Some people can overcome the temptations of the flesh and not be occupied or constrained by those things, which proves that they have a little stature and that their dispositions have been transformed a little. Some people understand some truths and feel that they have life and that they love God, but really, it is still too early, and undergoing transformation in one's disposition is no simple matter. Is a person's nature essence easy to understand? Even if someone understands a little bit, they must go through many twists and turns to achieve that understanding, and even with a little bit of understanding, change is not easy. These are all the difficulties people face, and people cannot know themselves without the will to pursue the truth. Regardless of how people, matters, or things around you may change and regardless of how the world may be turned upside down, if the truth is guiding you from within, if it has taken root within you and God's words guide your life, preferences, experiences, and existence, at that point you will have truly transformed. Currently, people's so-called transformation is just cooperating a little, being able to reluctantly accept being pruned and dealt with, actively performing their duties, and having a little bit of enthusiasm and faith, but this cannot be considered dispositional transformation and it does not prove that people have life. This is just people's preferences and inclinations—nothing more.

To reach an understanding of natures, in addition to unearthing the things people are fond of in their natures, several of the most important aspects pertaining to their natures also need to be unearthed. For example, people's viewpoints on things, people's methods and goals in life, people's life values and outlook on life, as well as views and ideas on all things relating to truth. These are all things deep within people's souls and

they have a direct relationship with the transformation of disposition. What, then, is corrupt mankind's outlook on life? It can be said to be this: "Every man for himself and the devil take the hindmost." People all live for themselves; to put it frankly, they are living for the flesh. They are living just to put food in their mouths. How does this existence differ from that of the animals? There is no value whatsoever in living like this, let alone any meaning. One's outlook on life is about what you rely on to live in the world, what you live for, and how you live—and these are all things to do with the essence of human nature. Through dissecting people's natures, you will see that people all resist God. They are all devils and there is no genuinely good person. Only by dissecting people's natures can you truly know the corruption and essence of man and understand what people actually belong to, what people truly lack, what they should be equipped with, and how they should live out a human likeness. Truly dissecting a person's nature is not easy, and cannot be done without experiencing God's words or having true experiences.

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How to Know Man's Nature

How to know one's nature? What things make up a person's nature? You only know of man's shortcomings, defects, intents, notions, negativity, and disobedience, but you are unable to discover the things within man's nature. You only know of the outer layer, without being able to discover its origin, and this does not constitute knowledge of man's nature. Some people admit to their deficiencies and negativities, saying, "I understand my nature. See, I acknowledge my arrogance. Isn't that knowing my nature?" Arrogance is a part of man's nature, that much is true. However, it is not enough to acknowledge this in the doctrinal sense. What is it to know one's own nature? How can it be known? From what aspects is it known? How specifically should one's nature be perceived from the things one reveals? First of all, you can see a person's nature through their interests. For example, some people have a particular adoration for famous and eminent people, some especially love singers or movie stars, and some have a particular fondness for playing games. From these preferences, we can see what the nature of these people is. Here's a simple example: Some people might really idolize a certain singer. To what extent do they idolize them? To the extent that they are obsessed with this singer's every move, smile, and word. They fixate on this singer, and even photograph everything they wear, and then they go on to imitate it. What issue does this level of idolization toward a person show? It shows that such a person has only those unbeliever things in their heart, and that they do not have the truth, they do not have positive things, and much less do they have God in their heart. All of the things that this person thinks about, loves, and

seeks are of Satan. These things occupy this person's heart, which comes to be given over to those things. Can you say what their nature essence is? If something is loved to an extreme, then that thing can become someone's life and occupy their heart, fully proving that the person is an idol worshiper who does not want God and instead loves the devil. Therefore, it can be concluded that such a person's nature is one that loves and worships the devil, does not love the truth, and does not want God. Is this not the correct way to view someone's nature? It is completely correct. This is how man's nature should be dissected. For example, some people particularly idolize Paul. They like to go out and give speeches and do work, they like to attend gatherings and preach, and they like to have people listen to them, worship them, and revolve around them. They like to hold a place in the hearts of others, and they appreciate it when others value the image they present. Let us analyze their nature from these behaviors. What is their nature? If they really behave like this, then it is sufficient in showing that they are arrogant and conceited. They do not worship God at all; they seek higher status and wish to have authority over others, to possess them, and to hold a position in their hearts. This is the classic image of Satan. The aspects of their nature that stand out are arrogance and conceit, an unwillingness to worship God, and a desire to be worshiped by others. Such behaviors can give you a very clear view into their nature. For example, some people really love to take advantage of things unfairly at the expense of others, and these people seek to fulfill their own interests in all matters. Whatever they do must benefit them, or else they will not do it. They do not bother with anything unless it gives them some advantage, and there are always ulterior motives behind their actions. They speak well of anyone who benefits them, and they promote anyone who flatters them. Even when their favorite people have problems, they will say those people are correct and try hard to defend them and cover for them. What nature do such people have? You can completely see their nature clearly from these behaviors. They strive to take unfair advantages through their actions, constantly engaging in transactional behavior in every situation, and you can be certain that their nature is one of wholeheartedly coveting profit. They are out for themselves in everything they do. They will not rise early unless it benefits them to do so. They are the most selfish of people, and they are utterly insatiable. Their nature is demonstrated through their love of profit and lack of any love for the truth. Some men are captivated by women, always fooling around with them wherever they go. Beautiful women are the objects of such people's affections and hold the highest esteem in their hearts. They are willing to give their lives, and sacrifice everything, for beautiful women; women are what fill their hearts. What is the nature of these men? Their nature is to love beautiful women, and to worship them, and to love evil. They are lechers with an evil, greedy nature. Why do I say this is their nature? Their actions reveal a greedy nature. These behaviors are not merely occasional transgressions, nor are such people only a little worse than ordinary people, rather, they have grown to be completely occupied by these things, which have become their very nature and

essence. Thus, these things have become manifestations of their nature. The components of a person's nature are constantly revealing themselves. Anything a person does, regardless of what it is, can reveal that person's nature. People have their own motives and purposes for everything they do, and whether it be providing hospitality, preaching the gospel, or any other kind of work, they can reveal the parts of their nature without any consciousness of it, because a person's nature is their life, and people are driven by their natures for as long as they live. A person's nature is not revealed just on occasion or by happenstance; rather, it can completely represent the person's essence. Everything that flows from within people's bones and blood is representative of their nature and life. Some people love beautiful women. Others love money. Some have a particular love of status. Some especially value reputation and their personal image. Some particularly love or worship idols. And some people are especially arrogant and conceited, yielding to no one in their hearts and striving for status, they like to stand out from others and have authority over them. There are a variety of different natures. They can differ among people, but their common elements are resistance to and betrayal of God. In that way they are all identical.

As for how to know what someone's nature is, let us look at a few more examples. Take selfishness for example. Selfishness can be said to be an element of a person's nature. Everyone has this element within them. Some people are horribly selfish, selfish to the extreme, and in all things, they only consider themselves, seek nothing but personal gain, and they have not even the slightest consideration for others. That selfishness represents their nature. Everyone is somewhat selfish, but there is a difference. When associating with others, some people can watch out and care for others, they can be concerned about others, and consider others in everything they do. However, some other people are not like this. These people are especially selfish and always petty when hosting brothers and sisters. They give their own family the best food with the largest servings and they only give the brothers and sisters the smaller servings of the less appetizing food. When their own relatives come, they arrange for them to be very comfortable. However, when brothers and sisters come over, they are made to sleep on the floor. They think it is good enough that they allow brothers and sisters to stay over on visits. When brothers and sisters fall ill or have some other difficulty, such a person doesn't even give them any thought, behaving as though they do not notice. Such people do not care about or feel concern for others in the least. They only care for themselves and their relatives. This selfish nature of theirs is what determines their unwillingness to care for others. They feel that caring for others involves suffering losses and is a lot of trouble. Some people might say, "A selfish person does not know how to be considerate of others." That is incorrect. If they don't know how to be considerate, why, then, are selfish people so good to their own relatives and show full consideration for their needs? Why do they know what they themselves lack and what is appropriate to wear or eat at a certain time? Why are they unable to be like that for others? In reality, they understand everything, but they are selfish and despicable. This is determined by their nature. Those who are selfish are incapable of treating others fairly. There is also the aspect of evilness. God's house has stipulated that all those who constantly commit fornication must be cleared out. But for some people, it was just a momentary transgression. Should they be handled just like those who constantly commit fornication? This is a matter of principle. Those who may have committed fornication occasionally cannot be considered people of an evil nature. If someone consistently fools around with the opposite sex wherever they go, and they are shameless and have no morality regarding human relations, this is an evil person, and their nature is that of evilness. Such a person will reveal their nature no matter what actions they take or what work they do. Their nature is uncontrollable, and their heart is filled with these filthy things. They fool around with the opposite sex wherever they go, and even if they do stop for a time, they do so because the environment doesn't permit it or because there are no suitable partners. Things from one's nature can come out at any time and any place; nothing can limit them. Some people are especially taken in by clothes, beauty, and vanity; they are very vain. They change their clothes several times a day. They watch to see who wears nice clothes and who dresses well, and if they can't obtain these things, they can't sleep, and they will borrow money or pay any price to obtain these things. If they can't obtain these things, they may lose all interest in belief in God, stop wanting to attend meetings, and lose the heart to read God's word. These things are all that occupy their mind. They can think of nothing else. Such people are especially vain, much more so than the average person. This is something in their nature and in their bones. Their very nature is vain. The things in a person's nature are not revealed by a moment of weakness, rather, they are consistent manifestations. No matter what people do, they carry the elements of their nature. Even when they are not obvious from the outside, there are still impurities within. If a deceitful person speaks honestly, there is actually still a hidden meaning behind their words. Their words are still contaminated with deceit. A deceitful person is deceitful with everyone, even with their relatives and with children. No matter how forthright you are with them, they will be deceitful with you. This is their true face, this is precisely their nature, it is not easy to change, and it will always be like this. An honest person sometimes speaks twisted and deceitful words, but they are usually honest, act with relative earnestness, do not take advantage of others when interacting with them, and do not intend to tempt others when speaking with them. They can open up and fellowship from the heart with others, and everyone else says they are guileless. When they sometimes speak deceitful words, this is merely their corrupt disposition revealing itself. This doesn't represent their nature because they are not deceitful people. Therefore, when it comes to a person's nature, you must understand what are elements of that nature and what is the corrupt disposition. You must be able to distinguish clearly between the two. Now, when people are asked to analyze their own nature, some will say, "Sometimes I speak harshly" or "I am uncultured and don't know how to behave" or

"Sometimes there are impurities when I perform my duties," but they do not talk about what their nature is like or whether their humanity is good. They always avoid that sort of thing, and they cannot possibly truly know themselves. To always be covering up and afraid of losing face is not acceptable. What is in your nature must be excavated. If it cannot be excavated, it cannot be understood, and if it cannot be understood then it cannot be changed. You must be very strict when it comes to knowing yourself. You must not deceive yourself, and you cannot muddle through where this is concerned.

Understanding your own nature primarily involves understanding what kind of person you really are. The kind of person you are indicates what sort of nature you have. For example, saying that someone is such-and-such a person says most about their nature. The type of nature a person possesses determines the type of person they are. A person's nature is their life. How can you see what a person's nature is like? You must come into contact with them frequently, and spend time observing what sort of person they are. Whatever sticks out about them most, and is representative of their essence and characteristics, can be said to be their nature essence. Those elements of their essence form their nature. When it comes to seeing what kind of person someone really is, this way is more accurate. Whatever the essence of a person, such is their nature. A person's nature determines what sort of person they are. For example, if someone particularly loves money, then their nature can be summarized in a few words: They are money-loving. If someone's most prominent feature is having a love for women, and he is always womanizing, then this person loves evil and has an evil nature. Some people most love to eat. If you give such a person some alcohol and some meat, then they will act in your favor. This therefore shows this person to have a gluttonous nature, just like a pig. Every person has a corrupt disposition and a fatal flaw, and the corrupt disposition controls them in their real lives. They live by this corrupt disposition, and it represents their nature. Their nature can be said to be the part of them that is their fatal flaw—their fatal flaw is their nature. Some people seem to have an acceptable humanity and do not exhibit any major flaws on the surface, but their greatest weakness is their fragility. They have no life goals or aspirations, they just muddle through life, falling down at the slightest setback and becoming negative when things get tough. If they end up with notions, to the point that they no longer want to have faith, then their greatest weakness is their fragility; their nature is fragile, they are worthless, and cannot be helped. Some people are extremely sentimental. Every day, in all that they say, and in all of the ways they behave toward others, they live by their feelings. They feel affection for this person and that person, and they spend their days engaged in the niceties of affection. In everything they encounter, they live in the realm of emotion. When such a person's nonbelieving relative dies, they will cry for three days. Others may want to bury the body, but they do not allow it. They still have feelings for the deceased and their feelings are too acute. You could say that feelings are this person's fatal flaw. They are ruled by their feelings in all matters, they are incapable of practicing the truth or acting according to

principle, and they are often prone to rebel against God. Feelings are their greatest weakness, their fatal flaw, and their feelings are entirely able to bring them to ruin and destroy them. People who are overly emotional are incapable of putting the truth into practice or obeying God. They are preoccupied with the flesh and they are foolish and muddle-headed. It is that sort of person's nature to be very emotional, and they live by their feelings. Therefore, if you want to seek a change in your disposition, you must know your nature. "A leopard can't change its spots." Do not assume that nature can be changed. If a person's nature is too bad, then they will never change, and God will not save them. What does a transformation in disposition mean? It happens when a person who loves the truth, while experiencing God's work, accepts the judgment and chastisement of His words and undergoes all manner of suffering and refinement. Such a person is cleansed of the satanic poisons within them and completely breaks free of their corrupt dispositions so that they can submit to God's words and all of His orchestrations and arrangements, never again to rebel against Him or resist Him. This is a transformation in disposition. If a person's nature is very bad, and if they are an evil person, then God will not save them, and the Holy Spirit will not work within them. Put another way, it is like a doctor curing a patient: A person who has an inflammation can be treated, but a person who develops cancer cannot be saved. A transformation in disposition means that a person, because they love and can accept the truth, finally comes to know their nature, which is disobedient to God and in opposition to God. They understand that humans are corrupted too deeply, they understand humankind's absurdness and deceitfulness, and humankind's impoverished and pitiful state, and they finally come to understand humankind's nature essence. Knowing all this, they become able to deny and forsake themselves completely, live by God's word, and practice the truth in all things. This is someone who knows God, and someone whose disposition has transformed.

All of mankind has been corrupted by Satan, and man's nature is to betray God. However, among all the humans who have been corrupted by Satan, there are some who can submit to God's work and accept the truth. These are people who can obtain the truth and achieve a transformation of disposition. Some people do not pursue the truth, and instead just go with the flow. They will obey and do whatever you tell them to do, they can forsake things and expend themselves, and they can endure any suffering. Such people have a little conscience and reason, and they have a hope of being saved and surviving, but their disposition cannot change because they do not pursue the truth, and they are only satisfied with understanding doctrine. They do not say or do things that violate conscience, they can sincerely perform their duties, and they can accept fellowship on the truth regarding any problem. However, they do not make a serious effort to seek the truth, their minds are confused, and they can never understand the essence of the truth. It is impossible for their dispositions to change. If you wish to be cleansed of corruption and undergo a change in your life disposition, then you must have

a love for the truth and the ability to accept the truth. What does it mean to accept the truth? Accepting the truth means that no matter what sort of corrupt disposition you have, or which of the great red dragon's poisons—Satan's poisons—are in your nature, when God's words reveal these things, you should admit to them and submit, you can't make a different choice, and you should know yourself according to God's words. This means being able to accept God's words and accept the truth. No matter what God says, no matter how severe His utterances are, and no matter what words He uses, you can accept them as long as what He says is the truth, and you can acknowledge them as long as they conform to reality. You can submit to God's words regardless of how deeply you understand them, and you accept and submit to the light that is revealed by the Holy Spirit and fellowshiped by your brothers and sisters. When such a person has pursued the truth to a certain point, they can obtain the truth and achieve a transformation of their disposition. Even if people who don't love the truth have a bit of humanity, can do some good deeds, and can forsake and expend for God, they are confused about the truth and don't treat it seriously, so their life disposition never changes. You can see that Peter had similar humanity to the other disciples, but he stood out in his fervent pursuit of the truth. Regardless of what Jesus said, he pondered it in earnest. Jesus asked, "Simon Barjona, do you love Me?" Peter answered honestly, "I only love the Father who is in heaven, yet I have not loved the Lord on earth." Later he understood, thinking, "This is not right, the God on earth is the God in heaven. Is it not the same God both in heaven and on earth? If I only love God in heaven, then my love is not real. I must love God on earth, for only then will my love be real." Thus, Peter came to understand the true meaning of the word of God from what Jesus had asked. To love God, and for this love to be real, one must love the incarnate God on earth. Loving a vague and invisible God is neither realistic nor practical, whereas loving the practical, visible God is truth. From Jesus' words, Peter gained the truth and an understanding of God's will. Clearly, Peter's belief in God had only been focused on pursuing the truth. Ultimately, he achieved a love of the practical God—the God on earth. Peter was especially earnest in his pursuit of the truth. Each time Jesus counseled him, he pondered Jesus' words in earnest. Perhaps he pondered for months, a year, or even years before the Holy Spirit enlightened him and he understood the essence of God's words. In this way, Peter entered the truth, and as he did so, his life disposition was transformed and renewed. If a person does not pursue the truth, they will never understand it. You can speak on the words and doctrines ten thousand times, but they will still just be words and doctrines. Some people just say, "Christ is the truth, the way, and the life." Even if you repeat these words ten thousand times, it will still be useless; you have no understanding of their meaning. Why is it said that Christ is the truth, the way, and the life? Can you articulate the knowledge you have gained about this from experience? Have you entered the reality of the truth, the way, and the life? God has uttered His words so that you can experience them and gain knowledge. Merely speaking on words and doctrines is useless. You can only know

yourself once you have understood and entered into God's words. If you do not understand God's words, then you cannot know yourself. You can only gain discernment when you understand the truth. Without understanding the truth, you are incapable of discernment. You can only see matters clearly when you understand the truth. Without understanding the truth, you cannot see matters clearly. You can only know yourself when you understand the truth. Without understanding the truth, you cannot know yourself. Your disposition can only change when you have gained the truth. Without the truth, your disposition cannot change. Only after you have gained the truth can you serve in accordance with God's will. Without gaining the truth, you cannot serve in accordance with God's will. Only after you have gained the truth can you worship God. Without understanding the truth, even if you worship Him, your worship will be nothing more than a performance of religious rites. Without the truth, nothing you do is real. By gaining the truth, everything you do is real. All of these things hinge on gaining the truth from God's words. Some people will ask, "What exactly does it mean to gain the truth from God's words?" Is there really any need to ask? The truth is all expressed by God, and it is all within God's words. There is no truth outside of God's words. There are many people who believe that being able to speak on words and doctrines is knowing the truth, and this is preposterous. You can't gain the truth by simply speaking doctrine. What's the use of merely fellowshiping on the literal meaning of God's words? You need to grasp the meaning in God's words, the source of God's words and the effect they are intended to achieve. God's word contains truth, life, light, principles, and paths. Every word of God contains many things; it's not enough just to say what their literal wording means, and then be done with them. I'll give you an example. God said, "Be honest people, not deceitful people." What does this statement mean? Some people say, "This is about telling people to be honest and not deceitful, isn't it?" If you ask them what else it means, they will say, "It means you should be an honest person and not be a deceitful person. It only says these two things." You might then ask, "What exactly does it mean to be an honest person? What kind of person counts as an honest person? What are the behaviors of an honest person? What are the behaviors of a deceitful person?" They would answer, "An honest person is someone who speaks honestly, doesn't mix in falsity with their words, and doesn't lie. A deceitful person is someone who speaks in twists and turns, doesn't tell the truth, is always impure in their words, and loves to tell lies." This is all they can say. Human thinking is too simple. Can you ever enter into the truth reality by explaining honest people so simply? What does God's word say about honest people? First, that honest people harbor no doubts about others, and second, that honest people can accept the truth. These are the two main features. What does God mean by this? Why does God say this? From God's word, you can understand the deeper significance of what being an honest person means, what it refers to, and what the exact definition of an honest person is. Once you understand this definition accurately, then in God's word, you can see what the manifestations of an honest person

are, what deceitful people are, and what the manifestations of a deceitful person are. If you then evaluate these manifestations, you will understand exactly what an honest person is and what a deceitful person is, as well as how deceitful people treat God's word, how they treat God, and how they treat other people. In this way you will truly come to understand God's words, and you will know how different people's conception of honest people and deceitful people is from what God's word says. When God's word tells you, "Be an honest person, don't be a deceitful person," there are many details here. When you truly understand the meaning of the words, you will know what an honest person is and what a deceitful person is. When you practice, you will know how to practice in a way that is certain to show the manifestations of an honest person, and you will clearly see the path of practice and the principles of practice to be an honest person, which guarantees you will pass muster with God. If you really understand these words and put them into practice, you will be able to gain God's approval. However, if you do not understand these words, you will not be an honest person, and you will never gain God's approval. Coming to a genuine understanding of God's words is no simple matter. Do not think this way: "I can interpret the literal meaning of God's words, and everyone says my interpretation is good, and gives me a thumbs-up, so this means I understand God's words." That is not the same as understanding God's words. If you have gained some light from within God's utterances, and you have gotten a sense of the true meaning of His words, and if you can express the intention behind His words and what effect they will ultimately achieve—if you have a clear understanding of all of these things—you can be considered to have some level of understanding of God's words. Thus, understanding God's words is not all that simple. Just because you can give a flowery explanation of the literal meaning of God's words does not mean you understand them. No matter how much you can explain their literal meaning, your explanation is still based on human imagination and a human way of thinking. It is useless! How can you understand God's words? The key is to seek the truth from within them. Only in this way can you truly understand God's words. God never speaks words that are empty. Each sentence He utters contains details that are certain to be revealed further in His words, and they may be expressed differently. Man cannot fathom the ways in which God expresses the truth. God's utterances are very profound and cannot be easily fathomed with human thinking. People can discover roughly the entire meaning of every aspect of the truth as long as they make an effort. The details that remain are to be filled in for them during their subsequent experience, by the enlightenment of the Holy Spirit. One part is pondering and understanding God's words and seeking their specific content by reading them. Another part is understanding the meaning of God's words by experiencing them and obtaining enlightenment from the Holy Spirit. Through constant progress in these two aspects, you can come to understand God's word. If you interpret it on a literal, textual level or from your own thinking and imaginings, then even if you explain it floridly and eloquently, you still don't really understand the truth, and it is all still

based on human thinking and imaginings. It is not gained from the enlightenment of the Holy Spirit. People are liable to interpret God's words based on their notions and imaginings, and they may even misinterpret God's words out of context, making them liable to misunderstand and judge God, and this is troublesome. Therefore, the truth is mainly gained by understanding God's words and being enlightened by the Holy Spirit. Being able to understand and explain the literal meaning of God's word does not mean you have gained the truth. If understanding the literal meaning of God's word meant you understood the truth, then you would only need to have a little education and knowledge, so why would you need the enlightenment of the Holy Spirit? Is God's work something that the human mind can comprehend? Therefore, understanding the truth is not based on human notions or imaginings. You need the enlightenment, illumination, and guidance of the Holy Spirit to have real experience and knowledge. This is the process of understanding and gaining the truth, and it is also a necessary condition.

How do you understand man's nature? The most important thing is to discern it from the perspective of man's worldview, life view, and values. Those who are of the devil all live for themselves. Their life view and maxims mainly come from Satan's sayings, such as "Every man for himself and the devil take the hindmost," "Man dies for wealth as birds do for food," and other such fallacies. All these words spoken by those devil kings, great ones, and philosophers have become man's very life. In particular, most of the words of Confucius, who is touted by Chinese people as a "sage," have become man's life. There are also the famous proverbs of Buddhism and Taoism, and the oft-quoted classic sayings of various famous figures. These are all summations of Satan's philosophies and Satan's nature. They are also the best illustrations and explanations of Satan's nature. These poisons that have been infused into the heart of man all come from Satan, and not the least bit of them comes from God. Such devilish words are also in direct opposition to God's word. It is absolutely clear that the realities of all positive things come from God, and all negative things that poison man come from Satan. Therefore, you can discern a person's nature and to whom they belong by looking at their life view and values. Satan corrupts people through the education and influence of national governments and of the famous and great. Their devilish words have become man's life and nature. "Every man for himself and the devil take the hindmost" is a well-known satanic saying that has been instilled into everyone, and this has become man's life. There are other words of philosophies for living that are also like this. Satan uses each nation's traditional culture to educate, deceive, and corrupt people, causing mankind to fall into and be engulfed by a boundless abyss of destruction, and in the end, people are destroyed by God because they serve Satan and resist God. Some people have served as public officials in society for decades. Imagine asking them the following question: "You've done so well in this capacity, what are the main famous sayings that you live by?" They might say, "The one thing I understand is this: 'Officials do not make things difficult for those who bear gifts, and those who do not flatter accomplish nothing." This

is the satanic philosophy their career is based on. Are these words not representative of such people's nature? Unscrupulously using any means to obtain position has become their nature, officialdom and career success are their goals. There are still many satanic poisons in people's lives, conduct, and behavior. For example, their philosophies for living, their ways of doing things, and their maxims are all filled with the poisons of the great red dragon, and these all come from Satan. Thus, all things that flow through people's bones and blood are of Satan. All of those officials, those who hold power, and those who are accomplished have their own paths and secrets to success. Are such secrets not perfectly representative of their nature? They have done such big things in the world, and no one can see through the schemes and intrigues that lay behind them. This shows just how insidious and venomous their nature is. Mankind has been profoundly corrupted by Satan. Satan's venom flows through the blood of every person, and it can be said that man's nature is corrupt, evil, antagonistic, and in opposition to God, filled by and immersed in the philosophies and poisons of Satan. It has become, entirely, the nature essence of Satan. This is why people resist God and stand in opposition to God. Man can easily come to know themselves if their nature can be dissected in this way.

When people have a genuine understanding of God's disposition, when they can see that God's disposition is real, that it is truly holy, and truly righteous, and when they can praise God's holiness and righteousness from their hearts, then they will truly know God, and they will have gained the truth. Only when people know God do they live in the light. The direct effect of truly knowing God is being able to truly love and obey God. In people who truly know God, understand the truth, and gain the truth, there is a real change in their worldview and outlook on life, following which, a real change also occurs in their life disposition. When people have the correct life goals, are able to pursue the truth, and comport themselves according to the truth, when they submit absolutely to God and live by His words, when they feel peaceful and illuminated to the depths of their hearts, when their hearts are free of darkness, and when they can live entirely free and unrestrained in God's presence, only then do they lead genuine human lives, and only then have they become those who possess the truth and humanity. In addition, all the truths that you have understood and gained have come from God's words and from God Himself. Only when you gain the approval of God Most High—the Lord of creation, and He says that you are a qualified created being who lives out a human likeness, will your life be most meaningful. Having God's approval means that you have obtained the truth, and that you are someone who possesses the truth and humanity. In today's world that is dominated by Satan, and for at least thousands of years of history, who among all of humanity has obtained a true human life? No one. Because people have been profoundly corrupted by Satan, and live by the philosophies of Satan, and everything they do is antagonistic to God, and their every utterance and theory is born of the corruption of Satan, and in direct antipathy to God's words, they are thus precisely the

kind of people who oppose God. If they do not accept God's salvation, they shall be plunged into perdition and destruction, with no life to speak of at all. They pursue prestige and profit, try to be some great or renowned individual, and hope to "have their names passed down for generations to come," and to be "famous throughout all history." This is nonsense, and utterly untenable. Every great or renowned figure is, in fact, the ilk of Satan, and has long been plunged into the eighteenth level of hell for punishment, never to be reincarnated. When corrupt mankind venerates these people, and accepts their devilish words and their fallacies, corrupt mankind becomes the victim of the devil Satan. Created beings should worship the Creator. This is perfectly natural and justified, for only God is the truth. God controls the heavens and earth and everything, and rules over all. To not believe in God and to not submit to God is to be unable to obtain the truth. If you live in accordance with God's words, then in the depths of your heart, you will feel brightened and at ease, and you will also enjoy an incomparable sweetness. When this happens, you will have truly obtained life. No matter how great the achievements of the world's scientists, as soon as they near death, they will feel empty-handed and that they have gained nothing. Even Einstein and Newton, these elevated intellectuals, felt empty. This was because they did not have the truth, and because they didn't have a true understanding of God. Though they believed in God, they only believed in His existence, but they did not pursue the truth. They just wanted to rely on science and research to discover and prove that there is a God. As a result, they each conducted a lifetime of research without gaining anything at all, and although they believed in God all their lives, they never gained the truth. They only sought scientific knowledge, but they did not seek to know God. They did not gain the truth, nor did they gain true life. The path you are walking today is not the path they walked. What you seek is to know God, how to submit to Him, how to worship Him, and how to live out a meaningful life. This is all completely different from what they sought. Although they were people who believed in God, they did not gain the truth. Now, God incarnate has told you of every aspect of the truth and bestowed upon you the way of truth and life. It would be foolish of you not to pursue the truth.

Now, your understanding of the truth is inadequate. You can only speak empty theory. You still feel lacking and unsure about any work that you take on. This shows your life entry has been too superficial, and that you have not yet gained the truth. When you truly understand the truth and enter into the reality of God's word, you will have energy, an inexhaustible energy that fills your body. At that time, you will feel ever brighter inside, and the path will become even brighter the farther you walk on it. These days, most people who believe in God have not yet embarked on the right track and have not come to understand the truth, so they still feel empty inside, that life is suffering, and that they do not have the energy to fulfill their duties. This is how God's believers are before they have a vision in their hearts. People have not obtained truth and do not yet know God, so they do not yet feel much pleasure. You, especially, have all suffered

persecution and experienced difficulty in returning home. When you suffer, you also have thoughts of death and an unwillingness to live. These are weaknesses of the flesh. Some people even think, "Belief in God should be pleasurable. In the Age of Grace, the Holy Spirit bestowed peace and joy upon people. Now there is too little peace and joy, and pleasure like there was during the Age of Grace does not exist. Believing in God today is extremely vexing." You only know that the pleasure of the flesh is better than anything else. You do not know what work God is doing today. God has to allow your flesh to suffer in order to transform your disposition. Even though your flesh suffers, you have God's word and you have God's blessing. You cannot die even if you want to. Can you resign yourself to not knowing God and not obtaining the truth? Now, for the most part, it is just that people have not yet obtained the truth, and they do not have life. They are in the midst of seeking salvation, so they must suffer a little in this process. Today, everyone in the world is undergoing trials, even God is suffering, so is it appropriate for you not to suffer? Without refinement through great disasters there cannot be genuine faith, and truth and life cannot be obtained. Not having trials and refinement would not do. Just look at Peter—he ultimately underwent seven years of trials (after he was fiftythree years old). He experienced hundreds of trials throughout those seven years. He had to go through one of these trials every few days, and only after undergoing all manner of trials did he obtain life and experience a transformation in his disposition. When you truly obtain the truth and come to know God, you will feel that you should be living for God. If you do not live for God, then you will be sorry; you will live out the rest of your days in bitter regret and extreme remorse. You can't die yet. You must clench your fists and resolutely continue to live. You must live a life for God. When people have truth within them, they have this resolve and never again desire to die. When death threatens you, you will say, "Oh God, I am unwilling to die. I still do not know You. I still have not repaid Your love. I cannot die until I come to know You well." Are you at this point now? Not yet, are you? Some people face the pain of family, some face the pain of marriage, and some suffer from persecution, lacking even a place to live. No matter where they go, it is someone else's home, and they feel pain in their hearts. Isn't the pain that you are experiencing right now the pain that God has suffered? You are suffering with God, and God accompanies humans in suffering. You all have a part in Christ's tribulation, kingdom, and endurance today, and you will gain glory in the end! This suffering is meaningful. Isn't that how it is? You cannot be devoid of this will. You must understand the meaning of suffering today and why you suffer so much. You must seek the truth and reach an understanding of God's will, and then you will have the will to suffer. If you don't understand God's will, and you merely think about suffering, then the more you think about it, the more uncomfortable it becomes and the more depressed you feel, like your path of life is coming to an end. You will begin to suffer the torment of death. If you put your heart and all your effort into the truth, and you are able to understand the truth, then your heart will be brightened, and you will experience

enjoyment. You will find peace and joy within your heart in life, and when illness strikes or death looms, you will say, "I haven't obtained the truth yet, so I can't die. I must expend well for God, testify to God well, and repay God's love. How I die in the end doesn't matter, because I will have lived a satisfactory life. No matter what, I can't die yet. I must persist and live on." You must now have clarity in this matter, and you must understand the truth from these things. When people have the truth, they have strength. When they have the truth, they possess an inexhaustible energy that fills their body. When they have the truth, they have determination. Without the truth, people are as soft as rotten vegetables; when they possess the truth, they become as hard as steel. No matter how bitter things are, they will not feel bitter at all. What do you think your little suffering amounts to? God incarnate is still suffering! You are people who have been corrupted by Satan and whose nature is to rebel against God. You have unknowingly done many things that rebelled against and resisted God, and you deserve judgment and chastisement. Just as people who are sick are to be cured, is it appropriate for them to fear suffering? You have corrupt dispositions, so do you think you can change your disposition and gain the life without any pain at all? Your suffering is caused by your corrupt dispositions. It is deserved and must be endured. It is neither innocent nor imposed by God. The suffering you currently endure is little more than running about and working hard in your duty. Sometimes you find your corrupt disposition has not changed at all, and so you undergo some refinement. Sometimes you don't understand God's word or the words are painful to read, and so you suffer a little from the refinement in God's word. Or, perhaps, you do your actual work badly and keep making mistakes in your duty, you experience guilt and self-hatred for not being able to do your job, and this causes you some suffering. Perhaps you see others making progress and feel your own progress to be too slow, that it takes you too long to make progress in understanding God's word, that there is too little light, and these matters cause you some suffering. Sometimes you feel threatened by your hostile environment because of the great red dragon's arrests and persecution, and so you always feel scared, restless, and live in fear, and this causes you some suffering. Besides this suffering, what other suffering have you experienced? You are not made to do heavy physical labor, nor do you have superiors or bosses that beat and scold you, and no one treats you as slaves. You suffer no such hardships. In fact, these hardships you endure are not really hardships. Think about it. Isn't this the case? You must understand what is the significance of renouncing your family to expend for God, and why you are doing it. If you do it to pursue the truth and life, and at the same time to fulfill your duty and repay God's love, this is completely just. It is a positive thing, it is perfectly natural and justified, and you will never regret it. No matter what happens with your family, you can let it go. If you clearly understand this significance, you will have no regrets, and you will not be negative. If you are not genuinely expending yourself for God, and are just exerting yourself to gain blessings, then this is meaningless. Once you have seen into this matter, the problem is resolved,

and you will have no need to worry about your family. Everything is in God's hands. By now, you have all experienced some trials. Some people have gained some truths, but some people have just understood some doctrines but have not gained any truths. Some have good caliber and so have relatively deep comprehension, and some who have poor caliber have relatively shallow comprehension. Whether your comprehension is deep or shallow, as long as you understand some truths and are able to stand firm in your witness when you are suffering through a trial, then your suffering has meaning and value. If you can't accept things from God, and you always approach things with human notions and imaginings, then no matter how much you suffer, you will never have true experiential testimony. Your suffering will have no value, because you have not gained the truth.

You should seek God's will in all things, and you must seek the truth in all things. For example, how do you seek the truth in matters such as food, clothing, and personal matters in life? Are there truths to seek in these things? Some people say, "Whether you believe in God or not, happiness is being well fed and well clothed. Without that, all is misery." Is that in line with the truth? There are many people leading lives of plenty, with nice food and clothing, who are greedy for pleasures of the flesh. They won't easily accept the truth or put it into practice, much less give up everything to expend themselves for God. That kind of person won't gain God's approval, and ultimately, they will all fall into the disasters, weeping and gnashing their teeth. Can that kind of person have any happiness worth mentioning? Plenty of people were born into families of laborers or farmers and have suffered quite a bit since childhood. If they're able to understand the truth, they're likely to accept it and put it into practice, and they are able to make sacrifices and expend themselves for God, without fear of suffering. They are able to fully devote themselves to God's commission, and some even go so far as to give their very lives for God. That kind of person is appreciated in the house of God. Many people are very focused on pleasures of the flesh. Would you say that having nice food and clothing is actually important? Absolutely not. If someone is genuinely able to know God and gain the truth, then in everything that person does, they bear testimony to God and satisfy God. No matter how badly such a person eats or dresses, there is still value in their life, and they can gain God's approval. Isn't this the most meaningful thing? Neither eating well nor wearing nice clothes guarantees that you will be blessed. You will still be cursed if you disobey God or take the wrong path, whereas a person who dresses shabbily and eats poorly but who has gained the truth will be blessed by God all the same. Therefore, there is truth to seek in how you should regard the matters of food and clothing, and there is even more truth to seek in how you should treat the performance of your duty. How you regard God's commissions is extremely important, and this is a very serious matter. If you cannot complete what God has entrusted to people, then you are not fit to live in His presence and you should be punished. It is perfectly natural and justified that humans should complete whatever commissions God entrusts to them. This is man's supreme responsibility, and is just as important as their very lives. If you do not take God's commissions seriously, then you are betraying Him in the most grievous way. In this, you are more lamentable than Judas, and should be cursed. People must gain a thorough understanding of how to treat what God entrusts to them and, at the very least, they must comprehend that the commissions He entrusts to humanity are exaltations and special favors from God, and that they are most glorious things. Everything else can be abandoned. Even if a person must sacrifice their own life, they must still fulfill God's commission. See, is there not truth to be sought here? Achieving change in your disposition is intimately linked to seeking the truth! If you understand the truth of why people live, and of how you should view life, then will your view of life not be changed? There is even more truth to be sought here. What truth can be found in loving God? Why must humans love Him? What is the significance of loving Him? If a person has a clear understanding of the truth of loving God, and they can love Him in the depths of their heart and have a little God-loving heart, then they have a genuine life and are among the most blessed. Those who seek the truth in all things make the fastest progress in life, and can achieve a transformation of disposition. It is precisely those who seek truth in all things whom God loves. If a person relies on notions and doctrines or obeys rules in all things, then they will not make progress. They will never gain the truth, and sooner or later they will be cast out. God despises this kind of person most of all.

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Only by Pursuing the Truth Can One Achieve a Change in Disposition

Only by pursuing the truth can one achieve a change in disposition: This is something people must comprehend and understand thoroughly. If you do not have sufficient understanding of the truth, you will easily slip up and go astray. If you want to grow in life, you must seek the truth in everything. No matter what you are doing, you should seek out how to behave in order to be in line with the truth, and discover what taints exist within you that violate it; you must have a clear understanding of these things. Regardless of what you are doing, you should consider whether or not it aligns with the truth, and whether it has value and meaning. You can do things that align with the truth, but you cannot do things that do not. With regard to things that you could either do or not do, if they can be let go, then you should let them go. Otherwise, if you do these things for some time and later find that you should let them go, then make a swift decision and let them go quickly. This is the principle you should follow in everything you do. Some people raise this question: Why is seeking the truth and putting it into practice so very difficult—as though you were rowing a boat against the current, and would drift

backward if you stopped rowing forward? And yet, why is it actually much easier to do evil or meaningless things—as easy as taking a boat downstream? Why is it like that? It is because humanity's nature is to betray God. Satan's nature has taken a dominant role within humans, and this is an antagonistic force. Humans with a nature that betrays God are, of course, very liable to do things that betray Him, and positive actions are naturally difficult for them to perform. This is decided entirely by humanity's nature essence. Once you really understand the truth and begin to love it from within yourself, you will find it easy to do things that conform to the truth. You will do your duty and practice the truth normally—even effortlessly and joyously, and you will feel that doing anything negative would require a great amount of effort. This is because the truth has taken a dominant role in your heart. If you really understand the truths about human life, then you will have a path to follow in regard to what kind of person to be, how to be an aboveboard and straightforward person, an honest person, and someone who bears witness for God and serves Him. And once you understand these truths, you will never again be able to commit evil acts that defy Him, nor will you ever play the role of a false leader, a false worker, or an antichrist. Even if Satan deceives you, or someone evil eggs you on, you will not do it; no matter who tries to coerce you, you still will not act that way. If people gain the truth and the truth becomes their life, they will become able to loathe evil and to feel an internal disgust for negative things. It would be difficult for them to commit evil, because their life dispositions have changed and they have been perfected by God.

If, in your heart, you truly understand the truth, then you will know how to practice the truth and obey God, and will naturally embark on the path of pursuing the truth. If the path you walk is the right one, and in line with God's will, then the work of the Holy Spirit will not leave you—in which case there will be less and less chance of you betraying God. Without the truth, it is easy to do evil, and you will do it despite yourself. For example, if you have an arrogant and conceited disposition, then being told not to oppose God makes no difference, you can't help yourself, it is beyond your control. You would not do it on purpose; you would do it under the domination of your arrogant and conceited nature. Your arrogance and conceit would make you look down on God and see Him as being of no account; they would cause you to exalt yourself, constantly put yourself on display; they would make you scorn others, they would leave no one in your heart but yourself; they would rob you of God's place in your heart, and ultimately cause you to sit in the place of God and demand that people submit to you, and make you venerate your own thoughts, ideas, and notions as the truth. So much evil is done by people under the dominance of their arrogant and conceited nature! To resolve the problem of doing evil, they must first resolve their nature. Without a change in disposition, it would not be possible to bring a fundamental resolution to this problem. When you have some understanding of God, when you can see your own corruption and recognize the contemptibility and ugliness of arrogance and conceit, you will then feel disgusted, sickened, and distressed. You will be able to consciously do some things to satisfy God

and, in doing this, will feel at ease. You will be able to consciously read the word of God, exalt God, bear witness for God, and, in your heart, you will feel enjoyment. You will consciously unmask yourself, exposing your own ugliness, and by doing this, you will feel good inside and feel yourself to be in an improved state of mind. The first step of seeking a change in your disposition is to seek to understand God's words and to enter into the truth. Only by understanding the truth can you attain discernment; only with discernment can you understand things thoroughly; only by understanding things thoroughly can you truly know yourself; only once you truly know yourself can you forsake the flesh and thus put the truth into practice, gradually leading you toward obedience to God, and step by step, you will be on the right track with your belief in God. This is connected with how resolute people are when pursuing the truth. If someone is truly resolved, then after six months or a year they will begin to be on the right track. Within three or five years, they will see results, and will feel that they are making progress in life. If people believe in God but do not pursue the truth, and never focus on practicing the truth, then they could believe for ten or twenty years without experiencing any change. And in the end, they will think that that's what faith in God is; they will think it is pretty much the same as how they were living in the secular world previously, and that being alive is meaningless. This truly shows that without the truth, life is empty. They may be able to speak some words and doctrines, but they will still feel uncomforted and uneasy. If people have some knowledge of God, know how to live a meaningful life, and can do some things to satisfy God, then they will feel that this is real life, that only by living in this way will their lives have meaning, and that they have to live this way in order to bring satisfaction to God, repay God, and feel at ease. If they can consciously satisfy God, put the truth into practice, forsake themselves, abandon their own ideas, and be obedient and considerate toward God's will—if they are able to do all these things consciously—then this is what it means to accurately put the truth into practice, and to genuinely put the truth into practice. It's not like before, merely relying on imaginings and following rules, and thinking that this is practicing the truth. In fact, relying on imaginings and following rules is very tiring, not understanding the truth and doing things without principles is also very tiring, and blindly doing things without goals is even more tiring. When you understand the truth, you will not be constrained by anyone or anything, and you will truly have freedom and release. You will act in a principled way, and be relaxed and happy, and you will not feel that this takes too much effort or causes too much suffering. If you have this kind of state, you have the truth and humanity, and you are someone whose disposition has changed.

In the process of life experience, no matter what happens, you must learn to seek the truth, and ponder the matter thoroughly according to God's words and the truth. When you know how to do things that are completely in line with God's will, you will be able to let go of the things that come from your own will. Once you know how to act in accordance with God's will, you should simply act that way, as if going with the natural

flow. Doing things this way feels very relaxed and easy, and this is how people who understand the truth do things. If you can show people that you are truly effective when you perform your duty, and that there are principles to how you do things, that your life disposition has indeed changed, that you have done many good things for God's chosen ones, then you are someone who understands the truth, and certainly have the image of man; and sure enough, there is an effect in your eating and drinking the words of God. Once someone genuinely understands the truth, they will be able to discern their various states, they will be able to see complex matters clearly, and so they will know how to practice appropriately. If a person does not understand the truth and cannot discern their own state, then if they want to forsake themselves, they will not know what or how to forsake. If they want to abandon their own will, they will not know what is wrong with their own will, they will think their own will is in line with the truth, and may even regard their own will as the enlightenment of the Holy Spirit. How will such a person abandon their own will? They won't be able to, and much less will they be able to forsake the flesh. Therefore, when you don't understand the truth, you can easily mistake things that come from your own will, things that align with human notions, and one's own kindness, love, suffering, and paying a price as being correct and in line with the truth. How, then, could you forsake these human things? You don't understand the truth, and you don't know what it means to practice the truth. You are completely in the dark and you can't possibly know what to do, so you can only do what you think is good, and as a result, you make deviations in some things. Some of these are because of following rules, some because of enthusiasm, and some because of the disturbance of Satan. This is how people who don't understand the truth are. They are highly erratic when they do things, and unfailingly deviant, without any accuracy at all. People who don't understand the truth see things in an absurd way, just like the unbelievers. How could they possibly practice the truth? How could they possibly solve problems? Understanding the truth is not a simple matter. No matter how high or low one's caliber is, even after a lifetime of experience, the amount of truth that they can understand is limited, and the amount of God's word they can understand is also limited. People who are relatively more experienced are people who understand some truths, and at most they can stop doing things that resist God, and stop doing obviously evil things. It's impossible for them to act without any adulteration of their own intentions. Because human beings have normal thinking and their thoughts may not always conform to God's word, adulteration from their own will is inevitable. What is important is to have discernment of all the things that come from one's own will and go against God's word, the truth, and the enlightenment of the Holy Spirit. This requires you to work hard to understand God's word; only when you understand the truth will you have discernment, and only then can you ensure that you will not do evil.

In seeking to change your disposition, you must put effort into knowing yourself, and then reach a certain depth, whereby you can discover the satanic poisons that lie within your own nature. You must know what it means to defy God, as well as what it means to rebel against God, and you must learn what kind of practices are in conformity with the truth in all matters. You must also gain some understanding of God's will and His requirements of humanity. You must be possessed of conscience and reason before God, you must not speak boastfully or cheat God, and you must no longer do anything to resist God. Thus, you will have changed your disposition. Those whose dispositions have transformed feel fear of God, and their rebelliousness against God gradually lessens. Moreover, in the fulfilling of their duties, they no longer need others to worry about them, nor does the Holy Spirit always need to do disciplinary work on them. They can basically submit to God, and their views on things conform with the truth. This all amounts to having become compatible with God. Suppose someone hands over some work to you. You do not need anyone to manage you, to supervise you. You can complete this work with only the word of God and prayer. During this work, you are not perfunctory or arrogant or self-righteous, nor do you do things your own way; you do not constrain anyone else, and you are able to compassionately help others. You can help everyone obtain provision and benefit, and you can guide people to enter onto the right track of believing in God. Furthermore, during this work you do not seek your own status or interests, do not take anything for yourself that you did not earn, do not speak up for yourself, and no matter how anyone treats you, you treat them properly. You will then be someone with a relatively good stature. It is not a simple matter for someone to take up some work and bring God's chosen people into the reality of His word. It cannot be done without the truth reality. There are many who rely on great gifts in work who fall down and fail. People who do not have the truth are absolutely unreliable, even more so if they have not changed their dispositions. What is your stature now? How should you treat someone who flatters you? If someone has opinions of you or looks critically at you, how will you treat them fairly and reasonably? Are you able to promote and choose people without relying on your emotions, entirely according to God's requirements? Are you able to really do these things with your stature as it now stands? If the majority of people do not have a great assessment of you after you have worked in a given place for several years, this means you do not do your duty well enough and are not fit for God's use. If the majority of people see what you do as being good and appropriate, then you are basically fit to be used. If you do not have the truth, it is impossible for you to reach a stage where you are fit for God's use; you must obtain the truth to be fit.

In pursuing life, you must pay attention to two things: first, understanding the truth within God's words; second, understanding yourself within God's words. These are the two most fundamental things. There is no life or truth outside of God's word. If you do not seek the truth within God's word, where then can you go to seek it? Where is there truth in the world? Do the newspapers and media of the world report the word of God? Do the world's political parties bear witness to God? Is openly spreading God's word in any country of the world a viable thing to do? Absolutely not. This is why there is no truth

in the world, why Satan, the devil, rules in the world, and why the world is dark and evil. Where is there even one iota of truth? The most important parts of understanding the truth in God's words are: understanding God within His words, understanding human life within His words, truly understanding oneself and discovering the meaning of human existence within His words, and other aspects of the truth. All truth is within God's words. You cannot enter into the truth except through the word of God. Only by experiencing and practicing God's words can you achieve an understanding of the truth, and truly understanding the truth means understanding God's words. This is the most fundamental thing. Some people work and preach, but, despite superficially appearing to be fellowshiping on the word of God, they are only discussing the literal meaning of His words, and nothing substantial is mentioned. Their sermons are like teachings from a language textbook—arranged item by item and aspect by aspect, and when they are done, everyone sings praises, saying, "This person possesses reality. He preached so well and in such detail." After such people are done preaching, they tell others to compile their sermons and send them out within the church. In doing this, they become deceivers of men. They quote God's words in sermons, and it sounds as though their sermons conform to the truth, but they quote things out of context and give strained interpretations which go against principles. With more careful discernment, you will see that they are nothing but the words and doctrines, human imaginings and notions, as well as some things that delimit God. Does this kind of fellowship and preaching not amount to a disruption of God's work? This is service that resists God. A reasonable person must set limits on the scope of their own speech—they should know which kinds of words they should say, which pertain to the doing of their duties, and which kinds of words can only be spoken by God. Man must not stand and speak in God's place. No one can fathom how God works, so how then can anyone define God? Man is not qualified to define God. This must be understood to avoid doing anything unreasonable. As a reasonable person, you must know your place, know the right things to say, and you must not say anything you shouldn't say. Even if God told you something before, you must not repeat it to others. If you have faith, if you acknowledge that God's word is the truth, then you should put it into practice. Just talking about it does no good. Would it not be arrogant to always wish to have others listen to you, to obey what you say? As to God's affairs, if you don't understand them, you just don't understand them. Never pretend to understand them or be a know-it-all—that is too repulsive! You always want to stand in God's place and show off, as if you understood everything, wanting to hog the limelight. You also wish to wave God's flag while doing this or that. Is that the rationality of a normal person? Is that practicing the truth? Do you know God's thoughts? Do you possess God's wisdom? People themselves do not understand the truth—much less are they equipped with it. They cannot bear witness to God, nor can they even submit to God. Yet they want to speak and act while waving God's flag. Everyone has this ambition, which is a most shameful and unreasonable thing.

Now, people from all over the world are coming to seek the true way, so how should you bear witness for God? If you have no reason, if you are arrogant, conceited, capricious, and running amok, are you not then defying God and blaspheming against Him? This is not doing your duty, and even less is it bearing witness for God. This is actually revealing your satanic image. Those who have truly been conquered must learn how to speak sincerely and bear some actual witness. Sharing your life experiences is better than anything else. Boasting and talking of great theories—what use is this? Having experienced several years of God's work, people are still not well-behaved. Based on their identities, people are unworthy to bear witness for God. Unreasonable and arrogant people still wish to bear witness for God—are you not shaming and blaspheming against God? You do not understand God. Moreover, your disposition still defies God. Is there not a repugnant taste about your bearing witness? So man is not worthy to bear witness for God. If someone says: "Could you testify to us about the work of God on the Chinese mainland?" and you say: "We have experienced several years of God's work, so I think we are qualified to bear witness for God," isn't this a problem? Once again, this is unreasonable. Man is not worthy to bear witness for God. You should just say: "We are not worthy to bear witness for God. Yet God has saved us and shown us grace. We have obtained some grace and have experienced some of God's work, so we can engage in fellowship, but we cannot really consider bearing witness for God. We can only speak of our own experiences." It is fine for you to fellowship about how you yourself were conquered by God, which corruptions you showed forth at the time, how you were arrogant, what kind of outcome came about in the end after you were conquered, and what kind of resolve you had. In fact, talking about real experiences to bear witness for God is most in conformity with God's will, and is what God requires. Wishing to take up a station to bear witness for God is a great mistake—you are both without reason and arrogant. You should say: "I will talk about some of my experiences, but I am not worthy of bearing witness for God. I will fellowship on something first. Why was God incarnated in China? You probably do not guite understand this. We have understood this from God's work. We Chinese, born where the great red dragon lies coiled, grew up in a filthy place. We have been corrupted most deeply by Satan, we lie more than anyone, our humanity is most lacking, we have the lowest integrity, without any semblance of humanity. In comparison with God's chosen people from all other nations and regions, we are the most inferior, the filthiest and the most corrupted of people. This is why we are unworthy of bearing witness for God, and yet we have been brought into God's great salvation and have obtained God's great love, so we must speak of our personal experiential testimonies. We cannot stifle God's grace." Saying something like this is more reasonable. After humans are conquered by God, they should at the very least be possessed of the rationality to be sure not to speak arrogantly. It would be best for them to assume lowly status, "as dung upon the ground," and say some things that are true. Especially when bearing testimony for God, if you can say

something of substance from the heart, with no empty or tall talk and no fictitious lies, then your disposition will have truly changed; this is the change that should occur once you have been conquered by God. If you cannot possess even this amount of reason, then you are truly without any semblance of humanity. In the future, when God's chosen people from all nations and regions have returned before God, and have been conquered by His words, if at a huge gathering in praise of God you begin to act arrogantly again, constantly boasting and showing off, then you will be thoroughly scrapped and cast out. Men must always behave properly, recognize their status and position, and not relapse into their old ways. Satan's image most classically manifests in human arrogance and conceit. Unless you change this aspect of yourself, you will never have the likeness of a human, and you will always possess the visage of Satan. Resolving arrogance and conceit is the most difficult thing, and merely having a bit of knowledge of your arrogance and conceit will not allow you to attain a complete transformation; you will still need to endure multiple refinements. Without being judged and chastised, dealt with and pruned, you will still be in danger in the long run. In the future, when God's chosen people from around the world accept His work and say: "We were enlightened long ago that God had gained a group of overcomers in China," when you hear this, you will think: "We have nothing to brag about, all is given by God's grace. We do not deserve to be called overcomers." But over time, as you start to see yourself being able to say something, and that you have a bit of reality, you will ponder: "Even the foreigners have gained the Holy Spirit's enlightenment, and they say God has made a group of overcomers in China, so we should be deemed overcomers." You will silently permit this acknowledgment in your hearts now, and you will simply make a public acknowledgment later on. Humans cannot bear to be praised or to be tested by status. If you are always being praised, then you will be in danger. Those whose disposition has not changed cannot stand firm in the end.

The hardest problem for corrupt mankind to fix is that of making the same old mistakes. To prevent this, people must first be aware that they have yet to obtain the truth, that there has not been a change in their life disposition, and that although they believe in God, they still live under the power of Satan, and have not been saved; they are liable to betray God and stray from God at any time. If they have this sense of crisis in their hearts—if, as people often say, they are prepared for danger in times of peace—then they will be able to hold themselves in check somewhat, and when something does happen to them, they will pray to God and depend on Him, and will be able to avoid making the same old mistakes. You must see clearly that your disposition has not changed, that the nature of betrayal against God is still deeply rooted in you and has not been expelled, that you are still at risk of betraying God, and that you face the constant possibility of suffering perdition and being destroyed. This is real, so you must be careful. There are three most important points to keep in mind: First, you still don't know God; second, there have not been any changes in your disposition; and third, you have yet to live out the true image of man. These three things are in line with the facts, they are real,

and you must be clear about them. You must be self-aware. If you have the will to fix this problem, then you should choose your own motto: For example, "I am the dung upon the ground," or "I am the devil," or "I often fall into my old ways," or "I'm always in danger." Any one of these is fit to serve as your personal motto, and it will help if you remind yourself of it at all times. Keep repeating it to yourself, reflect on it, and you may well be able to make fewer mistakes, or stop making mistakes. Nevertheless, what is most important is to spend more time reading God's words, to understand the truth, to know your own nature, and to escape your corrupt disposition. Only then will you be safe. Another thing is to never take the position of "a witness of God," and never call yourself a witness of God. You can only speak of personal experience. You may speak about how God saved you, fellowship about how you were conquered by God, and talk about what grace He bestowed upon you. Never forget that you are the most deeply corrupted of people; you are manure and garbage. Being able to accept God's work of the last days now is entirely thanks to Him uplifting you. It is only because you are the most corrupt and filthy that you have been saved by God incarnate, that He has granted you such tremendous grace. You therefore have nothing worth bragging about, and can only praise and thank God. Your salvation is purely due to God's grace. Why is it said that you are the luckiest people? You are called lucky not because you have certain advantages or good qualities—it is only because you were born in China and were corrupted and defiled by Satan the most. God followed His management plan, first saving the filthiest, most corrupt human beings of the land in which the great red dragon is coiled, first completing a batch of models, or specimens. That is why He chose all of you; you are the people God predestined and chose. If God hadn't had this plan, you would have been sinking through eternity. Thus, it could be said that you are the luckiest of people. Nevertheless, you have nothing to be proud of, and you certainly cannot boast.

Experiencing the judgment and chastisement of God's words brings you gains and real experiences—so you should bear testimony to God. When bearing testimony for God, you should mainly talk about how God judges and chastises people, and what trials He uses to refine people and change their dispositions. You should also talk about how much corruption has been revealed in your experience, how much you have suffered, how many things you did to resist God, and how you were eventually conquered by God. Talk about how much real knowledge of God's work you have, and how you should bear witness for God and repay Him for His love. You should put substance into this kind of language, while putting it in a simple manner. Do not talk about empty theories. Speak more down-to-earth; speak from the heart. This is how you should experience things. Do not equip yourselves with profound-seeming, empty theories in an effort to show off; doing so makes you appear quite arrogant and senseless. You should speak more about real things from your actual experience, and speak more from the heart; this is most beneficial to others, and most appropriate for them to see. You used to be people who opposed God the most, who were least inclined to submit to Him, but now you have been

conquered—never forget that. You should ponder and think about these matters more. Once people understand them clearly, they will know how to bear testimony, otherwise, they will be liable to commit shameful and senseless acts, which is not bearing testimony for God, but rather bringing shame upon God. Without genuine experiences and an understanding of the truth, it is not possible to bear testimony for God. People whose faith in God is muddled and confused will never be able to bear testimony for God.

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Choosing the Right Path Is the Most Crucial Part of Belief in God

During the work of disseminating God's gospel in the last days, only a minority of people are able to renounce their families and renounce everything to sincerely expend themselves for God. All these people have some real experiential testimony, and they all have some stature. They do not think it is a huge hardship to renounce their families and careers to perform their duties. Even if they must go ten years, or a lifetime without returning home, they are willing to do this. They do not feel that it is a hard thing to do. This is the strength given to them by the Holy Spirit. But so far as their stature goes, it cannot reach this level, because although they understand some truths, they haven't yet entered into the truth reality, nor have they gained the truth. They just have a bit of sincerity for expending themselves for God. If a person has the resolve to pursue the truth, and the Holy Spirit gives them some grace on top of this, they feel especially gratified at that moment; they gain a kind of strength, and are able to emerge from the bonds of the secular world to expend for God—this is the grace of God. But there are certain individuals who do not attend to their proper work while performing their duties; they do not pursue the truth at all, and are moreover capable of engaging in all kinds of wrongdoing. In such cases, the Holy Spirit does not work on them. The motivations of people like this are not upright, and they are not true believers in God. Even if the Holy Spirit did a bit of work on them in the past, it is forfeited, and, without knowing it, they take a downhill path. If you are a person who has the resolve to pursue the truth, then the Holy Spirit will give you some grace for you to enjoy, and you can then move forward in your pursuit along the path that the Holy Spirit leads you down; the truth will become more and more clear to you, your resolve will become more and more firm, and it will become increasingly easy for the Holy Spirit to work upon you. When a person does not walk the right path of pursuing the truth, the Holy Spirit eventually casts them out. After being cast out, their original resolve, their original passion, and their drive to renounce and expend disappear completely. They feel regret, and they think, "If I knew there would come a day when I would be cast out, I wouldn't have believed in God in the first place."

At this point, their regret, complaints, and negativity all come out. In reality, the Holy Spirit stopped working upon them long ago. Even though they spread the gospel, are gifted at speaking, and got some results, this was not caused by the enlightenment and guidance of the Holy Spirit. Rather, it was because this person had some smarts and some caliber. This does not mean that the Holy Spirit was at work in them. They are similar to service-doers—even though the Holy Spirit is not at work in them, they are still able to temporarily render some service. In any case, they have some gifts and caliber; it is just that instead of pursuing the truth, and striving to perform their duties well and return God's love, they pursue prestige, profit, status, blessings, and a big crown. Therefore, as they walk on, their path disappears, and it becomes hard for them to take even a single step. This is what becomes of all those who do not pursue the truth.

Now, there are many people who say, "I am aware that my nature is bad. I am filled with strong affections and I am too disobedient." But despite this, these people lack knowledge of their own nature, and they do not understand any aspects of the truth. No matter how well they speak about doctrines, seemingly understanding everything, they cannot put these things into practice. This is more than enough to prove that the Holy Spirit's work on them has faded away. No matter what your humanity is like, or how many doctrines you understand, and no matter how much you have suffered or forsaken, as long as the Holy Spirit is not working in you, this proves that you do not love the truth. No matter how passionate you are, without the work of the Holy Spirit you will be dumbfounded. How great is the little strength that man possesses? How great is the bit of faith that man has? What use is the little knowledge that man possesses? Take for example the repression, arrest, and imprisonment of God's believers. They have been frequently persecuted, chased, and forced to flee from place to place since they first started believing in God, and this has left an indelible mark on their minds and hearts. "If I am caught, I cannot be like Judas; I can never betray the church"—have most people not prepared themselves like this? But when they are actually caught, it is not up to them. If they do not pray to God and rely on Him, then the Holy Spirit will not work in them, and they will not be able to stand firm. It is not a moment of confusion that leads people to become like Judas. As I said before, what ultimately happens to you, and what your outcome is, primarily depends on whether you love and accept the truth. This is of the utmost importance. After that, it depends on whether the work of the Holy Spirit is always with you, and whether you understand the truth and stand firm in your testimony. These are the main things that it depends upon. Some people had a great deal of zeal when they first began performing their duties, and felt as if they had inexhaustible energy. So why is it that they begin to lose this vigor over time? Who they were in the past and who they are now seem like two completely different people—why did they change? What is the reason for this? It is because they took the wrong path, and did not enter into the correct path of belief in God. They took the path of pursuing blessings. There are some things hidden within their intentions. What things are hidden? When people believe in

God, they harbor some hopes in their hearts—they hope that God's day will arrive very soon, and that all of their suffering will come to an end, they hope that God will change form and return to Zion, and that they will then be rid of all their suffering. People all hope that one day they can return home and be reunited with their loved ones. They hope that a day will come when they will no longer be persecuted, when they can truly be free, and openly believe in God; at that time, there will be no one to restrict them, and they can live in a comfortable environment, eat well, and wear fine clothes. Do all people not have such hopes? These hopes exist deep in people's hearts because their flesh is averse to suffering. In times of suffering, they hope for better days. Such things are not exposed without persecution and tribulation. Without persecution or tribulation, people seem to have strong faith. They appear to have a degree of stature, to understand the truth quite well, and to be full of vigor. However, when they one day meet with persecution and tribulation, their fleshly hopes, imaginings, and extravagant desires burst forth. Conflict begins to appear in their hearts, and some people start to grow negative and weak, and doubts and misunderstandings about God arise within them. People do not understand God's will. It is not that God isn't providing a way out or bestowing His grace upon them, and it certainly is not that God does not understand their difficulties. Rather, you being able to experience this suffering now that you are following Christ is a blessing, because it is not possible for people to achieve salvation and survive without enduring this suffering. It is ordained by God, so, it is a blessing for this suffering to befall you. You should not view it in a simplistic way; it is not a matter of making people suffer and toying with them, and that's it. The significance of this is incredibly deep and great! To devote your entire life to expending yourself for God without seeking a partner or returning home is meaningful. If you take the right path and pursue the right things, then you will ultimately receive more than all of the saints through all the ages did, and receive even greater promises. Some people now always wonder, "Will God remember me for enduring these hardships? What if there is no one to support me when I am old? Who will care for me if I get sick? Does God care? When will this suffering come to an end? When will I finally see the light of day?" Such people always look forward to these things, hoping that God will change form and deliver them from suffering so that they can enjoy the blessings of the kingdom of heaven. They do not contemplate what the significance of following God and enduring suffering is, or why they need to endure this suffering in order to gain the truth. Their faith is truly so weak! When it comes to their faith in God, everyone has their own selfish calculations. Based on this, it is human nature to betray God. No one truly loves God, no one can truly show consideration for God's will, or be of one heart and mind with God in expanding the gospel work. People cannot wait for God to leave earth and change form, so He can deliver them from suffering and allow them to enjoy life in the kingdom of heaven. This is what most people hope for. Many people think to themselves, "If God leaves us and the great red dragon falls, then we can take power, and we will no longer need to suffer. We will rule over all nations and peoples with an iron rod—won't we then be seeing the light of day? At that time, God will openly appear and punish and destroy every Satan and devil, the kingdom of Christ will be realized on earth, and we will no longer have to be persecuted by Satans and devils." Although it is not wrong to have this hope, there are some incorrect states within these people. Is constantly wishing to escape suffering and enjoy comfort showing consideration for God's will? Does it satisfy God? Most people do not fully understand the significance of experiencing suffering.

No one intends to walk the path of following God their entire life, to pursue the truth to gain the life, to achieve knowledge of God, to be able to bear witness for Him, or to ultimately live out a life of meaning like Peter. Most people are unwilling to suffer and do not accept the truth at all, yet they wish to enjoy the blessings of the kingdom of heaven as soon as possible, and love to seek prestige, profit, and the benefits of status. This is liable to lead them astray. When they encounter pain, setbacks, or failure, they will be likely to become negative and weak, and not have a place for God in their hearts. The Holy Spirit will not work in them, and some people will even want to turn back. If a person has believed in God for many years, but does not possess the slightest truth reality, it is a very dangerous thing! What a pity it is that all their suffering, the countless sermons they listened to, and the years they spent following God, have all been in vain! It is easy for people to go downhill, and it is, indeed, difficult to walk the right path, and to choose Peter's path. Most people have unclear thinking. They cannot clearly see which path is the right one and which is a deviation from it. No matter how many sermons they hear, and no matter how many of God's words they read, even though they know in their hearts that the incarnate Son of man has come, they still do not fully believe in Him. They know this is the true way, but cannot embark upon it. How difficult it is to save people when they do not love the truth! You know that God's word is the truth, yet you cannot accept it. Let's not speak about the quality of your faith and just talk about why you have no love for the truth, and why you cannot accept the truth. You are incapable of embarking upon the true way, unwilling to pursue the truth, and unable to put the truths you understand into practice. Are you not the ilk of Satan? People like this have no goals or direction in life, they are devoid of humanity, like animals. Therefore, some people lose the work of the Holy Spirit, not because the Holy Spirit is deliberately not working in them and intentionally exposing them, but because He is not able to work in them. People are so corrupted inside and they are so hard to handle. If they do not pursue the truth or choose the right path, then how can the Holy Spirit work in them? Whenever the Holy Spirit works He always gives people a choice, He never forces anyone. But people's thinking is too muddled. They do not love the truth or accept it at all, and they are even less willing to suffer to obtain it. Although they want to be blessed, they are not willing to put in effort or pay a price. Their selfishness is too great. They are only concerned with their immediate interests; they pursue and strive toward things that are before their eyes which they can see and enjoy, and they ignore that which they cannot see, or which they find no meaning in. This is the state that most people are in, and there is almost no room for the work of the Holy Spirit. Some say, "I have many problems that I can't solve. If someone would fellowship with me and help me to understand the truth, I wouldn't have problems anymore." But can they truly solve their problems just by understanding the truth? Are they able to put the truth into practice? These are all unknowns. There are many people who have heard plenty of sermons and understood quite a lot of truths, but they are unable to put any of those truths into practice. If you ask them about their problems, they say, "I understand all of the truth, but I just can't put it into practice. How can I solve this problem?" What is the use of believing in God if you can't practice any of the truth? Hurry home and go on with your life. What use is it fellowshiping with you on the truth? You are unworthy of hearing the truth, and unworthy of believing in God, so you should just wait for your destruction! Because you have chosen the ugly, base, and demonic path, no matter how much of the truth is fellowshiped on with you, you will not accept it. So, you should step aside! Nothing needs to be said to such people. There are many who have said before, "I understand all of the truth, but I just can't put it into practice." This statement alone is enough to prove that they are a devil and entirely one of Satan's ilk. If a person does not love the truth, then they are certainly evil. A person's nature is completely represented by what they love, what they hope for, what they aspire to, and what they yearn for. If you do not love the truth, then you are of the devil and you shall perish. But if you love the truth, then you are predestined and chosen by God. Isn't this obvious? The path you choose is of the utmost importance. You can calm down and contemplate this seriously; if you have strayed, it is not too late to turn back. If you have the will to put the truth into practice, this is a good thing. In addition, you need a path for how to achieve this will of yours and fulfill your wish. Firstly, you must understand the truth, know mankind's future destination, the path mankind should take and the goals they should accomplish. In the past, it was often said that, "All things and events are in God's hands." This is something that you must thoroughly experience. In everything, you must consider whether that matter is in God's hands. If it is truly clear to you that all things and events are in God's hands, then you truly have faith. If you believe in God, should you submit to Him? What is the significance of believing in God? Is the purpose of believing in God just to receive His blessings? Now you are following Christ in your belief in God, but will you be able to stay the course until the very end? How should you continue when you encounter bumps and tribulations on your path in the future? You must take key words of God as mottos to encourage yourself, so that you will not fall down, be weak or negative, blame God, veer off the path, or betray God by fleeing halfway down it. You must understand, be clear on, and thoroughly understand all of this in order to follow God to the very end.

The path of following God has its ups and downs, it can be bitter and it can be sweet. When people are happy, they are all able to say, "I am willing to expend myself for God, I will expend for Him for all of my life." However, at some point they experience setbacks and grow negative. In their hearts, they wonder, "Where is God? I can't continue believing

anymore, this path is too difficult to walk!" Afterward, they pray and feel rebuked, thinking that they are indebted to God. They should stop acting like this after they know that they are indebted to God. However, one day things perhaps don't go their way, and they once again grow negative and complain about God, saying, "How could God orchestrate this situation for me? Why does He always make me suffer? Can't He spare me from suffering?" People always complain, then afterward they always say that they are indebted to God. However, they never change; when they experience a little setback or the tiniest thing doesn't go their way, they become angry and complain. In the worst cases, some people even utter a few words of judgment and blasphemy. Later, they realize that what they said was wrong, and feel bad about it, so they hurry to perform a bit of their duties and do a few good deeds to redeem themselves. What do these manifestations tell us? That it is man's nature to dislike the truth, or to even be sick of the truth. Man is guite evil, ugly, and lacking in common sense and reason. People believe in God as if they are making a transaction; they pray to God only when they need Him, and stray from Him when they don't. They don't have God in their hearts, and act however pleases them. People are all very arrogant and unbridled; they do not have a heart that is afraid of God or truly despise negative things. They lack true love for the truth and can't differentiate between justice and injustice. They have no boundaries, no goals, and they are even more devoid of principles and moderation in everything they do. Their hearts are quite hideous, and against this background, they still look forward to how great a promise, and how many blessings they will be able to receive and obtain in the future, or how they will distinguish themselves later on, and the things they will be able to enjoy. It is only when they think about such things that they feel in their hearts, "How lovely God is! I must repay God's love!" Why do they say that God is lovely? Where does their desire to repay God come from? Is there not an intent behind these statements? They are just saying something emotional due to a fleeting preference, and a momentary rush of joy—is this true understanding? Is this real love? Does it come from the depths of their hearts? If you truly possess such an understanding, why do you still have complaints? If you truly feel indebted to God, why do you still grumble? You feel that God is not good to you, so you ignore Him. If God does not use you, you do not want to do your duty. How much resentment you must harbor inside! Despite this, you still believe that you love God more than others do. How is this the reality of loving God? The fact that a person can pour forth such complaints proves that they still lack an understanding of their own nature. They still do not know what they are, what they are of, and what their true worth is. In fact, it is in every person's nature to resist God and betray Him. This is something that is universal and shared by all people. No one truly loves the truth and positive things, just as no one truly hates Satan and that which is evil. There are no principles or boundaries to man's love and hate, and even less is man's love and hate grounded in the truth. In man's heart, there is no distinction between justice and injustice, between black and white, much less any distinction between truths and

doctrines or heresies. People cannot make these distinctions. They are unclear about what is worth loving and pursuing, what should be hated, and what should be rejected, and they are far from possessing any kind of discernment. Some people perform their duties, and when they hear the secular song, "Come Back Home More Often," they grow homesick and aren't in the mood to do their duties. What sort of person is this? Do they have even a shred of truth reality? Some people believe that they can do a bit of work, and that they have some qualifications. It may seem to them that they possess the truth, but in reality, they possess nothing, and they are nothing. Although you are able to preach a few doctrines to others now, one day others may have to encourage you, and your fall will be more tragic than that of any other person, and you will become even more negative than anyone else. Do you believe such a thing? Are you convinced of it? Perhaps you have not yet experienced a hard fall or grown particularly negative. You feel that you are relatively strong, and because you have not experienced such things you believe you are quite possessed of stature. Perhaps one day when you are revealed, tears will stream down your face as you cry out, "It's over. I'm finished!" This is when you will start to go from one extreme to the other. There are many people who are full of vigor when they first come to believe in God, but when things befall them, they may suddenly lose their drive, and be unable to pick themselves up again. Do you notice any issues with people like this? No person has mastery over their own weakness and strength; the corrupt things that are hidden within people can pour forth anytime and anywhere. There is no shortage of deal-making and filth within man, such things emerge endlessly within man. Therefore, the nature of man is the nature of Satan, which is completely accurate. It is radically different from God's essence. In the past, God said, "I can love man for eternity, and I can also hate him for eternity." That is, God has a standard by which He measures people. He has His verdicts, and He has principles for the bases upon which He passes verdicts on things. He has His own standards and principles for what He loves and hates, who He despises, and who He blesses. People lack the truth and principles, so they are prone to going their own way. They are capricious and unable to embark upon the right path without God's guidance.

Some people always wonder, "When will God leave the earth? When will God's work be finished? I'm not that young anymore; how will I live when I'm old?" Does such a person have faith? What will they do if there really is no one to support them when they are old? Will they not push the blame onto God? Many believers in God have no idea what they should gain from following Him, or about what things are the most precious. Very few people are truly clear on these matters. Without the work of God incarnate, the people of China would have been annihilated long ago. Some people may not believe this, but that is because they do not see the situation clearly, as this is the fact of the matter. People also believe that: "We can still go forward without God's leadership; it is enough that we have God's word to guide us. We have all read the book The Word Appears in the Flesh, we have a rough idea of it in our hearts and we understand the

principles. Now, we can take the wheel." But can you really take the wheel? You cannot follow the right path—as you walk on, you will go astray, so can you enter into reality? Even now, you are still not convinced. It can be said that any person who lacks God's leadership will go astray. The Holy Spirit worked constantly within some people in the Age of Grace, but why have most of them insisted on going their own way? It's difficult to count exactly how many denominations there are in the whole religious world; there are many you may have no idea about, or whose names you don't know—what is the problem here? It's that people are too complex, and it is not easy for them to see through to the things in their nature. Today, God has spoken many words revealing man's nature, and He requires people to see through to the things within their nature, and to see their essence clearly. This is the only way they can learn to discern others and avoid being deceived by them, or worshiping, admiring, or following them. If a person lacks an understanding of the truth, then they will not be able to see who people really are, and will be likely to be deceived and constrained by them. Therefore, believers in God must understand the truth, they must read God's words more, and come to know man's nature and see through to man's essence through God's revelations. The revelation of God's word exposes man's nature, it teaches people what their essence is, and lets them see through to the essence of their corruption. This is very important. Satan is a muddled thing, and the devilish words that it speaks are difficult to interpret. God asked it, "From where come you?" To which Satan replied, "From going to and fro in the earth, and from walking up and down in it" (Job 1:7). Think carefully about its answer. Is it coming or going? Its meaning is hard to make out, which is why I say these words are muddled. Based on these words, it can be seen that Satan is muddled. When people are corrupted by Satan, they, too, become muddled. They have no moderation, no standards, and no principles in anything they do. Therefore, any person can easily go astray. Satan lured Eve by saying, "Why don't you eat the fruit of that tree?" To which Eve replied, "God told us that we will die if we eat from that tree." Then Satan said, "You will not necessarily die if you eat the fruit of that tree." Within these words, there was an intention to tempt Eve. Rather than saying with certainty that she wouldn't die if she ate the fruit from that tree, it simply said that she wouldn't necessarily die, leading her to think, "If I won't necessarily die, then I can eat it!" Unable to resist the temptation, she ate of the fruit. In this way, Satan achieved its goal of enticing Eve to sin. It did not take responsibility for this, for it did not force her to eat it. Within every person, there is a satanic disposition; each of their hearts contain the myriad poisons with which Satan tempts God and entices man. Sometimes, their speech is laced with the voice and tone of Satan, and an intent to tempt and entice. The ideas and thoughts of man are filled with Satan's poisons and they emit its stench. Sometimes, the looks or actions of men carry this same stench of temptation and enticement. Some people say, "If I just follow like this, I am guaranteed to gain something. I can follow God until the very end, even if I don't pursue the truth. I renounce things and expend myself for God sincerely. I have the strength to persevere

to the very end. Even if I have transgressed a little, God will have mercy on me and won't forsake me." They do not even know what it is they are saying. There are so many corrupt things within people—if they do not pursue the truth, how can they change? Based on the degree of their corruption, if God does not watch over people, they may fall down and betray God at any moment. Do you believe this? Even if you compel yourself, you cannot make it to the end, because this final stage of God's work is to create a group of overcomers. Is doing this really as easy as you think? This final transformation does not require a person to change 100 percent or even 80 percent, but at least 30 or 40 percent. At the very least, you must dig up, cleanse, and transform the things within you that resist God, which have taken root deep in the depths of your heart. Only then will you achieve salvation. Only when you have transformed by 30 to 40 percent as God requires, or preferably by 60 to 70 percent, will it be demonstrated that you have attained the truth, and that you are essentially compatible with God. You will not be liable to resist God or to offend His disposition the next time something befalls you. Only in this way can you be perfected and gain God's approval.

Some people view the matter of believing in God in very simple terms. They think, "Believing in God means attending gatherings, praying, listening to sermons, fellowshiping, singing and praising God, and performing some duties. Isn't that what believing in God is all about?" Right now, no matter how many years you have believed in God, you still have not fully understood the significance of faith in God. In fact, the meaning of faith in God is so profound that if a person's experiences are too shallow, they will not be able to comprehend it. When they experience to the very end, the disposition of Satan and the satanic poisons within them must be cleansed and transformed. People must equip themselves with many truths, meet the standards God requires of man, and be able to truly obey God and worship Him. Only then do they truly attain salvation. If you are still as you were before when you were part of a religion, just reciting some words and doctrines and chanting some slogans, performing a few good behaviors and actions, and refraining from certain sinful things—at least the obvious ones—this does not represent that you have entered the right track in your belief in God. Does following rules mean that you are on the right path? Does it mean that you made the right choice? If the things within your nature do not change, then you may still resist God and offend Him in the end. This is the biggest problem. If you do not resolve this problem in your belief in God, can you be said to have truly attained salvation? What do I mean by this, exactly? I want you to understand in your hearts that faith in God cannot be separated from His word, nor can it be separated from God Himself, or the truth. You have to choose the right path and put effort into the truth and God's word. You cannot just attain a partial or rough understanding, and that's it. Fooling yourself will only harm you. It is no good basing your faith on your imaginings. If you believe until the end, and God is not in your heart, if you just flip quickly through His words, and cannot remember them afterward, and if God does not have a place in your heart, then you are finished. What does "faith

in God cannot be separated from His word" mean? Do you understand this? Does it contradict the statement, "faith in God cannot be separated from God Himself"? How can you have God in your heart if His words are not in your heart? If you believe in God, but your heart is devoid of Him, His word, and His guidance, then you are completely finished. If you cannot handle even a small matter according to God's requirements, then you will fall much shorter of God's requirements in the face of a major matter of principle. Then, you will not have any testimony, which is troublesome; it proves that you possess nothing and that you have not gained any of the truth.

There are some special matters that cannot be explained in concrete detail. You will only be able to completely understand them when the Holy Spirit enlightens you one day. For now, I can only express them in a few words that may seem very ordinary or even illogical to people, and that's all. Do you know what foreigners think of God's chosen people in China? When they see you believing in God and following Christ in China, suffering so much persecution and tribulation, enjoying God's word and His work, and gaining so many things, they envy you so much! Foreigners have a wish—they think to themselves: "I also want to experience God's work. No matter what I have to suffer, I want to gain the truth too! I, too, want to grow in knowledge and stature, but unfortunately, I'm not in the right environment." They feel that Chinese people are so blessed, but despite this, you still think they are the ones who are blessed, and envy them. Indeed, you take your good fortune for granted. God completes this group of people in the country of the great red dragon, and allows them to endure this suffering. This can be said to be God's great exaltation! In the past, God said, "I have long ago brought My glory from Israel to the East." Now, do you understand the meaning of this statement? How should you walk your path in the future? How should you pursue the truth? How can you receive the work of the Holy Spirit without pursuing the truth? If the Holy Spirit stops working in you, you are in a most perilous position. What does the little suffering you are experiencing right now amount to? Do you know what it will accomplish for you? Is it possible for you to pursue the truth without suffering? Can you obtain the truth in this way? Can you give true testimony? If you can understand such things, you will not feel that you are suffering. Even if your suffering increases, it will seem like nothing.

Autumn, 1999

Do You Know God's Love for Mankind?

In the last days, where does God's love for mankind manifest in His appearance and work? You can see it by experiencing each step of this work. God in every step of His work speaks with certain methods, gives certain prophecies, and expresses certain truths and dispositions of His, and people respond to them all. What responses do people

have? None of them are obedient to God, and none of them involve actively pursuing the truth or willingly accepting His work. They are all negative and resistant, hostile, rejecting, and unaccepting. However, God has always continued to do His work, and His love for people does not change. Whatever people's attitudes, whether they refuse or reluctantly accept or change slightly, God's love does not change, the steps of His work are never disrupted. This is a manifestation of His love for people. Also, each time God completes a step of work, no matter how people behave. His love for them does not change; He is still continuing to do His work and continuing to save people. In every step of work in the future, God's words that judge and reveal people will be deeper and more penetrating, and more specific to their current state. He will say things that allow people to better comprehend Him and know Him, to better understand and grasp His will, and people will be able to see that He still loves humankind. Even though people have always responded negatively or with resistance, even though they have reacted like this at every step of the work, God has always continued to speak and to work, and His love for people has not changed even today. Therefore, all of God's work for humankind is love, and that is for certain. Some people say, "If it is all love, why does God judge and chastise people as if He has hate for them? How can He let people go through the trial of death?" That's right, all that God has for humankind is love! God's chastisement and judgment of people's disobedience are to make people understand the truth, make them repent and reform, and allow them to know His disposition so that they can fear and obey Him. Although some people still harbor some resistance, God has not relaxed His efforts to save people in the slightest, nor has He given up on them. This is what constitutes God's great love.

During the trial of service-doers, many people became so negative and anguished that they cried out to the heavens and the earth, and even cried out in protest, thinking, "How can I have become a service-doer after I believed in God for so many years and suffered so much? This isn't what I wanted!" People were unsatisfied and didn't understand, but God understood them, and was this not love? God's love includes an understanding of people, a penetrating insight into their essence, and a thorough understanding of them. He loves without confusion, pretentiousness, or falsity. His love is genuine and true. Wherever you have shortcomings and lack knowledge or understanding, He has mercy for you, He loves you, and He always moves you. However unwilling or unsatisfied people felt as service-doers, God never gave up on people because of their corruption and disobedience. He always spoke, provided for people, supported them, and through a few months of refinement, revealed their corruption and made them aware of their ugly state. Did God have love for people during these three months? If He had not, He would never have paid attention to you. Some people were cast out in the trial of the service-doers, and those people were truly nonbelievers. They became negative as soon as they heard that they were service-doers, and they could not take it after a few months. You were unwilling to be a service-doer, and you were unwilling to suffer in following God, but when you were told there were blessings to be had, you became happy, even ecstatic. If God had no love but only hate and saw such corruption revealed in people, then they should have been cast out. Three months of refinement isn't very long at all. Why do I say it isn't long at all? Because this is only the amount of time that people can bear. If it were even a little longer, people would not be able to bear it. Though people were always singing hymns, attending gatherings, and fellowshiping, they would certainly not be able to stand firm only by enjoying those things. That is why God made people into His people early on, and this also includes His love. God uses His heart and love to influence and hold people, and this is also a manifestation of love. We can also see God's love in this timing. He doesn't delay even for a day, He speaks immediately when it is time for Him to speak. If He delayed for a few months, some people would gradually withdraw. This is Him working according to people's actual state, without any delay or deferment. God pays special attention to everyone, and as He is saving people, God is responsible for them to the end. But some people lacked resolve or determination and withdrew on their own. Before they left, the Holy Spirit moved some people especially and urged them to stay, only giving up when they couldn't be kept. God loved people so much, but people were unworthy of His love. For some people who had withdrawn that He could no longer love, God's love for them turned to hate and He no longer had anything to do with people like them. As for the steps and time of God's work, how long each step takes, how many words are spoken at each step, what tone and method are used at each step, and what truths are used to make people understand, all of these things include God's good intentions and painstaking efforts, and they are all His precise arrangements and plans. God has always been expressing the truth, using His wisdom to guide and lead humankind, to supply and serve people, to feed people little by little, and to lead them hand in hand to this day. Anyone who has had this experience has some knowledge of it by now and can give some experiential testimony. This step-by-step process is still fresh in their memory, and the love in it cannot be expressed in words. God's love for people is so deep that people will never be able to fully comprehend or express it clearly in words. We can see from the timing of God's work how deep His love for people is. He is meticulous in every little thing, not allowing refinement to take any longer, fearing that people would withdraw and leave Him because of its taking so long. His love holds people tightly and never relaxes in the slightest. Also, God had precise control over the steps of the work of chastisement and judgment. If He had added one more method, people would have felt that He was deceiving and playing tricks on them, and they would be likely to withdraw when their stature was not enough. So after three months of refinement, God spoke again to turn service-doers into His people, and all the people became happy. They were so excited that tears streamed down their faces as they saw how wise and good God was. After several months of refinement, people really believed that they were service-doers. They thought, "We have no good destination. God doesn't want us anymore. We're completely

hopeless." In that atmosphere at the time, if I had said I would not let people die, no one would have believed Me. They thought that if God had already said it, it must be a fact. However, after three months I expressed another chapter of words and ended their trials as service-doers. Although human nature has been corrupted by Satan, people are sometimes especially innocent, like children. Why is it said that people are always as babies before God? The way people see it, it seems like people are all corrupt and decadent, but the way God sees it, people have always been babies, and they are all especially naive and innocent. Therefore, God does not treat people as if they were enemies but as the targets of His salvation and His love.

God's love for people is not just to keep on bestowing grace on them or to say words of blessing or things people want to hear like they imagine. It is to express the truth and purify people of their corruption, saving them from the influence of Satan, and making them qualified to receive His blessings and His promise. That is God's true love. God exposes people's corruption, judges, and condemns them with words that are indeed not spoken in consideration of their feelings. These words even pierce their hearts and bring them pain. Some words of judgment seem to condemn people or curse them as if God really hates them, but it all has a real context. It is completely in line with fact, and it is not exaggerated. God speaks based on people's corrupt essence, and people have but to experience this for a time to know it. God's aim in saying these things is to change people and to save them. Only by God speaking like this can He get the best results. You should see that the painstaking efforts of God are to save people and they all embody His love. Whether you look at the wisdom of God's work or the work's steps and methods, its length of time, or His precise arrangements and plans, it all contains His love. Here is an example. All parents have love for their children, and they all put in a lot of work to see them walking the right path. When they find flaws in their children, they worry that they won't listen and won't change if they speak too gently, but they also worry that they will hurt their self-esteem if they speak too sternly and they won't be able to take it. That they can consider this from their children's perspective is all governed by love, and they put a lot of work into it. All those who are children may have experienced the love of their parents. Love isn't just gentleness and consideration but also strict chastening. God's saving of humanity is even more governed by love and under the premise of love, that is why He does His utmost to save a corrupt humanity. He doesn't just do things to get them done but makes precise plans, speaking and working step by step. In the time and place, in the tone and the way He speaks, and the work He puts in..., you can say that each of these reveals His love and every one abundantly shows that His love for humanity is infinite and immeasurable. Many people in the trial of the service-doers spoke rebellious words or gave some complaints, but God did not hold this against people, much less punish any one of them for this. Because He loves people, He is tolerant in everything. If God had no love and only hate, then He would have condemned everyone long ago. Because He has love, God does not dwell on things, He

is tolerant of people, He can understand their difficulties, and all that He does is governed by love. Only God understands people, and not even you understand yourself. Think back carefully, isn't that true? Some people complain about this and that when they face trials. People get upset over nothing, and they live in blessings but do not even know it. No one can know how much God needed to suffer coming from heaven down to earth. God is so great; for Him to become a human being, to become such an insignificant, humble human being, such a humiliated person, how much He would have to suffer! Here's an example from the world. A good emperor loves his subjects like he loves his own children. To alleviate the suffering of the common people, he goes among them in plain clothes as an ordinary person to inspect and understand their hardships. Given his status, being humbled to the status of a commoner is a humiliating thing in itself. He has to live like an ordinary person, and people who don't know he is the emperor will treat him like an ordinary person. There are many dangers among the people, no one knows how many are looking to kill the emperor or take power, so he needs to be extra cautious as he goes among the people to understand their situation. Since he really shouldn't be suffering like this according to his status and position, how is he able to do it? He simply wants to be a good emperor and really get something done for the common people. God wants to completely save humanity in the last days, and His revealing and judging of humanity in this way today is the extent that His management plan has reached. God saves humanity because He loves humanity. It is because He loves humanity and He is driven and motivated by love that He becomes flesh and personally ventures into the lion's den to save humanity. God is able to do this because He loves humanity. That God suffers immense humiliation in becoming flesh to save this corrupt humanity is full proof that His love is so great. Between the lines of God's words, there is exhortation, comfort, encouragement, tolerance, patience, but also more judgment, chastisement, cursing, public revelation, and wonderful promises. Whatever the method, it is governed by love, and this is the essence of His work. All of you have some knowledge of His love today, but it is not very deep. Human imagination is mixed into this knowledge, and what you can experience of His love is limited. Later when you have been through a few more years, you will sense how profound and great this love is, how it is indescribable in human language. When people come to know of God's love, they come to have a Godloving heart. If people don't have a God-loving heart, how can they repay His love? Even if you offered your life, you would still not be able to repay God's love. Going through another few years, you will know what God's love is. Then when you look back on the states and manifestations in you now, you will feel the utmost regret, and you will fall down before God. Why do most people today follow God so closely and so eagerly? It is because they know of God's love and they see that God's work is to save humanity. Think about it, God's work is incredibly precise in its timing, going from one step to the next, without any delay. Why does He not delay? It is to save humanity. He wants to save the most people He can, and He is not willing to lose a person who can be saved, while people themselves do not care about their fate. So then, people do not even know who in the world loves them the most. You do not love yourself and you do not know to cherish or treasure your own life, and only God loves people the most. Only a few people are able to experience God's love, but most still have yet to. They believe that loving themselves is more reliable, but they ought to have a clearer understanding of the kind of love they have for themselves. Can people save themselves by loving themselves? Only God's love can save people, that is the only true love, and you will gradually come to experience what true love is later on. If God had not become flesh to work and guide people face-to-face, interacting with them day and night and living together with them, it would be no easy thing for them to truly come to know God's love. If God had not become flesh and expressed so much truth, then people would never be able to know Him, and no one would know of His love.

God and man are not of the same kind and live in two different realms. Humans are unable to understand the language of God, much less know His thoughts. Only God understands humans, and they are unable to understand Him. Only by becoming flesh and becoming the same as humans in kind (appearing the same) and enduring tremendous humiliation and pain to save people can God make them understand and come to know His work. Why does God never give up saving people? Is it not because He has love for people? He sees humanity being corrupted by Satan and cannot bear to let them go or give them up. This is why He has a management plan. If God were to destroy humankind as soon as He became angry like people imagine, then He would not need to endure such suffering to save them as He does today. It is also precisely God's suffering after becoming flesh that reveals His love. Only then has His love been discovered little by little by humanity and become known by all people. If this kind of work did not exist today, people would only know that there is a God in heaven and that He has love for humanity. It would be only doctrine, and people would never be able to experience God's true love. Only through the work God does in the flesh can people have a true understanding of Him. This understanding is not vague or empty or simply a doctrine of words but is solid and actual, because the love God gives to humans is beneficial. This work can only be done by Him in the flesh, and it cannot be done by the Spirit. How great was the love that Jesus gave people? He was nailed to the cross to save humanity, serving as an eternal sin offering for them. He came to do the work of redemption for humanity until the point He was crucified. This love is so great. God's work means so much. There are many people who always have certain notions about God becoming flesh, and this is their mistake. Why do you always have these notions? Without God becoming flesh, people's belief in God would just be empty words, hollow and unrealistic, and they would still be destroyed in the end despite their faith! God's love for humankind is mainly manifested in the work He does in the flesh, in personally saving people, speaking face-to-face with people, and living face-to-face with them. There isn't the slightest distance, and there is no pretense; it is real. That His salvation

of humanity was such that He was able to become flesh and spend painful years with humans in the world is all because of His love and mercy for humanity. God's love for humanity is unconditional and makes no demands. What can He receive from them in return? People are cold toward God. Who can treat God as God? People do not even give God the slightest bit of comfort, and He has still not received true love from humanity to this day. God keeps selflessly giving and selflessly providing, yet people are still not content and persistently ask Him for grace and blessings. How difficult and troublesome people are! However, sooner or later the day will come when God's work will yield results and the majority of God's chosen will give genuine thanks from their hearts. Those who have experienced this for a long time can feel this. People may be numb, but they are still people and not lifeless things. Those who have not experienced God's work might not be able to comprehend these things. They only acknowledge that these truths God has expressed are right, but they do not have a very deep understanding because they have no experience.

God has worked for several years in the flesh and has said countless things. God began by giving people the trial of service-doers and then gave prophecies and began the work of judgment and chastisement, then using the trial of death to refine people. Then He led people onto the right track of faith in Him. God speaks and provides people with all the truth, fighting back against all kinds of human notions. Then He gives people a little hope to allow them to see that there is hope ahead, which is God and man entering a beautiful destination together. Even though this work is all carried out according to God's plan, it is all done according to the needs of humanity. It is not done casually; God uses His wisdom to do all of this work. It is because God has love that He can use wisdom to treat these corrupt people earnestly like this. By no means does He ever play with people like toys. From God's tone and wording, sometimes He judges and chastises people or tests people, sometimes a particular wording makes people suffer trials and torment, and sometimes He gives people a particular choice of words that sets them free and puts them at ease. He truly puts in a lot of thought and consideration for people. Even though people are God's creations, and have all experienced corruption from Satan, and even though people are worthless, nothing but trash, and that is how their natures are, He doesn't treat people according to their essence and does not treat people according to the retribution they should receive. His speech may be stern, but He always treats people with patience, tolerance, and compassion. People should slowly and carefully ponder this! If God did not treat people with tolerance, compassion, and grace, could He say all these things to save them? Why wouldn't He simply condemn them? People still do not know God's love even so. They are so foolish and ignorant! There is no love in the essence of people. They don't know what love is, and they don't know why God does this. When people haven't experienced God's love, they merely feel this work of God's is pretty good, that it is beneficial to people, and that it can change people, but not one person thinks that "God's work is so good, His work means so much! God's love for people is so deep. He really hasn't treated people like they are filthy!" People haven't treated God as God, but God has treated people as people. Isn't that so? God says you are a beast, but He hasn't treated you like a beast at all. If God treated you like a beast, could He still provide you with the truth? Would He still suffer so much to save you? Some people are extremely aggrieved, saying, "God says I am worthless. I am too ashamed to go on living." People do not actually understand God's will. It can be said that you may not experience the wisdom and painstaking effort of God's work very deeply your whole life. But no matter how deep or shallow your experience, as long as you finally understand it and gain a little knowledge, that will be enough. God still asks people to understand the truth, focus on changing their disposition, and just to gradually deepen their understanding of the truth about the loyalty, obedience, and love for God in their hearts. If people expend or suffer just a little bit, they may feel they have contributed a great deal and now have high qualifications before God, and if they contribute a little more, they will show off their qualifications, and without mentioning that, they feel insecure and resentful inside. How do people have love? What love is it that people have? Has God gained true love from humanity? Is He not worthy of humanity's love?

Winter, 1999

People Make Too Many Demands of God

God asks people to treat Him as God because mankind has been too deeply corrupted, and people don't treat Him as God, but rather as a person. What is the problem with people always making demands of God? And what is the problem with them always having notions about God? What is contained within man's nature? I've discovered that, regardless of what happens to them, or what they're dealing with, people always protect their own interests and worry about their own flesh, and they always look for reasons or excuses that serve them. They don't seek or accept the truth in the slightest, and everything they do is in order to defend their own flesh and plotting for the sake of their own prospects. They all solicit grace from God, wanting to gain whatever advantages they can. Why do people make so many demands of God? This proves that people are greedy by nature, and that before God, they are not possessed of any sense at all. In everything people do—whether they are praying or fellowshiping or preaching—their pursuits, thoughts, and aspirations, these things are all demands of God and attempts to solicit things from Him, they are all done by people in the hope of gaining something from God. Some people say that "this is human nature," which is correct! In addition, people making too many demands of God and having too many extravagant desires proves that people are truly lacking in conscience and sense. They are all demanding and soliciting things for their own sakes, or trying to argue and find

excuses for themselves—they do all of this for themselves. In many things, it can be seen that what people do is totally devoid of sense, which is full proof that the satanic logic of "Every man for himself and the devil take the hindmost" has already become man's nature. What problem is illustrated by people making too many demands of God? It illustrates that people have been corrupted by Satan to a certain point, and that in their belief in God, they don't treat Him as God at all. Some people say: "If we didn't treat God like God, then why would we still believe in Him? If we didn't treat Him like God, could we have kept following Him until now? Could we have endured all this suffering?" On the surface, you believe in God, and you are able to follow Him, yet in your attitude toward Him, and in your views on many things, you don't treat God like the Creator at all. If you treat God like God, if you treat God as the Creator, then you should stand in your position as a created being, and it would be impossible for you to make any more demands of God, or have any extravagant desires. Instead, in your heart, you would be capable of true submission, and you would be fully capable of believing in God in accordance with His requirements, and of obeying all of His work.

When the incarnation began to be witnessed, people all complained: "God, You didn't enlighten us before You became flesh so that we could mentally prepare ourselves. If we had been mentally prepared, then we would be able to accept You instead of rebelling and resisting. Aren't You omnipotent? We rebel against and resist You because we've been corrupted by Satan and can't help but do so. Can't You do something to stop us resisting, and allow us smooth passage?" Isn't this what people thought? Many people also set conditions, saying: "There's nothing we can do about our rebelliousness and resistance. God's incarnation is too incompatible with our notions. If God's incarnation were a little taller, or had an outstanding appearance, or were rich in knowledge and spoke eloquently, or could materialize at will and perform signs and wonders, or if God appeared and worked incarnate in accordance with more of people's imaginings, then we wouldn't resist God." Many people made these demands at that time, but God didn't act in accordance with man's imaginings or notions. On the contrary, He struck back against and acted completely contrary to human notions. What did this prove? It proved that human notions and demands are unreasonably troublesome. Some people became church leaders but didn't do any real work, and only busied themselves with some external affairs. When I dealt with and pruned these people, saying only a few words of reproach, they felt sad inside, they wept bitterly and became negative. They said to themselves: "Isn't God merciful and loving? I'm suffering so much, why doesn't He say a few nice words to comfort me? Why doesn't He bestow even a single word of blessing on me?" People made demands of God in this way, and they were full of their own justifications. Some people felt they had capital because they had spread the gospel successfully to many other people, so after doing something wrong and being dealt with, they argued: "I spread the gospel successfully to so many people without any reward, and now I've been pruned and dealt with like this. I've suffered so much, and in the end, I was still dealt with. Why doesn't God care about my feelings?" Do people who think like this have the truth in their hearts? Are these demands reasonable? If I comforted someone after dealing with them, they'd think, "God is so good, I never thought He'd comfort me." But then, if I dealt with someone else, and that person was particularly upset, and I didn't comfort them, that person would think, "Why does God comfort others after dealing with them, but doesn't comfort me? God's not being fair to me," and there'd be notions in their heart. People harbor many unreasonable demands, imaginings, and desires in their hearts which, at a certain time, and given the right environment, will come bursting out. For none of the thoughts, ideas, or demands revealed by man are compatible with God, and man's nature is full of satanic things: Everything he does is for himself, he is selfish and greedy, he has too many extravagant desires, and he is too filthy and too profoundly corrupt.

People always make demands of God, no matter what the situation. What is the problem with this? Some people will pray to God when they are enjoying comfort, saying, "O God, protect me, let me live in this state all the time." People also have demands when they're unhappy or in low-spirits: "God, why won't You show me kindness? Why won't You enlighten me? Why are things so good for other people, but so bad for me?" When met with adversity, people strongly demand that God change their environment; when things are going well, people's demands become even more excessive. When people obtain something, they covet more, and when they don't, they desperately want to obtain it. What do people want to obtain? They want to obtain the things they like, and what their fleshly interests require. Therefore, none of man's demands are justified or deserved. When I gave some clothes or things to use to a few poor families, some people were unhappy to see this. They thought, "Why does God always look after them but not me? God's not fair!" Others didn't take it to heart at the time, and they thought, "It is already by God's grace that I am able to walk the path of believing in Him, and follow it until now. I shouldn't pursue those material things." But after pondering on it afterward, they felt upset. When they felt unable to overcome that feeling they prayed and prayed, and temporarily stopped ruminating, but those things were still in their hearts—however they weighed them, their hearts still felt out of sorts, and they thought to themselves: "Where's God's righteousness? Why can't I see it? God doesn't handle any of these external affairs fairly or reasonably, so where is His righteousness manifested?" Then they changed their minds and thought, "Righteousness isn't the same as fairness or reasonableness, and they shouldn't be conflated," but they were still upset and unable to let the matter go. People are so concerned about a bit of material interest, it would be great if they could be equally concerned about the truth. Regardless, always making demands of God in one's heart is a part of their nature, and people who don't love the truth all love material benefits. In sum, all of people's demands and plots—demanding this and that from God, plotting here and there—are incompatible with the truth, and at odds with God's requirements and will. God loves none of them, they are all loathed and

despised by Him. The demands people make of God, all they pursue, and the paths they walk all have nothing to do with the truth. Some people think, "I've been working for the church for so many years—if I'm sick, God should heal and bless me." In particular, those who have believed in God for a long time demand even more from Him; those who have only believed for a short time feel unworthy, but after a while, they'll begin to feel entitled. This is just how people are; this is man's nature, and no person is an exception to this. Some people say, "I've never made excessive demands of God because I am a created being, and I am not worthy of asking anything of Him." Do not rush to say that, time will reveal everything. People's nature and intentions will be eventually exposed and burst forth one day. People don't make demands of God because they don't think it's necessary, or the right time, or because they've already made so many demands of God, yet they just don't realize that it's a demand. In short, people have this kind of nature, so it is impossible for them not to reveal it. With the right circumstances or opportunity, it will naturally be revealed. Why fellowship on this today? It's to make people understand what is in their own nature. Don't think that believing in God for a few years, or doing a few days' work for the church, means that you've expended, devoted, or suffered a lot for Him and deserve to obtain a few things, like the enjoyment of material things, bodily nourishment, or to be more respected and valued by others, or for God to speak gently to you, or to care about you more, and to ask often whether you're eating and dressing well, how you're doing physically, and so on. These things arise unconsciously in people when they have expended a long time for God, and they come to think that they deserve to demand anything from Him. When they have only been expending for God for a short amount of time, they think that they don't have the right, and they don't dare to make demands of God. But over time, they'll think that they have capital and their demands will start coming out, and these aspects of their nature will be exposed. Aren't people like this? Why don't people contemplate on whether it's right to make demands like this of God? Do you deserve these things? Did God promise them to you? If something doesn't belong to you, yet you stubbornly demand it, this is at odds with the truth, and entirely born from your satanic nature. How did the archangel behave in the beginning? It was given too high a position, given too much, so it thought that it deserved whatever it desired and whatever it obtained, finally reaching the point where it said, "I want to be on equal footing with God!" That is why people believe in God with too many demands, too grand desires. If they don't examine themselves, and fail to realize the seriousness of the problem, then one day they'll say, "Step down, God. I could more or less be God myself," or, "God, I'll wear whatever You wear, eat whatever You eat." People who have reached this level are already treating God as a human. Though people verbally recognize that God incarnate is God Himself, these are all just superficial words. In reality, their hearts do not have the slightest bit of submission to or fear of God. Some people even want to be God, and there will be trouble if their ambitions and desires swell to this degree. It is likely that a calamity will befall them, and even if they're expelled from the church, they will still be punished by God.

Believers in God should treat God as God, and only by doing so are they truly believing in God. They shouldn't just acknowledge God's position, they should have true understanding and fear of God's essence and disposition, and be absolutely obedient. Here are a couple of ways to practice this: First, maintain piety and an honest attitude within when interacting with God, without any notions or imaginings, and possess an obedient heart. Second, bring the intentions behind everything you say, every question you ask, and everything you do before God to examine them and pray. Only by knowing how to practice in accordance with the truth principles, and with a basis in God's word, will you be able to enter the truth reality. If you do not seek the truth, you will not only be unable to enter the truth reality, but you'll accumulate more and more notions, and that spells trouble. When you regard God as a person, then the God you believe in is a vague God in heaven; you will have completely denied the incarnation, and you will no longer acknowledge the practical God in your heart. At this time, you will become an antichrist and fall into darkness. The more justifications you have, the more demands you will make of God, and the more notions you will have about Him, which will put you in increasing danger. The more demands you make of God, the more it proves that you simply don't treat God as God. If you always harbor demands of God in your heart, then, over time, you will likely treat yourself as God, and bear testimony for yourself when working in the church, even saying, "Doesn't God bear testimony for Himself? Why can't 1?" Because you don't understand God's work, you will have notions about Him, and you will not have a God-fearing heart. Your tone of voice will change, your disposition will become arrogant, and in the end, you will gradually come to exalt and bear testimony for yourself. This is the process of man's decline, and it is completely brought about by them not pursuing the truth. Everyone who walks the path of the antichrists exalts and bears testimony for themselves, promotes themselves and shows themselves off at every turn, and doesn't care about God at all. Have you experienced these things that I'm talking about? Many people persistently testify for themselves, talking about how they suffer this and that, how they work, how God values them, and entrusts to them some such work, and what they are like, deliberately using particular tones while speaking, and affecting certain manners, until eventually some people will probably begin to think that they are God. The Holy Spirit has long since abandoned those who reach this degree, and while they have not yet been cleared out or expelled, and are left instead to render service, their fate is already sealed and they are just awaiting their punishment. This has already happened in some places. A new believer saw that a certain sister spoke and appeared quite dignified, and mistook her for God. When it was time to leave, this new believer clung to her thigh and cried, "O God! Don't go! O God! I'll miss you!" She clearly knew that she was not God, but didn't deny this or set the record straight. Does such a person have reason? (They do not.) She has no reason at all, and she is definitely no good! Some people are confused and ignorant, and treat somebody like that as God—this truly is a terrible thing! And to cling, crying, to her thigh is simply so ignorant as to be irredeemable! If you can treat a corrupt human who is of Satan as God, then in what way are you believing in God? Is that not believing in Satan? How confused must someone be to treat a person like God? If you believe in God, but you are unable to accept or pursue the truth, it is likely that you will be deceived by others, and you will be liable to do foolish things and to go astray. Foolish and ignorant people are truly in danger, they are capable of doing all kinds of stupid things.

People always make demands of God, asking Him to do this or that according to their own notions. You ask God to save you, to pity you, to love you, to show you grace all according to your ideas. In doing so, you are using your own ideas and your own methods to make demands of God, and to make God obey you. What's the problem with this? Is this believing in God? What you believe in is simply yourself. God is not in your heart, nor are any truths to speak of. Someone bought Me a pair of shoes out of kindness, but they didn't fit, so I wanted to return them. But then I thought if I returned them, he might misunderstand, so I gave them to another sister to wear. He couldn't accept this when he found out, and said: "Do You know how much effort and money I spent, and how far I traveled to buy them? You gave them away so easily, do You think it was that easy for me to earn that money? Give them back if You don't want to wear them—how could You give them to others?" I said: "I didn't commission you to buy Me shoes. You bought and gave them to Me, but they didn't fit so I gave them to others to wear. Is that a problem? If I gave them back to you, would you not become negative and weak, and misunderstand Me? Can't I make reasonable arrangements?" Is it appropriate for people to treat Me like this? It seems that people still have intentions and demands even when they offer something to God. Is this someone who understands the truth? When you offer something to God, it is no longer yours, it belongs to Him. God can do whatever He wants with it, and however He handles it is His business. People should have a bit of sense, learn to submit, and not always interfere with God's affairs. Is there sense in constantly arguing with God? When people buy things for Me, they seem full of great kindness and love for God, but afterward they demand that I must like them, and complain if I do not. What's more, it's not okay if I don't use them, people make restrictions about whom I can give them to, and don't permit Me to do this or that. People scrutinize and ponder on God all day long like this, thinking, "Why can't God satisfy man's desires?" People are completely lacking in sense, they are so unreasonable! I've found that people all say, "I must love God well, and repay His love," but they don't have the slightest understanding in their hearts of what it means to love God. People's hearts are full of their corrupt dispositions, so how can there be love? Isn't talk of loving and obeying God nothing but empty words, if people are so corrupt that they don't even have the sense of a normal person? The only things that are within people are notions and imaginings, resentment, extravagant desires, and their unreasonable demands. There is simply no love or obedience within them. For people, love is just a goal to pursue, just a requirement from God. How many of them achieve it? How many have real experiential testimony?

Now that you are all willing to pursue the truth and to strive to change your dispositions, how should you reflect on yourself when you make demands of God? Are your demands in line with the truth? What should your attitude be toward God? Have you ever contemplated these questions? Some people become arrogant after leading a few churches, thinking that God's house can't do without them, and that they deserve special treatment. People have a satanic nature, and the higher someone's position, the greater their demands of God become; the more someone understands doctrines, the more hidden and treacherous their demands become. They may not say them out loud, but they're concealed in their hearts. They are not easily discovered by other people, but who knows when the complaints and resistance inside a person might burst forth? That would mean even more trouble, and it would be likely to offend God's disposition. Why is it that religious leaders and celebrities who are antichrists are in more danger? The higher someone's position, the greater their ambitions become; the more someone understands doctrines, the more arrogant their disposition becomes. It is dangerous, therefore, to believe in God but to pursue status rather than the truth. God has expressed so many truths, and exposed and cast out from His house all those who do not love the truth, let alone those in religious circles. Do you see the necessity of God judging and chastising people? When people really understand the truth and have life entry, they will see the reality of their own corruption, and feel that it would be dangerous for them to not pursue the truth. Right now, people don't understand their own nature at all, and even if they do have a little superficial understanding, it's just of doctrines, and they haven't gained the truth. Therefore, they don't think they're in danger, nor do they know to be afraid, or to worry about themselves. Some new believers dare to say and do anything, but those who have experienced judgment and chastisement are different. They have somewhat of a God-fearing heart, and even if they harbor some notions, they don't dare speak them out, and they know to quickly pray: "O God, I've offended You...." Some new believers dare to blurt out words of blasphemy without even thinking, saying "God suffers? Suffers what? Eating and dressing well, being hosted by people everywhere—that's not suffering! But I don't care about those things. I believe in the Spirit of God, not a person." They dare to deny the incarnation. These people have such audacity. They have no God-fearing heart at all, they aren't afraid of anything, they dare to say anything, and they all harbor demonic and beastly natures. If the Above has a somewhat good impression or opinion about someone, some people say, "This is a popular and favored person in the church, who is well received in God's house." Does this sort of person understand the truth? Not in the slightest. The way they view things has completely exposed that everything in their heart is still of the world. It is a totally secular viewpoint and vibe. Can believing in God and reading His words have any effect on these people? They do not accept the truth at all, and their way of viewing things is the same as unbelievers'. They are actually nonbelievers.

Always making demands of God is a part of man's nature, and you must analyze this nature according to God's word. How should you analyze it? The first step is to be clear about which unreasonable demands, and which extravagant desires people have with regard to God, and you should analyze each and every one of them: Why do people make that demand? What is their motive? What is their aim? The more you conscientiously analyze it in this way, the more understanding you'll have of your own nature, and the more detailed that understanding will become. If you do not analyze it in detail, but just know that people shouldn't make demands of God, only understanding that making demands of God is unreasonable, and that's it, then ultimately you will make no progress, and you will not change. Some people say: "We have so many demands of God because we're too selfish. What should we do?" Naturally, people must understand the truth and know the essence of selfishness. When you truly understand the essence of human selfishness, you will know what you lack; what is frightening is if people cannot understand this. It is easy to recognize obvious extravagant or unreasonable demands through analysis, and possible to hate yourself. Sometimes you might think that your demands are reasonable and fair, and because you deem them reasonable and think that's the way things should be, and because others make similar demands, it may seem to you that your demands aren't excessive, but are justifiable and natural. This shows that you still don't have the truth, which is why you cannot clearly understand them. Here's an example: Suppose that there was a man who followed God for many years, and suffered a lot through many storms and challenges. He always appeared to behave well, and seemed okay in terms of his humanity, his suffering, and his devotion to God. He was even rather possessed of conscience, willing to repay God's love, and usually knew to step carefully while carrying out his work. Later, I discovered that this man spoke clearly and nicely, but wasn't obedient in the slightest, so I replaced him and commanded that he not be used again in the future. He had worked for the church for several years, and suffered a lot, and yet he was ultimately replaced. What's more, I hadn't resolved some of his practical difficulties. What would people think of this kind of situation? First, many people would come to his defense and say, "That's not okay. In these circumstances God should show him great mercy and grace, because he loves God, and expends for Him. If someone like him, who has believed in God for many years, can be cast out, what hope do new believers like us have?" Here come people's demands once more, always hoping that God will bless that person, and let him remain, while still thinking: "That guy has done right by God, God shouldn't let him down!" So many of the demands that people make of God arise from human notions and imaginings. People are measuring what God should give to people, and how He should treat them according to the standards of conscience for what is fair and reasonable among men, but how can this be in line with the truth? Why do I say that mankind's demands are all unreasonable? Because they are the standards that people demand from other people. Do people have the truth? Are they able to see through to man's

essence? Some people demand that God treat people according to the standard of conscience, holding God to the standard demanded of humans. This isn't in line with the truth, and it is unreasonable. People are able to endure when it comes to some small matters, but may not be able to bear it when their outcome is ultimately determined. Their demands will come out, and words of complaint and condemnation will flow from their mouths without restraint, and they will start to show their true colors. At that time, they will know their own nature. People are always making demands of God according to human notions and their own will, and they make many demands of this sort. You may not normally notice, and think that occasionally praying to God for something doesn't count as a demand, but actually, careful analysis shows that many human demands are unreasonable, lacking in reason, and even ridiculous. You didn't recognize the seriousness of this matter before, but you will gradually come to know it in the future, and then you will have a true understanding of your own nature. Little by little, experience will bring you knowledge and discernment of your nature, and, in combination with fellowshiping on the truth, you will come to know it clearly—then you will have entered into the truth in this respect. When you truly understand man's nature essence clearly, your disposition will change, and then you will have the truth.

Nothing is more difficult to handle than people constantly making demands of God. As soon as God's actions do not correspond with your thinking, or haven't been carried out in accordance with your thinking, then you are likely to resist—which is sufficient to show that, in nature, you are resistant to God. Recognition of this problem can only be achieved by frequently reflecting on yourself and reaching an understanding of the truth, and it can only be fully resolved by pursuing the truth. When people do not understand the truth, they make many demands of God, whereas when they truly understand the truth, they make none; they feel only that they have not satisfied God enough, that they do not obey God enough. That people always make demands of God reflects their corrupt nature. If you cannot know yourself and truly repent concerning this matter, then you will face hidden dangers and peril on your path of belief in God. You are able to overcome ordinary things, but when important matters such as your fate, prospects, and destination are involved, you will perhaps be unable to overcome them. At that time, if you still lack the truth, you may well fall back upon your old ways, and will thus become one of those who are destroyed. Many people have always followed and believed in this way; they've behaved well during the time that they've followed God, but this does not determine what will happen in the future. This is because you are never aware of man's Achilles' heel, or the things that are within man's nature that can come to oppose God, and before they lead you to disaster, you remain ignorant of these things. Because the issue of your nature opposing God goes unresolved, it sets you up for disaster, and it is possible that when your journey ends and God's work finishes, you will do that which most opposes God and say that which is blasphemous against Him, and thus you will be condemned and cast out. At the final moment, at the most perilous of times, Peter

tried to escape. At the time, he did not understand God's will, and planned to survive and do the work of the churches. Later, Jesus appeared to him and said: "Would you have Me crucified for you once more?" Peter then understood God's will, and was quick to obey. Suppose that, at that moment, he had his own demands and said, "I don't want to die now, I fear pain. Were You not crucified for our sake? Why do You ask that I be crucified? Can I be spared from crucifixion?" If he had made such demands, then the path he had walked would have been in vain. But Peter had always been a person who obeyed God and sought His will, and, in the end, he understood God's will and submitted completely. If Peter had not sought God's will and had acted according to his own thinking, then he would have taken the wrong path. People lack the faculties to understand God's will directly, but if they do not obey after understanding the truth, then they are betraying God. That is to say, people always making demands of God relates to their nature: The more demands they have, the more rebellious and resistant they are, and the more notions they have. The more demands someone makes of God, the more likely it is that they will rebel against, resist, and even oppose Him. Perhaps one day they could betray and leave God. If you want to solve this problem, you need to understand several aspects of the truth, and also have some practical experience in order to understand it thoroughly and completely resolve it.

In measuring whether or not people can obey God, the key is whether or not they have any extravagant desires or ulterior motives toward Him. If people are always making demands of God, it proves that they are not obedient to Him. No matter what happens to you, if you do not accept it from God, and you do not seek the truth, and you are always arguing for yourself and always feeling that only you are right, and if you are even capable of doubting that God is the truth and righteousness, then you will be in trouble. Such people are the most arrogant and rebellious to God. People who always make demands of God cannot truly obey Him. If you make demands of God, this proves that you are trying to make a deal with God, that you are choosing your own will, and acting according to it. In this, you are betraying God, and you lack obedience. To make demands of God is in and of itself lacking in sense; if you truly believe that He is God, then you will not dare to make demands of Him, nor will you feel qualified to make demands of Him, whether you think them reasonable or not. If you have true belief in God, and believe that He is God, then you will only worship and obey Him, there is no other choice. People today not only make their own choices, they even ask God to act according to their own will. Not only do they not choose to obey God, they even ask God to obey them. Isn't this so lacking in reason? Therefore, if there is no true faith within a person, and no substantial belief, they can never obtain God's praise. When people are able to make fewer demands of God, they have more true faith and obedience, and their sense of reason is comparatively normal. It is often the case that the more inclined to argue people are, and the more justifications they have, the harder they are to deal with. Not only do they have many demands, but if you give them an inch, they'll want a mile. When they are satisfied in one respect, they'll then make demands in another. They have to be satisfied in all respects, and if they are not, they start complaining, and write things off as hopeless and act recklessly. Afterward, they feel indebted and remorseful, and they weep bitter tears, and want to die. What is the use in that? Are they not being unreasonable and relentlessly vexatious? This series of problems has to be resolved from the root. If you have a corrupt disposition and don't resolve it, if you wait until you get into trouble or cause a disaster to resolve it, how can you make up for this loss? Won't this be a bit like locking the barn door after the horse has already bolted? Therefore, to completely resolve the problem of your corrupt disposition, you must seek the truth to resolve it when it first arises. You must solve the corrupt disposition in its budding state, thereby ensuring that you will not do anything wrong and preventing future troubles. If a corrupt disposition takes root and becomes a person's thoughts or viewpoint, it will be able to direct a person to do evil. Therefore, self-reflection and selfknowledge is mainly about discovering one's corrupt dispositions, and guickly seeking the truth to resolve them. You must know what things are in your nature, what you like, what you pursue, and what you want to obtain. You must analyze these things according to God's words to see if they are in line with God's will, and in what way they are erroneous. Once you understand these things, you must resolve the problem of your abnormal reason, which is to say, the problem of your unreasonable and relentless vexatiousness. This is not only the problem of your corrupt disposition, it also touches on your lack of reason. Especially in matters where their interests are concerned, people who get carried away by self-interest do not possess normal reason. This is a psychological problem, and this is also people's Achilles' heel. Some people feel that they have a certain caliber and some gifts, and they always want to be leaders and to stand out, so they ask God to use them. If God doesn't use them, they say, "How can God not favor me? God, if You use me to do something important, I promise I'll expend for You!" Is this kind of intention correct? It is a good thing to expend for God, but there are motivations behind their willingness to expend for God. What they love is status, and this is what they focus on. When people are capable of true obedience, following God wholeheartedly regardless of whether God uses them or not, and expending for God regardless of whether they have status or not, only then can they be considered to possess reason and to be obedient to God. It is good when people are willing to expend for God, and God is willing to use such people, but if they aren't equipped with the truth, God has no way to use them. If people are willing to strive toward the truth and cooperate, there must be a preparatory stage. Only after people understand the truth and can genuinely obey God will God be able to formally use them. This training stage is essential. Leaders and workers today are all in this training stage. After they have life experience and can handle matters with principles, they will be fit to be used by God.

The things in man's nature are not like some outward behaviors, practices, or thoughts and ideas that can just be dealt with and that's it; they must be unearthed bit by bit. Moreover, they are not easy for people to identify, and even if identified, they are not easy to change—doing so requires an adequately profound understanding. Why do we always analyze man's nature? Don't you understand what that means? Where do the revelations of people's corrupt dispositions come from? They all come from within their nature, and they are all governed by their nature. Every one of man's corrupt dispositions, every thought and idea, every intention, are all related to man's nature. Therefore, by directly unearthing man's nature, their corrupt dispositions can be easily resolved. Though it is not easy to change people's nature, if they can discern and see through to the corrupt dispositions they reveal, and if they can seek the truth to resolve them, then they can gradually change their dispositions. Once a person has achieved a change in their life disposition, then there will be fewer and fewer things in them that resist God. The purpose of analyzing man's nature is to change their dispositions. You haven't grasped this aim, and think that just by analyzing and understanding your nature you can obey God and restore your reason. All you do is just blindly apply rules! Why is it that I do not simply expose people's arrogance and self-righteousness? Why must I also analyze their corrupt nature? It won't solve the problem if I only expose their selfrighteousness and arrogance. But if I analyze their nature, the aspects that this covers are very broad, and it includes all corrupt dispositions. It is more than just the narrow range of self-righteousness, self-importance, and arrogance. Nature includes much more than this. So, it would be good if people could recognize just how many corrupt dispositions they are revealing in all their various demands of God, that is, in their extravagant desires. Once people understand their own nature essence, they can then despise and deny themselves; it will be easy for them to resolve their corrupt dispositions, and they will have a path. Otherwise, you will never dig out the root cause, and will only say that this is selfrighteousness, arrogance, or pride, or having no loyalty at all. Can only talking about such superficial things solve your problem? Is there any need to discuss man's nature? In the beginning, what was the nature of Adam and Eve? There was no intentional resistance within them, much less open rebellion. They didn't know what it meant to resist God, much less what it meant to obey Him. Whatever Satan disseminated, they accepted into their hearts. Now Satan has corrupted mankind to such an extent that people can rebel against and resist God in all things, and can think up all sorts of ways to oppose Him. It's evident that man's nature is the same as Satan's. Why do I say that man's nature is the nature of Satan? Satan is that which resists God, and because people have satanic natures, they are of Satan. While people may not intentionally do things to resist God, because of their satanic nature, all of their thoughts are resistant toward God. Even if people do nothing at all, they are still resisting God, because man's internal essence has changed into something which resists God. Present man, therefore, is different from newly created man. There was no resistance or betrayal within people before, they were full of life, and not governed by any satanic nature. If there is no domination or disturbance of a satanic nature within people, then no matter what they do, it cannot be considered resisting God.

What is nature? Nature is man's essence. Dispositions are things that are revealed from one's nature, and a change in disposition means that one's corrupt disposition has been purified and replaced with the truth. What is therefore revealed is then not a corrupt disposition, but a manifestation of normal humanity. After Satan corrupted man, man became an embodiment of Satan, and the sort of satanic thing that resists God and is entirely capable of betraying Him. Why does God require people to change their dispositions? Because God wants to perfect and gain people, finally making humans who possess a lot of additional realities of knowing God, and the realities of all aspects of the truth. People like this are completely in accordance with God's will. In the past, people had corrupt dispositions, and would make a mistake or show resistance whenever they did something, but now people understand some truths, and can do many things that are in line with God's will. However, this doesn't mean that people don't betray God. People still can do this. A part of what pours forth from their nature can be changed, and the part that can change is the part where people are able to practice in accordance with the truth. But just because you can now put the truth into practice doesn't mean that your nature has changed. It is like how people used to always have notions about and demands of God, and now in many respects they don't—but they might still have notions or demands in some matters, and are still able to betray God. You might say, "I can submit to whatever God does, and obey in many matters without complaint and without demands," but you can still betray God in some matters. Although you don't resist God on purpose, when you don't understand His will you can still go against it. So, what is meant by the part that can change? It's just that when you understand God's will, you can obey, and when you understand the truth, you can put it into practice. If you don't understand the truth or God's will in some matters, then there is still a possibility that you could reveal corruption. If you understand the truth, but do not put it into practice because you are constrained by certain things, then this is betrayal, and this is something in your nature. Of course, there is no limit to how much your disposition can change. The more truths you gain, that is, the deeper your knowledge of God becomes, the less you will resist and betray Him. Seeking to change one's disposition is mainly achieved by pursuing the truth, and understanding one's own nature essence is achieved through understanding the truth. When one truly gains the truth, all of their problems will be resolved.

Winter, 1999

The Essence of Christ Is Love

One aspect of knowing the essence of Christ is to separate Christ in the flesh from corrupt humanity, to treat and obey God in the flesh as the practical God. Another aspect is that you must also see God in the flesh practically working, practically expressing the

truth, and practically living among humanity. You must see how He purifies and saves humanity, how He is not a prophet, apostle, or giver of prophecies or an insignificant person who was sent by God but is God in the flesh, Christ, and God Himself. Although this flesh is a member of humanity, He is an ordinary person with divine essence. Knowing this divine essence of the flesh is most critical, using facts that you can observe to prove the divine essence of Christ is what you must be able to do at the very least. To know Christ's divine essence, you must eat and drink God's words, experience His work, and know His disposition. Knowing the essence of God in the flesh has the effect of enabling people to ascertain that God has indeed become flesh and that this flesh is genuinely God. This is the only way people can establish true faith in God and achieve true obedience and true love, and only when this effect is achieved can you prove you have an understanding of God's essence.

Today, people have no real knowledge of Christ. They read God's words and admit that it is the truth and the expression of the Holy Spirit while completely disregarding the flesh. They don't know what the origin of the flesh is or how the flesh and the Spirit relate to one another. Many people believe that the flesh exists to express words, that He is used to speak and work and that this is His ministry. They believe that the flesh expresses words whenever He is moved and His work is done once He finishes, as if He were a messenger. If someone believes this, then what they recognize and believe in isn't God in the flesh or Christ but is merely someone similar to a prophet. Some people also think, "Christ is a person, and regardless of what the essence of God in the flesh is or what disposition of God He expresses. He cannot fully represent God in heaven or the Creator who rules over the universe and all things. Since He is God in the flesh and God in heaven come to earth, why does He not have any supernatural miracles? Why doesn't He destroy the great red dragon if He has the authority?" Those who speak these words do not have spiritual understanding. They do not understand what God becoming flesh is, let alone the scope of the management of God's work in the flesh, who the objects of His salvation are, what He expresses, or what people should know. The essence of God in the flesh is the essence of God, and He can do everything on God's behalf. He is God Himself, and He can do everything that He wishes to do. However, God's becoming flesh this time is the last stage of work in the scope of His management, and it has nothing to do with ruling over all things or ruling over the nations. It doesn't involve those things at all. Therefore, what you need to know is what people will encounter and can understand during this stage of work, the essence of this stage of work, what Christ has and is and the expression of His disposition. Is what Christ expresses the essence of God? Is it the disposition of God? Of course it is. But is this everything? I'm telling you now, this is not everything. It is only a small and limited part, only what people can see with the naked eye, what they can come into contact with, and what they can grasp with their minds while God has become flesh. This is not everything, and it is only the work to be done within God's plan.

How can God in the flesh be explained the most clearly? To put it simply, it means God taking form on earth, it is God's Spirit clothed in the flesh as a regular person. If God's Spirit is in the flesh, does He still exist elsewhere? Yes. God rules over the universe and all things, and in the entire universe there is only one God ruling over it. He is almighty, and He has now become flesh and come down to the earth. He is not like people imagine Him, becoming flesh and doing work only on earth and not bothering with it anywhere else. I asked a sister in the past, "Now that God is on earth in the flesh, is there still any God in heaven?" She thought for a minute and said, "There is only one God and now He is on earth, so there is no God in heaven now." This was wrong again. God rules over the universe and all things and God is spirit, He is here on earth but still rules over all things in heaven and does His work on earth. I then asked, "Does that mean that the Spirit of God sometimes leaves as well?" She thought a moment and said, "Maybe He has to leave and sometimes the flesh doesn't know anything. The Spirit leaves when the flesh lives normally, and He comes back when the flesh is to speak. Maybe the Spirit goes about other things while the flesh is asleep but comes back when the flesh wakes up, and speaks and works together with the flesh. If there is no work to be done, the flesh might just be engaging in normal human actions and displaying normal human manifestations." This is what many people think. There are others who worry, "I don't know how God's money is allocated, could it have been given to someone else?" Human minds are really complex. How can people with ill-intentioned minds hope to pursue the truth? In short, neither knowing the essence of God becoming flesh nor knowing His disposition are very easy tasks in knowing God. During God's work in the flesh, whatever you can experience and encounter is what you should know, and you shouldn't make wild assumptions about the things you cannot come into contact with. For example, "After God's flesh departs, in what form will God appear and do His work again? Will He still come to meet us on earth?" Most people today pay attention to these external things, and they do not involve the essence of Christ at all; it is actually useless to understand them. There are some things you do not need to understand, and you will understand them when the time comes that you need to. It is irrelevant whether you understand these things, and they haven't the slightest impact on people's faith in God in the flesh, faith in Christ, or following Christ. They also haven't the slightest impact on people's pursuit of truth or fulfilling their duty well, and it would not increase any of your faith if you knew them. The prophets showed signs and wonders in the past, and what did people gain? All these achieved was to make people acknowledge God's existence. Those prophets are not God no matter how many miracles they could do because the prophets did not have the essence of God. God in the flesh is still God without performing miracles because He has God's essence. That He does not show signs and wonders does not mean that He cannot show them. That His words can accomplish everything is even more almighty than showing signs and wonders; it is an even greater miracle. Pursuing the knowledge of God's essence and disposition is so important, it is so beneficial to your life entry, and this is the correct path of faith in God.

You should be aware that while God works in the flesh, that is when people can encounter and see the most of what God has and is, His essence, and His disposition. It is the finest opportunity to know God. The knowing of God's actions and His disposition that people spoke of in the past—that was difficult to achieve because they had no access to Him. When Moses saw Jehovah appear to him back then, he saw only some things that Jehovah did. How much practical knowledge did he have of God? Was it greater than what people know today? Was it more practical than what people know today? Of course not. God revealed many of His works back during His work in Israel. Many people saw Jehovah perform signs and miracles, and some even saw Jehovah's silhouette from behind Him. Many people also saw angels. Yet how many people finally came to know God? Too few! There were practically none who truly knew God. Only the people of the last days can have much knowledge of God when they experience His work while He is in the flesh, because God tells people face-to-face what work He does, what the purpose of His work is, what His will is, what His attitude is toward humanity, what the states and essences of humanity corrupted by Satan are, and so on. Only through these revealing words can people see that God is indeed this practical and this real, that He indeed has this will for humanity, and that He indeed has this disposition. His works are indeed so marvelous, His wisdom is indeed this profound, and His mercy for humankind is indeed this real. All these words God has spoken bear testimony to His work, His love and disposition, and His doings. We experience these things firsthand by experiencing God's work. The words God speaks are so practical and so real. People experience that God's love and tolerance for humanity is endless indeed. God's desire to save people is manifested in His work and the words He speaks, so that people can taste it in their actual experience. Therefore, knowing the essence of God becoming flesh can only be achieved during the time of God's work in the flesh, and anything you understand outside of this time is impractical. After God completes His work in the flesh and leaves. His work will not be as practical to you as it is now when you try to experience it. This is because you can see and touch God's work in the flesh today. God is also constantly doing His work face-to-face with people, and they have personally experienced how He speaks and how He works. Peter's experience at that time was not as real as yours is today. Peter followed Jesus and experienced what of God was practical and lovely back during His work in Judea, but his stature was small then and what he experienced was superficial. After Jesus left, Peter thought back carefully and savored His words, and he deepened his understanding and received more. Jesus during His work also expressed some of what God has and is, His loving kindness, His mercy, His salvation for humanity, and His infinite tolerance and grace for them. The people who followed Him then were able to experience some of these things, and people who came later were never able to experience them as deeply as people then. Also, when people were moved by the Holy Spirit and prayed to God grasping His will, what they experienced in those days was vague and faint. It was at times hard to grasp

precisely, and no one could be sure that their understanding was accurate. Therefore, when Peter was finally arrested and imprisoned, some people even tried to figure out how to get him out. In fact, Jesus' intention at the time was for Peter to be crucified as his final testimony. His journey had come to an end, and God arranged for him to offer testimony in this way so he would have a good destination. This was the path that Peter took. When Peter came to the end of his path, he still did not understand Jesus' true intent. He only understood what Jesus meant when He told him. So then, if you want to understand God's essence, it is the most beneficial to do so while God is in the flesh. You can see, touch, hear, and feel deeply. If you try to experience and look back on how the Holy Spirit works after God's work in the flesh is finished, your experience will not be as profound, and whatever understanding you gain will be superficial. At that time He will only be able to refine people's corrupt dispositions. Once refined, people are able to understand a little more of the truth and use the truth they have gained as the foundation for their lives, changing the corrupt disposition within them. But no matter how much you seek to love and know God, you will not really make that much progress. There is a limit to human progress, and it falls far short of the benefits of experiencing God's work in the flesh and coming to know God. God has expressed much truth while He is in the flesh, and many people see but do not understand and hear but do not know. These are people who do not have spiritual understanding and people who are thoughtless. People lack conscience or sense, and they cannot feel how much God loves and tolerates people. People are so numb that they only gain some understanding and begin to enter onto the right track when God's work is finished.

What is the essence of Christ? For humans, Christ's essence is love. For those who follow Him, it is a love that is boundless. If He had no love or mercy, then people would not be able to follow Him up to now. Some people say, "But God is also righteous." It is true God is righteous, but in terms of His disposition, His righteousness is mainly expressed through His hatred of humanity's corrupt disposition, His cursing of Satan the devil, and His not allowing anyone to offend His disposition. Does His righteousness contain love then? Well, isn't His judging and purifying people's corruption love? To save humanity, God has endured immense humiliation with the utmost patience. Isn't this love? Therefore, I will be frank with you: In the work God does for humanity while in the flesh, what is most obvious and prominent in His essence is love; it is infinite tolerance. If it were not love and it were like you imagine where God strikes people down whenever He likes or punishes, curses, judges, and chastises whoever He hates, that would be so severe! If He became angry at someone, they would tremble in fear and be unable to stand before Him.... This is just one way that God's disposition is expressed. His goal in the end is still salvation, and His love runs through all the dispositions He reveals. Think back now, what is it that God reveals the most during His work in the flesh? It is love, it is patience. What is patience? Patience is having mercy because there is love within. God is able to have mercy on people because He has love, and it is all to save people.

It is the same as how a married couple who truly love each other overlook one another's shortcomings and faults. You can endure it when they make you angry, and this is all built on a foundation of love. If it were hate, then you would not have this attitude or reveal these things, and there wouldn't be this kind of effect. If God had only hate and anger or only judged and chastised without love, then it wouldn't be the situation you see now, and the lot of you would be in for trouble. Would God still be able to provide you with the truth? As soon as the work of judgment and chastisement were finished, people who did not accept the truth in the slightest would be cursed. Even if they did not die immediately they would become sick, impaired, insane, blind, and be given to be trampled over by evil spirits and filthy demons. They would not be like they are now. So then, you have enjoyed much of God's love and much of His tolerance, mercy, and loving kindness. But people think nothing of this, believing, "This is how God should be to people. God also has righteousness and wrath, and we haven't experienced any less of these!" Have you really experienced them? If you had, you would have already died. Where would humanity be today? God's hate, wrath, and righteousness are all expressed from a foundation of wanting to bring salvation to this group of people. This disposition also includes God's love and mercy as well as His great patience. This hate carries a sense of having no other choice, and it includes a boundless concern and hope for humanity! God's hate is directed at humanity's corruption and at people's rebelliousness and sin. It is one-sided and built on a foundation of love. There is only hate because there is love. God's hate for humanity is different from His hate for Satan because God saves people but not Satan. God's righteous disposition has always been there. Wrath, righteousness, and judgment have always been there; they were not there only when He directed them at humanity. This was God's disposition before humans even saw it, and they only knew that God's righteousness is like this after they learned of it. Actually, whether God displays righteousness, majesty, or wrath, or whether He performs all kinds of work for the salvation of humanity, it is all because of love. Some people say, "So how much love does He bring?" It is not a matter of how much; what He brings is one hundred percent love. If He brought any less, humanity would not be saved. God has dedicated all of His love to humanity. Why did God become flesh? It has been said before that God spares no effort to save humanity, and His becoming flesh includes all of His love. This shows you that humanity's disobedience toward God is extreme, and that humanity is already beyond saving, which is why God had no choice but to become flesh in order to offer Himself up to humanity. God has offered up all of His love. If He did not love humanity, He would not have become flesh. God could have struck thunder from the heavens, unleashing His majesty and wrath directly, and humans would fall to the ground. There would have been no need for God to go through the trouble, pay such a price, or suffer such humiliation in the flesh. This is an obvious example. He would rather suffer pain, humiliation, abandonment, and persecution to save humanity. Even in such a hostile environment, He has still come to save humanity. Is this not the greatest love? If God were nothing but righteous and He were full of boundless hate for humanity, then He would not have become flesh to do His work. He could have waited until humanity had become corrupt to the extreme and then annihilated them all and had it over and done with. It is because God loves humanity and because He has the utmost love for humanity that He became flesh to save these humans that were so extremely corrupt. After going through God's judgment and chastisement and learning of their natures, many people say, "It's all over for me. I can never be saved." Only when you believe you cannot be saved do you become aware that God truly has the utmost patience and love for people! What could people do without God's love? God still speaks to you even though human nature has become so corrupted. Whenever you ask a question He rushes to answer, fearing that people may not understand or they might go astray or go to extremes. With all this do you still not understand how great God's love is for humanity?

Many people today are observing, "Why is God in the flesh still lingering on earth now that His work is finished? Could there still be another stage of work? Why not hurry up and do the next stage of work?" There is meaning in this, of course. After God in the flesh has spoken many words, what effect has been achieved in people? People have only heard and remembered His words without achieving entry into many of them, and they have not undergone obvious change. In the state you are now, much of the truth remains obscured, and entering into the reality is simply out of the question. With God having become flesh and spoken so many words, what do you think His purpose is? What is the ultimate effect? If He were to begin the next stage of work now and leave these people to their own devices, the work would be abandoned halfway. God's work in the flesh must be done in two entire stages to completely save people. Just like in the Age of Grace, Jesus came, and it took thirty-three and a half years from His birth to Him being nailed to the cross and ascending to heaven. This is not a long time according to a normal human lifespan, but it is not a short time for God's time on earth! Thirty-three and a half years is quite excruciating! God in the flesh had God's essence and disposition and lived with corrupt humanity for thirty-three and a half years, and it was a painful thing. Whether people treated Him well or not or whether He had a place to lay His head, excluding all of these, even if His body didn't endure much physical suffering, living together with humans was a painful thing for God because they are not of the same kind! For example, if people lived all day with pigs, it would become terribly aggravating after a while because they are not the same kind. What common language could humans have with pigs? How could people live together with pigs without suffering? Even a husband and wife find it abhorrent to live together if they are not in complete harmony with one another. God's thirty-three and a half years on earth in the flesh was an extremely painful thing in itself, and no one could understand Him. People even think, "God in the flesh can do and say whatever He wants, and He has so many people following Him. What suffering does He have? He just doesn't have a place to lay His

head and His flesh endures a little pain and suffering. That doesn't sound very painful!" It is true that these pains are something that humans can bear and endure, and God in the flesh is no exception. He can also endure it, and it is not great suffering for Him. Most of the suffering He endures is living together with a humanity corrupt to the extreme, enduring ridicule, insult, judgment, and condemnation from all kinds of people as well as being pursued by demons and rejection and hostility from the religious world, creating wounds in the soul which no one could make up for. It is a painful thing. He saves corrupt humanity with immense patience, He loves people despite His wounds, and this is deeply painful work. Humanity's vicious resistance, condemnation and slander, false accusations, persecution, and their pursuit and killing makes God's flesh do this work at a great risk to Himself. Who could understand Him as He suffers these pains, and who could comfort Him? Human beings have only a little enthusiasm, and they may also complain or treat Him passively and indifferently. How could He not suffer because of this? He feels such great pain in His heart. Could a few material comforts compensate for the harm that humanity caused to God? Do you think that eating and dressing well is happiness? This view is ridiculous! The Lord Jesus did His work on earth and lived for thirty-three and a half years, He was only freed after He was crucified, resurrected from the dead, and appeared among humans for forty days, ending His painful years of living among humanity. But God's heart was still always in the same pain out of a concern for people's destination. This pain could not be understood or endured by anyone. The Lord Jesus was crucified to bear the sins of all people so that humanity would have a foundation for salvation. He redeemed humanity from Satan's hands by His crucifixion, and He only ended His painful existence in this world after He had completed His entire work of redemption. Once all of His work was complete, He did not delay even for a day. He only appeared to people so that everyone would know that God had indeed accomplished the work of redemption for humanity and completed a plan of His in the flesh. He would not have left if any bit of the work was incomplete. In the Age of Grace, Jesus often said, "My time has not yet come." That His time had not yet come meant that His work had not reached its deadline. That is to say, God's work in the flesh isn't just going and walking from place to place, speaking, examining church life, and saying all that needs to be said like people imagine. After God in the flesh has finished His work and said all these things, He must still await the final results and the effects that will be achieved by what He said and see what humanity will look like after attaining salvation. Is this not natural? Would He just abandon this work after paying all of His painstaking price? He has to persist until the end, and only once there are results would He be at ease to proceed to the next step of work. God's work and His management plan are especially things that only He Himself can do. What humanity and those who follow Him ultimately become, what those who are saved ultimately become, how many people accord with His will, how many people genuinely love Him, how many people truly know Him, how many people dedicate themselves to Him, and how many people truly worship

Him—all of these questions must have an outcome. It is not "Once God's work on earth is complete, He should enjoy Himself. He could live free and easy!" as people imagine. Know this: It is not living free and easy at all, it is excruciating! Some people do not understand and think, "If God has done His work in the flesh and doesn't speak anymore, does that mean His Spirit is gone?" With that, they begin to doubt God. There are also some who say, "After God completes His work in the flesh and is done speaking, does He absolutely have to wait?" He does. God's work in the flesh has a certain scope. It is not like people imagine where it is over and done once the work is finished and the Holy Spirit can simply do it. That is not how it is. There are some things that require the flesh to guide and handle personally. No one can take over these things, and this is also the meaning of God's work in the flesh. Do you understand this? In the past I have said to some people angrily, "Getting along with you is miserable." Some people would answer, "If You don't want to be with us, why are You waiting here?" This is God's love for humanity! Could God endure until now without love? Sometimes He gets angry and speaks harshly, but He does not do any less in His work. He does not miss a single step. He will not refrain from doing the work that should be done and speaking the words that should be said. He does and says all that must be done and spoken. Some people say, "Why is God speaking less now than He did in the past?" Because those steps of the work have been completed, and the final step is to wait. I am only doing the work of guidance, and I have to trouble Myself with everything I can. Why have I always been in bad health in this last phase? This is also something meaningful, you know. It is to bear some of humanity's illness and pain. God in the flesh may experience some illness and pain, but these all come in stages. The work that doesn't need to be done is limited by the ailments of the flesh and it cannot be done; the flesh must suffer a little when the time comes. Without many limitations, He would always want to speak with humanity more and offer them more help, because He is doing the work of salvation. What the work of God in the flesh from start to finish has revealed is all God's love. The essence of His work is love, and He offers up everything and all that He has for humanity.

Winter, 1999

Belief in God Must Begin With Seeing Through the Evil Trends of the World

Though some young people believe in God, it is very hard for them to rid themselves of the bad habit of liking to play computer games. What kinds of things do computer games tend to involve? They contain a great deal of violence. Gaming—that is the realm of the devil. For most, after playing these games for a long time, they cannot do any real work anymore; they no longer want to go to school, or work, or think of their futures,

much less do they give thought to their lives. What things are the hearts of young people in society now filled with? Apart from eating, drinking, and having fun, their hearts are filled with playing games. Everything they say and think is absurd and inhuman. One cannot even use the words "dirty" or "evil" anymore to describe the things they think about; they are not things that those with normal humanity ought to have, they are all absurd, inhuman things. If you speak about matters or topics to do with normal humanity, they cannot bear to hear about it; they are neither interested nor willing to listen, and they will even feel antipathy toward you. They do not share a common language or common topics with normal people. All their topics concern eating, drinking, and having fun. Their hearts are filled with worldly trends. What future prospects do they have? Do they have futures? (No, these people will go to waste.) "Waste" is a very appropriate word. What does this mean? Can they engage in the activities in which normal humanity should engage? (No.) These people put no effort into their studies, and if one were to have them work hard at their jobs, would they be willing to? (No.) What would they think? They would think, "What's the point in working? This work is so tiring. What can I gain by it? Nothing except being tired and in pain. Playing games is so much more fun, relaxing, and enjoyable! When I'm in front of a computer, and live in a virtual world, I have everything." If you made them work from nine to five, getting to work on time and working fixed hours, how would they feel about that? Would they be willing to stick to that schedule and be bound in this way? (No.) When people are constantly playing games and wasting time on the computer, after a while their will disappears and they become decadent. Unbelievers enjoy following trends and they like fashions, especially young people, and the majority of them do not attend to their proper jobs or walk the right path; their parents are unable to manage them, their teachers can do nothing with them, and there is nothing any country's education system can do about this trend. The devil Satan does things in order to tempt people and bring them to depravity. Those who live in the virtual world have no interest whatsoever in anything to do with the life of normal humanity; they are just not in the mood to work or study. Their only concern is playing games, as though they are being enticed by something. Scientists have claimed that as soon as people who play games get into character in a game, their brains start to secrete something that makes them excited and even somewhat delusional, and they then become addicted to playing games and are always thinking about playing them. Whenever they get bored or are in the midst of doing some proper work, they want to play games instead, and gradually, gaming becomes their whole life. Playing games is like taking a kind of drug: Once someone becomes addicted to it, it becomes hard to guit and hard to get away from—it ruins them. Whether young or old, once people pick up this bad habit, they have a hard time giving it up. Some children stay up and play games all night long, night after night, and their parents are neither able to control nor watch them, so the kids end up gaming themselves to death in front of the computer. How did they die? Scientific evidence says that their brain was damaged—they played

themselves to death. Would you say that gaming is something that normal people should do? If it were needed for people's normal humanity—if it were the right path—then why are people unable to quit doing it? How can they be captivated by it to such a degree? One thing this proves is that gaming is not a good path. Spending all day lost in the internet, surfing online for this and that, looking at unhealthy things, and playing games playing at such things all day can only make people degrade themselves with meaningless things, and hurt and harm people. None of these are right paths. These days teenagers, young people, and even the middle-aged and elderly are all playing videogames. There are more and more people playing them. Though most people are aware that this is not a good thing, they cannot help themselves. This gaming is doing harm to the younger generations, and it has harmed a great many people. And how do games come about? Do they not come from Satan? There are some absurd types who say, "Videogames are a symbol of modern scientific advancement—they're scientific achievements." And what of this explanation? It is disgusting! Gaming is not a good path, and it is not the right one! This gaming is not simply a matter of following social trends, even unbelievers say that gaming kills your sense of purpose. If you cannot guit something as simple as this, if you cannot control yourself in this regard, then you are in danger. Nowadays, it is common for people to play videogames and do drugs, regardless of whether they are young or old, and the whole world is like this. No matter how long you have believed in God, if you cannot even keep something like playing videogames under control, then one day, when you feel that believing in God is pointless, boring, and dull, will you not begin to do drugs and experiment with all kinds of stimulants like unbelievers do? This is incredibly dangerous! You may believe in God, but you have no foundation and you have not gained the truth, so you are still completely in danger of betraying Him. You may very well fall down in the face of anything that befalls you. There are so many temptations in this evil world, and Satan uses all manner of ways to seduce those who believe in God but do not pursue the truth. If you do not regularly eat and drink God's words and your heart and mind are often blank, then you are very much in danger. Is your heart blank most of the time? Young people are blank much of the time! It is very dangerous to leave this problem unsolved. Since you believe in God, you should read more of His words, and when you are able to accept some of the truth, it will be a turning point, and you will be able to escape this dangerous time and stand firm in the church.

More and more young people are joining God's house and quite a few of them are in their twenties. They are in the prime of life, they have not yet determined their life goals, they have no aspirations, and they do not yet understand what life is. And what is manifested in these people? I have two expressions for you: youthful hubris and undiscerning. And why do I say that? Let us first discuss what is meant by "youthful hubris." Can you explain what "youthful hubris" is? What sort of disposition is it? What sort of manifestations does it have? (It is when people think that whatever they like is the best, that whatever they imagine is correct, and aren't willing to listen to anyone.) In a

word, this kind of disposition is "arrogant." This is the typical disposition of people in this age group. No matter what their living environment or background is like, or what generation they are from, everyone in this age group possesses the hubris of youth. And why do I say this? It is not that I am biased against them or think little of them, rather it is that people in this age group harbor a kind of disposition, it is an extremely arrogant, frivolous, and prideful disposition. Since they do not have a lot of worldly experience and they understand so little of life, the moment they encounter some things in the world or in life, they think, "I understand, I've figured it out, I know everything now! I can understand what older people are saying and keep up with what's popular in society. Look how fast cell phones are developing now and how complex all of their features are. I know it all, not like you older folks who don't understand anything." When an older person comes to them for help with something, they will even say, "When people become old, they're useless. They can't even use a computer, what's the point of them even living?" What is this? This is a manifestation of the hubris of youth. Young people have better memories and accept new ideas faster, and whenever they learn something new, they look down on older people. This is a corrupt disposition. And is this kind of disposition the disposition of normal humanity? Would it be considered a manifestation of normal humanity? (It wouldn't.) That is why it is called youthful hubris. Why then is it called "hubris" and not "arrogance"? Because it is a disposition unique to young people they learn one small thing and they become smug, they do not know their place in the universe, and they treat the thing that they have learned as capital. People are all like this when they are young, until they grow a little older, understand a bit more, and experience more of life's ups and downs. Then they become more mature and stabler, and prefer to comport themselves in a humbler way—they do not make a big deal of it when they learn to do something, and they do not become upset when they cannot do something. Young people are incredibly conceited: Whenever they learn to do something they have to show it off, and they feel smug. Sometimes, when they get excited, they begin to feel that they have surpassed everybody else, that the world is not big enough for them, and they wish that they could live on another planet instead. This is hubris. Youthful hubris is primarily marked by an ignorance of one's place in the universe and of what people need and what path they should follow in life, what conditions are dangerous to live in, and what they should be doing. It is as people often say: "They're undiscerning, and they don't know about life." People in this age group have this disposition of hubris, so they pour forth these things. There are young people who think that everyone is beneath them, and when you say something that they do not like, they will simply ignore you. It is hard for parents to figure out what young people are thinking one wrong word and they throw a tantrum and go off in a huff. It is difficult to communicate with them. Why is it that parents these days find it hard to manage and educate their children? It is not because the parents are poorly educated and do not understand the minds of young people, it is that the thinking of young people has become

abnormal. Young people all love worldly trends, and they are held captive by them; they are all Satan's sacrificial victims, they are becoming deprayed too fast, and it is hard for them to wake up to this. That is why it is not easy being a parent—some parents even go out of their way to learn child psychology in order to educate their children. Many children nowadays are suffering from strange diseases like autism and depression, making them hard to manage. People do not have a path or a clear explanation for these problems, and intellectuals in schools and society have invented phrases like "rebellious" mentality" or "rebellious phase." Why did these terms not exist in earlier generations? Science today has advanced far, and all kinds of odd phrases have come about; this mankind is becoming more and more depraved, and the things of normal humanity are dwindling—is this not brought about by the evil trends of society? (It is.) And so, the reason why you young people are able to sit here now, with a sincere desire to hear Me speak, listening to Me fellowship like this, is not because any of you are great, and willing to choose the path of pursuing the truth—it is because of the grace of God, it is because God has not given you over to the world or to Satan. You see those young people in society who do not believe in God no matter who tries to persuade them to. It would be no use even if I spoke to them. Is that just a matter of youthful hubris? What kind of people are they? If they do not possess conscience or sense, then they are nothing but beasts and devils! If you speak to them with human words, will they be able to understand? It is no longer an issue of them being difficult to communicate with, it is that they absolutely refuse to listen. It is by God's grace and keeping that you are able to accept His work now, to understand His words, and to have an interest in the path of the truth! And so, you must cherish this chance to do your duty, and strive to firmly plant a foundation in your belief in God during this time. Then you will be secure, and you will not be easily swept away by these evil trends. As soon as people are caught by these evil trends, they are easily swept away by them, and when you are swept away by them again, will God want you? No, He will not! He has already given you a chance, and God absolutely will not want you anymore. When God does not want you, you will be in danger, and you will be capable of anything.

Now that we've discussed the "hubris of youth," let us talk about "undiscerning." "Undiscerning" is a somewhat formal term. Go ahead and explain what it means literally. (It's when a person can't tell good from bad, and they think that what they consider to be good will always be good, and that what they consider to be bad will always be bad, and no matter how things are explained to them, they won't listen.) (It's when someone doesn't know right from wrong, and lacks discernment.) That's more or less its literal meaning—not being able to tell right from wrong, and not knowing which things are positive and which are negative. Because of their youthful hubris, nothing that people say gets through to them, they think: "Whatever anyone else says is wrong, and what I say is right. No one should try to tell me how things are, I won't listen to them. I'm going to be really stubborn, and I'll keep being stubborn and insist on my ideas, even when I'm

wrong." This is the kind of disposition they have—they are undiscerning. On the surface, they can spout doctrine after doctrine, and they can talk about them more clearly and comprehensibly than anyone else, so why is it that they always become muddled and confused when it comes time to act? They know full well what is right, but they just won't listen—they do as they like, and act however they please. This is capriciousness, and it is absurd. People who follow the trends of the world are pretty absurd. They are into parkour and bungee jumping, and they like finding excitement in all kinds of extreme sports. Is this not absurd? Are you all into parkour as well? (I was.) And why did you like it? Did you not know that parkour is dangerous? Did you not know that you're risking your life when you do parkour? People are not spiders or geckos. If they climb a wall, they're sure to fall. Humans do not have that ability, and it is not something possessed by those with normal humanity. How could you like it? It is because these things can give people a kind of visual and emotional stimulation, that is why people want to do parkour. What is it that governs this thinking? Does it come from "Spider-Man"? Is there not a mentality and a desire deep within man that wants to save the world, to be a superhero? There are flying heroes in lots of films and TV shows who fly about and flit from rooftop to rooftop, and people really admire them. That is how these things are planted in young people's minds. And how are they able to be poisoned like this? This has to do with people's preferences and pursuits. Every person wants to be a hero, to be a superman, to have special powers, so they worship Satan. Tell Me, do normal people like these absurd things? Do normal people possess these special powers? Certainly not. Were all these things not made up and imagined by people? If these strange things actually existed, would those who had them not be possessed by evil spirits? Was there parkour in the time of Adam and Eve? Is there anything about parkour written in the Bible? (No.) Parkour is the product of the wicked, modern society; it is one of the ways that Satan misleads and corrupts people. Satan takes advantage of young people's proclivity for the bizarre and the exciting, and concocts, dreams up, and plays out some stories. This is how it misleads these undiscerning teenagers, leading them to pursue the weird and thrilling special powers of Satan. Is it not poisoning people? These things become poison the moment they enter people's minds. And if you cannot recognize this poison, you cannot completely renounce it, and you will never be rid of its influence, disturbance, and control. Can this poison be removed easily? (Not easily.) How can this problem be solved? Some people are loath to let go of these things. They think these things are nice and not poisons, and they can't let go of them when they think like this. Therefore, to keep yourself from falling for Satan's temptations, you must do your utmost to keep away from that which can corrode your heart and poison you while your stature is still small, because you lack discernment, and you are still silly and full of hubris. You have not equipped yourself with enough positive things, and you do not possess any of the truth reality. To speak in the words of faith, you have no life and no stature. What you have is only a bit of readiness, a willingness to believe in God. You

think that believing in God is good, that it is the right path to walk and the way to be a good person, yet you ponder: "I'm not a bad person among unbelievers, I like parkour but I haven't done anything wrong, I'm still a good person." Does this accord with the truth? Do you think that you do not have a corrupt disposition just because you have not done anything wrong? You live within evil trends, that is enough to show that your heart is filled with evil things.

Tell Me, is a person influenced much by their environment? You are fulfilling your duty in the church now, that is the environment that you are in; you are with your brothers and sisters every day and surrounded by people who believe in God, and you are steadfast in your belief in God too. If you were placed among unbelievers, if you were made to stay among them, would you still have God in your heart? If you were in contact with them or lived among them, would you not follow trends just like they do? Some say, "It's fine, I have God looking after me and protecting me, so I would never walk down that path." Do you dare to make that pledge? So long as you love and pursue these things, you are capable of willfully following trends. Even though you will know that it is wrong in your heart, you will just casually say to yourself, "Forgive me, God, this was wrong of me." Over time, you will stop feeling guilty or anything else at all, and you will ponder: "Where is God, anyway? Why have I not seen Him?" You will constantly doubt God, and the faith that you once had will disappear, bit by bit. By the time your heart thoroughly denies God, you will no longer want to follow Him or do anything to do with your duty, and you will even regret that you chose to perform a duty in the first place. Why are people able to change so easily? In truth, it isn't that you changed—it is that you never had the truth reality in the first place. Though, on the surface, you believe in God and do your duty, the worldly and satanic thoughts, views, ways of interacting with people, and corrupt disposition within you have never been cleared out, and you are still filled with satanic things. You still live by those things, that is why you are still small in stature. You are still in a dangerous stage; you are not yet secure or safe. So long as you have a satanic disposition, you will continue to resist and betray God. To resolve this problem, you must first understand which things are evil and of Satan, how they are harmful, why Satan does these things, what kinds of poison people suffer when they accept them, and what those people will become, as well as what kind of person God asks people to be, what things are of normal humanity, what things are positive, and what things are negative. You will only have a path if you have discernment and are able to see these things clearly. Moreover, on the positive side, you must also perform your duty proactively while offering up your sincerity and devotion. Do not be slippery or slack off, do not approach your duty or that which God has entrusted to you from the perspective of unbelievers or with the philosophies of Satan. You must eat and drink more of God's words, seek to understand all aspects of the truth, and clearly understand the significance of performing a duty, and then practice and enter into all aspects of the truth while doing your duty, and gradually come to know God, His work, and His

disposition. In this way, without you knowing it, your inner state will change, there will be more positive and active things within you, and fewer negative and passive things, and your ability to discern things will become stronger than before. When you grow to this extent in stature, you will have discernment of all kinds of people, matters, and things in this world, and you will be able to see through to the essence of problems. Were you to see a film made by unbelievers, you would be able to perceive what poisons people might suffer from after watching it, as well as what Satan intends to instill and plant in people through these means and trends, and what it intends to erode in people. You will gradually be able to see through to these things. You will not be poisoned after watching the film, and you will have discernment of it—that is when you will truly have stature.

After watching a few superhero and fantasy movies, some young people are infected with a desire—they wish that they could have extraordinary abilities like the main characters. Are they not poisoned like this? Could you be harmed by that poison if you did not watch those films? You could not. What do I mean by this? It is that you live in an evil society, so when you are small in stature and lack discernment, you can be dominated by things that belong to evil trends because you encountered them first, and you will treat them as positive things, and as normal and proper things. This is one way that Satan poisons people. Tell Me, is Satan not evil? Satan has so many ways to corrupt people! It may be said that anybody who has seen these kinds of movies has this sort of desire. There was one kid who saw a fantasy film and would run around his yard riding a broomstick whenever he had some spare time. At first, he could not fly however he tried, and then one day he really began to fly. He did not fly on his own, it was an outside force that was making him fly. After he started flying, he could not help but let out the same strange scream as the character did in the movie; a kind of spirit had entered into him. Is riding a broomstick part of normal human life? You can ride a horse or a donkey, why do you have to ride a broomstick and fly? Is this something that is possible? You can tell right away that it is not something that normal people do. Broomsticks cannot fly, they can only fly with the help of evil spirits, so it is the work of Satan and evil spirits. Satan and evil spirits do astonishing, strange, and ridiculous things that normal people do not do. Do you have a little discernment of the things that Satan does? What sort of attitude should you have toward those things? Should you not renounce them? You should reflect on yourself when you have time, checking to see what bizarre things remain in your mind. Why do you have many strange things in your mind? Because people of your generation have been poisoned so much—you all want to flit from rooftop to rooftop, to be Spider-Man or Batman, and to become a superior being. This is not what people with normal humanity should have or possess. If you insist on seeking things that are not needed by those with normal humanity, and if you work persistently to try and experience them, you may attract the work of evil spirits. People are in trouble when they become possessed by evil spirits, they are taken captive by Satan, and then they are in danger. How can this problem be solved? People should regularly call upon God.

They must not fall into temptation or be deceived by Satan. In this evil age where demons and unclean spirits swarm and run rampant, if you can pray for God's grace and protection to always be with you, and ask Him to look after you and protect you, so that your heart does not stray from Him, and you are able to worship God with honesty and with your heart, is this not the right path? (It is.) And are you willing to walk this path? Are you willing to live always under God's care and protection, and under His discipline, or do you want to live within your own free world? If God disciplines you, it may at times make you suffer a little physically. Are you willing to undergo that? (Yes.) You say that you are willing now, but you may start grumbling when you are faced with the reality of it. It is not enough to be willing to suffer, you must also have the will to strive toward the truth. You can only stand firm when you understand the truth. It is concerning that young people are so unsteady, that they do not attend to their proper duties or have the proper things in mind, and that they are not willing to read God's words or to strive toward the truth—this is dangerous. It is hard to say whether it will end in life or death. There are some young people today that have listened to sermons for several years; they have begun to take an interest in the truth, and they are willing to take notes when they listen to sermons. They feel a kind of hunger and thirst for righteousness, and they are able to understand the truth. This means that they already have a foundation, and so long as the truth takes root in their hearts, they will be much more secure. If they keep striving toward the truth, this will guarantee that they are able to understand the truth, enter into the truth reality, and achieve salvation.

Do you know what the greatest wisdom is? Based on your current stature, do you know what you should focus on in your faith, and what the greatest wisdom is in terms of how you should pursue and practice? Some people do not appear to be very skilled on the outside, and they are silent and reserved all the time. They do not speak much, but they have in their hearts a great wisdom that others do not. Most people cannot see it, and even when they can, they will not think of it as wisdom. They will think that it is unnecessary and that it has no value. Can you think of what this greatest wisdom of theirs is? (Having a heart that is always quiet before God, always praying to God, and always drawing near to Him.) You have touched a little on the right answer. What is the purpose of drawing close to God? (To seek God's will.) What is the point of seeking God's will? Is it to rely on Him? (Yes.) The point is to rely on God. If you rely on God in everything, God will enlighten you, lead you, and guide you. You will not have to feel your way in the dark like a blind man, and you can simply act according to God's words. Is that not far easier? You will not need to bumble about anymore, you can just do as God indicates. This is easy and quick, and it does not require you to exhaust yourself by taking roundabout paths. God has spoken His words very clearly, so you don't need to worry about deciding how you ought to act. Is this not wisdom? Do you understand now? Let Me tell you: The greatest wisdom is to look to God and rely on God in all things. This is not recognized by ordinary people. People all think that attending more gatherings,

listening to more sermons, fellowshiping more with their brothers and sisters, forsaking more, suffering more, and paying more of a price will earn them God's approval and salvation. They think practicing this way is the greatest wisdom, but they neglect the biggest matter: looking to God and relying on God. They regard petty human cleverness as wisdom, and ignore the ultimate effect that their actions are supposed to achieve. This is a mistake. Regardless of how much truth one understands, how many duties one has fulfilled, how much one has experienced while fulfilling those duties, how great or small one's stature is, or what sort of environment one is in, what one cannot do without is that one must look to God and rely on Him in everything one does. This is the greatest sort of wisdom. Why do I say this is the greatest wisdom? Even if one has come to understand some truths, will it do if one does not rely on God? Some people have believed in God for many years, and they have experienced several trials, have some practical experience, understand some truth, and have some practical knowledge of the truth, but they do not know to rely on God, nor do they understand how to look to and rely on Him. Do such people possess wisdom? They are the most foolish of people, and are the sort who think themselves clever; they do not fear God and shun evil. Some people say, "I understand many truths and possess the truth realities. It's okay just to do things in a principled manner. I am loyal to God, and I know how to get close to Him. Isn't it enough that I practice the truth when things befall me? There isn't any need to pray to God or look to God." Practicing the truth is correct, but there are many times and situations wherein people do not know what truth and what truth principles are being touched upon. All those with practical experience know this. For example, when you encounter some issue, you might not know what truth this issue touches on, or how the truth relevant to this issue should be practiced or applied. What should you do at times like these? No matter how much practical experience you have, you cannot understand the truth principles in all situations. No matter how long you have believed in God, how many things you have experienced, and how much pruning, dealing, or disciplining you have experienced, even if you understand the truth, do you dare to say that you are the truth? Do you dare to say that you are the source of the truth? Some people say, "I know by heart all those well-known utterances and passages in the book, The Word Appears in the Flesh; I don't need to rely on God or look to Him. When the time comes, I'll do just fine by relying on these words of God." The words you have memorized are static, yet the environments you encounter—as well as your states—are dynamic. You are able to spout words and doctrines, but can do nothing with them when something happens to you, which proves that you do not understand the truth. No matter how good you are at reciting words and doctrines, this does not mean that you understand the truth, much less that you are able to practice the truth. Thus, there is a very important lesson to be learned here. And what is this lesson? It is that people need to look to God in all things, and that by doing so, they can achieve a reliance on God. Only by relying on God will they have a path to follow and the work of the Holy Spirit. Otherwise, you can do

something correctly and without violating the truth, but if you do not rely on God, then your actions are but good deeds of man, and cannot satisfy God. Because people have such a shallow understanding of the truth, they are likely to follow rules and cling obstinately to words and doctrines by using that same truth when facing various situations. It is possible that they may complete many matters in general conformity with the truth principles, but God's guidance cannot be seen in this, nor can the work of the Holy Spirit. There is a serious problem here, which is that people do many things in dependence on their experience and the rules they have understood, and on certain human imaginings. It is hard to achieve true prayer to God and to truly look to God and rely on Him in all that they do. Even if one understands the will of God, it is hard to achieve the effect of acting as guided by God, and according to the truth principles. For this reason, I say that the greatest wisdom is to look to God and rely on Him in all things.

How can people practice looking to God and relying on God in all things? Some people say, "I am young, my stature is small, and I have believed in God for a short time. I don't know how to practice looking to God and relying on God when something happens." Is this a problem? There are many difficulties in believing in God, and you need to go through many tribulations, trials, and pains. All these things require looking to God and relying on God to get through the difficult times. If you cannot practice looking to God and relying on God, you won't be able to get through difficulties, and you won't be able to follow God. Looking to God and relying on God is not an empty doctrine, nor is it a mantra for believing in God. Rather, it is a key truth, a truth you must possess to believe in and follow God. Some people say, "Looking to God and relying on God only applies when a major event happens. For example, you only need to look to God and rely on God when faced with tribulations, trials, arrest, and persecution, or when you encounter difficulties in your duties, or when you are pruned and dealt with. There is no need to look to God and rely on God for the trivial matters of personal life, because God doesn't care about them." Is this statement right? It is definitely not right. There is a deviation here. It is necessary to look to God in major matters, but can you handle the trivial things and small matters in life without principles? In matters such as dressing and eating, can you act without principles? Certainly not. What about in your dealings with people and matters? Certainly not. Even in daily life and trivial matters, you must at least have principles to be able to live out a human likeness. Problems involving principles are problems involving the truth. Can people solve them by themselves? Of course not. So, you have to look to God and rely on God. Only when you gain God's enlightenment and understand the truth can these trivial problems be solved. If you don't look to God and rely on God, do you think these issues involving principles can be resolved? Certainly not easily. It can be said that in all things that people can't see clearly and that require people to seek the truth, they must look to God and rely on God. No matter how big or small, any problem that needs to be solved with the truth requires looking to God and relying on God. This is a necessity. Even if people understand the truth and can solve problems on their own, these understandings and solutions are limited and superficial. If people don't look to God and rely on God, their entry can never be very deep. For example, if you are sick today, and it affects the performance of your duty, you need to pray on this matter and say, "God, I don't feel well today, I can't eat, and this is affecting the performance of my duty. I have to examine myself. What is the real reason I am sick? Am I being disciplined by God for not being faithful in my duty? God, I ask You to enlighten and guide me." You must cry out like this. This is looking to God. However, when you look to God, you cannot simply follow formalities and abide by rules. If you don't seek the truth to resolve problems, you will delay things. After you pray to God and look to God, you should still live your life as you ought to, without delaying the duty that is yours to perform. If you are sick, you should see a doctor, and this is proper. At the same time, you must pray, reflect on yourself, and seek the truth to resolve the problem. Only practicing like this is completely appropriate. For certain things, if people know how to do them properly, then they should do them. This is how people should cooperate. However, whether the desired effect and goal can be fully achieved in these matters depends on looking to God and relying on God. In problems that people can't see clearly and can't handle well by themselves, they must all the more look to God and seek the truth to solve them. The ability to do this is what people with normal humanity should possess. There are many lessons to be learned in looking to God. In the process of looking to God, you may receive the enlightenment of the Holy Spirit, and you will have a way, or if God's word comes upon you, you will know how to cooperate, or perhaps God will arrange some situations for you to learn lessons, in which there are God's good intentions. In the process of looking to God, you will see God's guidance and leadership, and these will help you learn many lessons and gain a better understanding of God. This is the effect achieved by looking to God. Therefore, looking to God is a lesson that those who follow God must often learn, and it is something they will never finish experiencing in a lifetime. There are many people who have too little experience and cannot see God's actions, so they think, "There are many small things that I can do myself and in which I don't need to look to God." This is wrong. Some small things lead to big things, and God's will is hidden in some small things. Many people ignore the small things, and as a result, they find themselves having major setbacks due to small matters. Those who truly have God-fearing hearts, in both big and small matters, will look to God, pray to God, entrust everything to God, and then see how God leads and guides them. Once you have such experience, you will be able to look to God in all things, and the more you experience this, the more you will feel that looking to God in all things is very practical. When you look to God on a matter, it is possible that God will not give you a feeling, clear meaning, or much less, clear instructions, but He will make you understand an idea with an exact relevance to the matter, and this is God guiding you using a different method and giving you a way. If you can sense and understand this, you will benefit. You may not understand anything in the moment, but you must continue to pray and

look to God. There is nothing wrong with this, and sooner or later you will be enlightened. Practicing this way does not mean abiding by rules. Instead, it is meeting the needs of the spirit, and it is how people should practice. You may not receive enlightenment and guidance every time you pray to God and look to God, but people must practice this way, and if they want to understand the truth, they need to practice this way. This is the normal state of life and spirit, and only in this way can people maintain a normal relationship with God, so that their hearts are close to God. It can therefore be said that looking to God is the normal interaction with God in people's hearts. Regardless of whether you can receive God's enlightenment and guidance, you should pray to God and look to God in all things. This is also the inevitable way to live before God. When people believe in God and follow God, they should have the state of mind of always looking to God. This is the state of mind that people with normal humanity should possess. Sometimes, looking to God does not mean asking God to do something using specific words, or asking Him for specific guidance or protection. Rather, it is that when people encounter some issue, they are able to call on Him sincerely. So, what is God doing there when people call on Him? When someone's heart stirs and they have this thought: "Oh God, I can't do this myself, I don't know how to do it, and I feel weak and negative...," when this thought arises in them, does God not know about it? When this thought arises in people, are their hearts sincere? When they call on God sincerely in this way, does God assent to help them? Despite the fact that they may not have spoken a word, they show sincerity, and so God assents to help them. When someone encounters an especially thorny difficulty, when they have no one to turn to, and when they feel particularly helpless, they put their only hope in God. What are their prayers like? What is their state of mind? Are they sincere? Is there any adulteration at that time? It is only when you trust God as though He were the last straw that you clutch onto, hoping that He will help you, that your heart is sincere. Though you may not have said much, your heart has already stirred. That is, you give your sincere heart to God, and God listens. When God listens, He sees your difficulties, and He will enlighten you, guide you, and help you. When is man's heart at its most sincere? It is most sincere when man looks to God when there is no way out. The most important thing to possess in looking to God is a sincere heart. You must be in a state of truly needing God. That is to say, people's hearts must at least be sincere, not perfunctory; they should not move only their mouths and not their hearts. If you muddle through the act of speaking to God, but your heart isn't moved, and what you mean is, "I have made my own plans already, and God, I'm just notifying You. I will go through with them regardless of whether or not You agree. I'm just going through the motions," then this means trouble. You are deceiving and toying with God, and this is also an expression of irreverence for God. How will God treat you after this? God will ignore you and put you aside, and you will be completely humiliated. If you don't actively seek God and don't make an effort in the truth, you will be cast out.

Most people who believe in God are in this state. Most of the time, they live in an unthinking, unconscious condition, and when nothing out of the ordinary has happened, when they are not in any great difficulty, they do not know to pray to God or rely on Him; they do not seek the truth in the face of regular problems, but live by their own knowledge, doctrines, and inclinations. They are well aware that the right thing to do is to rely on God, but most of the time they rely on themselves and the beneficial conditions and environments around them, as well as on any people, events, and things that are to their advantage. This is what people are best at. What they are worst at is relying on God and looking to Him, because they feel looking to God to be too much of a bother, that no matter how they pray to God, they will still receive no enlightenment, illumination, or immediate answer; so they figure they'll save themselves the trouble and go and find a person to fix the problem. Thus, in this aspect of their lessons, people perform the worst, and their entry into it is the shallowest. If you do not learn how to look to and rely on God, you will never see God work in you, guide you, or enlighten you. If you cannot see these things, then questions such as "whether God exists and whether He guides everything in the life of mankind" will, in the depths of your heart, end with a question mark rather than a period or an exclamation point. "Does God guide everything in the life of mankind?" "Does God observe the depths of man's heart?" If that is how you think, you're in trouble. For what reason do you make these into questions? If you do not truly rely on or look to God, you will not be able to give rise to genuine faith in Him. If you cannot give rise to genuine faith in Him, then for you, those question marks will forever be there, accompanying everything God does, and there will be no periods. When you are not busy, ask yourself: "I believe that God is the sovereign ruler of all things'—is that followed by a question mark, a period, or an exclamation point?" When you ponder on this, you will not be able to say exactly which state you are in for some time. After you've gained some experience, you will be able to see things clearly and say with certainty: "God is indeed the sovereign ruler of all things!!!" This will be followed by three exclamation points, and it will be because you truly have knowledge of God's rule, without any doubts. Which of these states are you in? Looking at your current states and statures, it is clear that there are mostly question marks, and there are quite a lot of them. This signifies that you don't understand any of the truth, and that there are still doubts in your heart. When people have a lot of doubts about God, they are already on the brink of danger. They have the potential to fall and betray God at any time. And why do I say that people are small in stature? On what basis is the size of a person's stature determined? It is determined by how much true faith in God you possess and how much real knowledge you have. And how much do you have? Have you examined these things before? There are many young people who have come to believe in God through their parents. They have learned some doctrines about belief in God from their parents, and they think that believing in God is a good thing, that it is a positive thing, but they have yet to really understand, or experience and verify the truths that believers in God ought to understand. Therefore, they have so many question marks and notions. Most of the words that come from their mouths are not affirmations or exclamations, they are questions. This is because they have too many deficiencies, and cannot see through to things, and it is hard to say whether they will be able to stand firm. It is normal for you to have many question marks in your 20s and 30s, but after you have fulfilled your duty for some time, how many of these question marks will you be able to get rid of? Will you be able to change these question marks into exclamation points? This will depend on your experience. Is this important or not? (It's important.) This is so important! What did I just say is the greatest wisdom? (To look to God and to rely on Him in all things.) When they hear this, some people say: "That answer is too simple and too common. It is a worn-out saying, and nobody says it nowadays." Looking to God may sound like an obvious way of practicing, but it is a lesson that every follower of God should study and enter into during their lifetime. Did Job look to God when he was in his 70s? (Yes.) And how did he look to God? What were the specific manifestations of him looking to God? When his possessions and his children were taken from him, how did he look to God? He prayed in his heart, and he did some things externally, and what is written in the Bible about it? ("Then Job ... rent his mantle, and shaved his head, and fell down on the ground, and worshiped" (Job 1:20).) He dropped to the ground and worshiped. That is a manifestation of looking to God! This was incredibly devout. Is this something that you could do? (We are not able to do it yet.) Then are you willing to do it? (Yes.) If one can rise to the level of Job, fear God and shun evil, and become a blameless person, then they are perfect! But while you are fulfilling your duty, you must have the will to endure hardship. You must keep striving toward the truth. Once you can understand the truth and handle matters according to the principles, you will have fulfilled God's requirements. You just have to remember this.

January 1, 2015

In Giving One's Heart to God, One Can Obtain the Truth

What trials are you able to withstand today? Dare you say that you have a foundation, are you able to stand firm when faced with temptations? The temptations of being hunted and persecuted by Satan, for example, or of status and prestige, of marriage, or wealth, are you able to overcome these temptations? (We can more or less overcome some of them.) How many grades of temptations are there? And which grade are you able to overcome? For example, you might not be afraid when you hear that someone has been arrested for believing in God, and you may not be afraid when you see others being arrested and tortured—but when you are arrested, when you find yourself in this situation, are you able to stand firm? This is a great temptation, is it

not? Say, for example you know someone, someone of pretty good humanity, who is passionate in their faith in God, who has given up family and career to perform their duty and has suffered much hardship: A day suddenly comes when they are arrested and sentenced to jail for their faith in God, and you hear that they were subsequently beaten to death. Is this a temptation of you? How would you react if this happened to you? How would you experience this? Would you seek the truth? How would you seek the truth? How, during such a temptation, would you make yourself stand firm, and understand God's will, and from this gain the truth? Have you ever considered such things? Are such temptations easy to overcome? Are they something extraordinary? How should things that are exceptional and contradict human notions and imaginings be experienced? If you have no path, are you liable to complain? Are you able to seek the truth in God's words and see the essence of problems? Are you able to use the truth to determine the right principles of practice? Is this not what should be found in those who pursue the truth? How can you know God's work? How should you experience it in order to obtain the fruits of God's judgment, purification, salvation, and perfection? What truths ought to be understood to solve people's myriad notions and grievances against God? What are the most useful truths you should equip yourselves with, the truths that will allow you to stand firm amid various trials? How great is your stature right now? What degree of temptations are you able to overcome? Do you have any idea? If you don't, then this is questionable. You just said that you could "more or less overcome some of them." These are muddled words. You must be clear about the kind of stature you have, what truths you have already equipped yourselves with, what temptations you are able to overcome, what trials you are able to accept, and during which trials you should possess which truths, what knowledge of God's work, and choose which path to satisfy God—you must have a good idea about all of this. When you encounter something that doesn't fit with your notions and imaginings, how will you experience it? How, in such things, you should equip yourself with the truth—and with which aspects of the truth—in order to pass through smoothly, not just resolving your notions, but attaining true knowledge of God is this not what you should seek? What kinds of temptations do you ordinarily experience? (Status, prestige, profit, money, relations between men and women.) These, basically, are the common ones. And with regard to your stature today, in which temptations are you able to keep a hold of yourself and stand firm? Do you possess the true stature of overcoming these temptations? Can you really guarantee that you will perform your duty properly, and not do anything that violates the truth, or which is disruptive and disturbing, or defiant and rebellious, or which upsets God? (No.) So what must you do to perform your duty properly? For one, you must examine yourself in all things, to see whether or not your actions are in accordance with the truth principles, to see whether or not your actions are perfunctory, whether or not there are rebellious or resisting elements. If there are, you must seek the truth to resolve them. Additionally, if there are some things you do not know about yourself, you must seek the truth to resolve

them. If you are dealt with and pruned, you should accept it and submit. As long as people speak in accordance with the facts, then you absolutely cannot argue and engage in sophistry with them; only then can you come to know yourself and truly repent. People should achieve the requirements of these two aspects of things and have true entry. This way, they can achieve an understanding of the truth and enter into reality, and perform their duty to an acceptable standard.

Some people say, "Most of the time when something happens to me I do not know how to seek the truth and even when I do, I find no answer. I have prayed, searched, and waited but to no effect. I don't know what to do. I wish to find the words of God to solve this, but there are so many of them, I don't know reading which section of God's words would be applicable, and could solve this problem." What should they do then? There is a minimum standard for this: When something happens to you and you don't know what to do, the most fundamental thing that you should do is to follow your conscience; this is a lifeline, it is a baseline that should be adhered to above all else, and it is also a principle of practice. So how much of a commanding position does conscience have in each person? When a person does not understand the truth, how great a role their conscience can play depends on what their humanity is like. If this person does not understand the truth and does not act according to their conscience, and you can neither see any aspect of their actions that shows any consideration for God's intentions nor can you see any God-fearing heart in them—if you cannot see any of this, then can this person be counted as possessing a conscience and humanity? (No.) What kind of person is this? This sort of person is precisely defined as someone without humanity. He does things neither based in reason nor according to conscience, exceeding the baseline for human conduct. Some people do not understand many truths. They do not understand the principles in anything they do, and when they encounter problems, they do not know the proper way to handle them. How should they practice in this situation? The lowest standard is to act according to conscience—this is the baseline. How should you act according to conscience? Act from sincerity, and be worthy of God's kindness, of God having given you this life, and of this God-given opportunity to attain salvation. Is that the effect of your conscience? Once you have met this bare minimum of standards, you will have obtained protection and you will not commit grievous errors. You will not then so easily do things to disobey God or shirk your responsibilities, nor will you be so liable to act in a perfunctory manner. You will also not be so prone to scheming for your own position, fame, profit, and future. This is the role that conscience plays. Conscience and reason should both be components of a person's humanity. These are both the most fundamental and most important. What kind of person is one who lacks conscience and does not have the reason of normal humanity? Generally speaking, they are a person who lacks humanity, a person of extremely poor humanity. Going into more detail, what manifestations of lost humanity does this person exhibit? Have a go at analyzing what characteristics are found in such people and what specific manifestations they present.

(They are selfish and mean.) Selfish and mean people are perfunctory in their actions and stand aloof from anything that does not concern them personally. They do not consider the interests of God's house, nor do they show consideration for God's will. They take on no burden of performing their duties or testifying for God, and they have no sense of responsibility. What is it that they think about whenever they do something? Their first consideration is, "Will God know if I do this? Is it visible to other people? If other people don't see that I expend all this effort and work industriously, and if God doesn't see it either, then there is no use for my expending such effort or suffering for this." Is this not extremely selfish? It is also a base sort of intent. When they think and act in this way, is their conscience playing any role? Is their conscience accused in this? No, their conscience is not playing any role, and it is not accused. There are some people who do not take any responsibility regardless of the duty they are performing. They don't promptly report problems they discover to their superiors, either. When they see people being disruptive and disturbing, they turn a blind eye. When they see wicked people committing evil, they don't try to stop them. They don't protect the interests of the house of God, or consider what their duty and responsibility is. When they perform their duty, people like this don't do any real work; they are people-pleasers who are greedy for comfort; they speak and act only for their own vanity, face, status, and interests, and are only willing to devote their time and effort to things that benefit them. The actions and intents of someone like that are clear to everyone: They pop out whenever there is an opportunity to show their face or to enjoy some blessing. But, when there is not an opportunity to show their face, or as soon as there is a time of suffering, they vanish from sight like a tortoise retracting its head. Does this kind of person have conscience and reason? (No.) Does a person without conscience and reason who behaves in this way feel self-reproach? Such people have no sense of self-reproach; the conscience of this kind of person serves no purpose. They have never felt reproach from their conscience, so can they feel the reproach or discipline of the Holy Spirit? No, they cannot.

The work of the Holy Spirit is principled, and it has prerequisites. On which kind of person does the Holy Spirit usually do His work? What prerequisites must a person fulfill in order to receive the work of the Holy Spirit? Those who believe in God must understand the very least they must possess in order to receive the work of the Holy Spirit. At the very least, they must possess a conscience and an honest heart, and their conscience must have an element of honesty. Your heart must be honest and accept God's scrutiny. Those who dare not accept God's scrutiny are not honest people, and they do not sincerely believe in God. People always say that God scrutinizes people's innermost heart, that He sees all, and that man sees the outside, while God sees the heart, but why can they not accept God's scrutiny? Why can they not listen to God's words and submit to Him? The explanation is that people only understand the words and doctrines, but do not love the truth. Why are some people never able to receive the work of the Holy Spirit, always in a negative, depressed state, without any joy or peace? If you

carefully examine their states, they are generally without awareness of their conscience, without an honest heart, of a low caliber, and they do not put forth effort toward the truth, so their states are very seldom normal. Those who love the truth are different. They always put forth effort toward the truth, their state improves as they understand parts of the truth, and they are able to resolve some real problems as they understand parts of the truth, so their states continually improve and become increasingly normal. No matter what happens to them, they are rarely negative, and they are able to live in the presence of God. Over any period of time, they always have gains and knowledge, and they always have achievements in doing their duty. They are able to win people over in spreading the gospel, and whatever their duty is, they do it in a principled way. Where do these gains come from? These are results achieved by often reading God's words and obtaining enlightenment, illumination, and an understanding of the truth, results achieved through the work of the Holy Spirit. Only when you possess an honest heart, the conscience and reason that humanity ought to possess, can the Holy Spirit perform His work upon you. Do you all have a sense of the rules about the work of the Holy Spirit? On what kind of person does the Holy Spirit do His work? The Holy Spirit usually does His work upon those who are honest in heart. He works upon those who have difficulties and seek the truth. God does not acknowledge those who do not have any humanity, who do not have any conscience or reason at all. If someone is honest, but their heart temporarily departs from God, not wanting to try to be better, stuck in a negative state, neither praying nor seeking the truth to resolve all this, unwilling to cooperate—in this state of temporary darkness, temporary degradation, the Holy Spirit does not do His work. How much less will He do it for someone who fundamentally has no awareness of humanity? He certainly will not do it. What does God do about this kind of person who has neither conscience nor reason, who does not love the truth at all? He does not acknowledge them. Is there any hope for these people? There is a single thread of hope. The only way out for them is to truly repent, to become honest people, and only then can they receive the work of the Holy Spirit. How does one become an honest person? First of all, you must open your heart to God and seek the truth from Him, and when you understand the truth you must be able to put it into practice and submit to God's arrangements, which all amounts to giving your heart to God. Only then can you be accepted by God. You must first forsake your flesh, give up your own vanity and pride, give up your own interests, throw yourself into your duty, both body and mind, do your duty with a submissive heart, and believe in your heart that as long as you satisfy God, it does not matter what you suffer. If you encounter difficulties, and you pray to God and seek the truth, see how God leads you, and whether or not you have peace and joy in your heart, whether or not you have this evidence. If you want to receive the work of the Holy Spirit, first, you must truly repent, give yourself over to God, open your heart in His presence, and give up on the rubbish you so treasure, like prestige, profit, and status. If you continue to pursue these things, but still want to demand great blessings from God,

will He acknowledge you? The work of the Holy Spirit has prerequisites. God is a jealous God, a holy God. If people always pursue prestige, profit, and status, and from beginning to end, they cannot give these things up, if their hearts are closed to God, if they do not dare open up to Him, if they always reject His work and guidance, then He does nothing. God does not have to perform His work upon every person, compelling you to do this or that. God does not compel you. Only evil spirits compel people to do this or that, even forcibly possessing a person to control them. The work of the Holy Spirit is especially gentle, such that when He moves you, you do not even feel it. You would think as if you had unconsciously understood and awakened. This is how the Holy Spirit moves people. So if someone wants to receive the work of the Holy Spirit, they must truly repent and truly cooperate.

How do you go about giving your heart to God? When things happen to you, you should declare to God that you will not rely on yourself. Giving your heart to God means allowing God to be the Master of your house. Additionally, you must give up on the things that obstruct you from practicing the truth, like reputation, status, vanity, and pride, allow God to lead you, allow your heart to submit to Him, allow Him to rule over your heart, and act according to His words. Once you are able to give up the things the flesh enjoys, and God sees that you are no longer carrying burdens, but instead come before Him with a submissive heart, willing to listen to His words and submit to His arrangements and plans, allowing Him to act, allowing Him to lead—once God sees that you are thus sincere, then the Holy Spirit will do His work. First, you must truly repent, turn your heart to God, give thought to His will, and put forth effort toward the truth. You cannot be negative or lazy, much less headstrong. If you always want to be in charge, to be the master of your own house, and to act according to your own preferences, what kind of attitude is this? What kind of state is it? This is rebellion and resistance. Do you think that God has to save you, that He cannot be without you? Is this the case? Why has the work of God in the last days turned to the Gentiles? Why does He not do it in Israel? Why does He not do it in the religious world? It is because they are too rebellious and resistant to God that He has turned this work to the Gentiles. How does God view this matter? God saves those who accept the truth. It does not matter whether they are converted from within religion or they are unbelievers who accept this work—God is gracious to and saves those who accept the truth. Are you all clear on these matters? Every single thing God does is most meaningful, and has the disposition and wisdom of God within. Of course, people have nothing to brag about when they understand the will of God or submit to His arrangements. Do not think that you are smart, or that you love the truth, or that you are much stronger than other people. Just because you are smart in one matter does not mean you will necessarily be smart in another, so you must often pray and seek the truth in all things. You must examine all your actions to see whether or not you have a God-fearing heart, whether or not they are in accordance with the truth, and whether or not they are able to satisfy God's will.

Whether or not your humanity is up to an acceptable standard, or is up to the standard of normal conscience and reason, God is only pleased with those people who pursue the truth. The pursuit of truth and life entry is unending. If someone only possesses a conscience, and acts according to their conscience, this principle is not up to the standard of the truth. They must also pay the price to put forth effort toward the truth, behave according to God's requirements, and do their duty well according to His requirements. Only by pursuing in this way can they achieve life entry, understand and obtain the truth, and satisfy God's will. There are people who have some humanity, who possess some conscience and reason, and so they think: "Doing my duty according to my conscience will be worthy of God." Is this correct? Can the standard of conscience replace the truth? Can you submit to God by acting according to your conscience? Can you do the will of God? Can you despise and forsake Satan? Can you truly love God? Can you shame Satan? Is acting according to your conscience a true testimony? None of this is achievable. What constitutes the standard of conscience? A conscience is a feeling in someone's heart, a judgment of the heart, and it represents the preferences of normal humanity. Oftentimes, many articles of the law and notions of morality are founded on feelings of the conscience, and thus the feelings of the conscience easily use the articles of the law and notions of morality as a standard. So, the feelings of the conscience fall far short of the standard of the truth, and moreover are subject to emotional constraints, or they are deceived and misled by nice-sounding words, which gives rise to many errors. If people do not understand the truth, then they are subject to devils' deceptions, and they allow Satan to exploit an advantage over them. So, acting according to your conscience falls far short of God's requirements. You must also put forth effort toward the truth. Only when you understand the truth and do your duty according to principles can you fulfill God's requirements. The standard of the truth far exceeds the standard of the conscience. If you merely do your duty according to your conscience, then can you receive God's praise? You cannot. Because the conscience cannot replace the truth, much less God's requirements, you cannot be satisfied with doing your duty according to your conscience. This cannot earn you God's praise.

In order to pursue the truth, you must examine yourself in everything, to see which truths you are lacking, preventing you from completely submitting to God, from fearing Him and shunning evil, and from loyally doing your duty. Then you must quickly equip yourself with those truths you lack, so that not only will you behave to an acceptable standard, you will also do your duty to an acceptable standard at the same time. Some people are people-pleasers, who do not report or expose others when they see them do bad things. They are obliging and easily swayed. They submit to false leaders and antichrists who disturb the work of the church, do not offend anyone, and always compromise, leaning neither to the right nor left. On the surface, they seem as though they have humanity—they do not go too far, and they have a little conscience and reason—but the majority of the time, they keep quiet and do not express their ideas.

What do you make of such people? Are they not smooth and deceitful? This is just how deceitful people are. When something happens, they may not speak up or express any view lightly, but always stay silent. This does not mean that they are reasonable; on the contrary, it shows that they are quite well disguised, that they have things hidden, that their shrewdness runs deep. If you do not open up to anyone else, can you open up to God? And if you are not genuine, even with God, and cannot open up to Him, can you then give your heart over to Him? Certainly not. You cannot be one at heart with God, but are keeping your heart apart from His! Are you able to open up and say what's really in your heart when fellowshiping with others? If someone always says what's truly in their heart, if they speak honestly, if they speak plainly, if they are sincere, and not at all careless or perfunctory while performing their duty, and if they can practice the truth they understand, then this person has a hope of gaining the truth. If a person always covers themselves up and conceals their heart so that no one can see them clearly, if they give a false impression to deceive others, then they are in grave danger, they are in great trouble, it will be very difficult for them to gain the truth. You can see from someone's daily life and their words and actions what their prospects are. If this person is always pretending, always putting on airs, then this person is not someone who accepts the truth, and they will be revealed and cast out sooner or later. Which path are you all walking on? It is never a mistake to walk the path of an honest person! Some people might say: "When you fellowship with the brothers and sisters about the truth, why do you tell them the thoughts of your heart? Isn't that stupid?" or, "By exposing evil people and nonbelievers, aren't you offending people? Believers in God can't be so stupid!" How do you feel after hearing these words? You should say: "To be an honest person, speak the truth, and adhere to principles is smart, absolutely not stupid. This is the truth that those who come unto God ought to practice. Believers in God must submit to and satisfy God in all things. It is right to fellowship about the truth and open your heart. When fellowshiping about the truth, you must speak about your true state. That will be constructive to others and beneficial to you. Exposing evil people and nonbelievers is the responsibility of God's chosen people. Can you do your duty well if you are afraid to offend others? God's chosen people should adhere to the truth principle, expose evil people, and expose nonbelievers. To be an honest person is to practice the truth and adhere to principles. Those who do not practice the truth are not honest people, nor are those who do not adhere to principles." What do you think of this rebuttal? No matter what other people think, believers in God cannot change from being an honest person or the path of pursuing the truth. They cannot be influenced or constrained by false leaders, antichrists, or nonbelievers. At all times, they must follow God and listen to His words, and be an honest person according to God's requirements. This is correct. How should one practice to become an honest person? They must often self-reflect, to see in which matters they might still reveal their lying, cheating, deceptive disposition. Only by knowing themselves, their lying intents, and their deceitful, corrupt disposition can they forsake the flesh and gradually become an honest person. People who never open their hearts, who always try to hide and conceal things, who pretend that they are respectable, who want people to think highly of them, who don't allow others to get a full measure of them, who want people to admire them—are these people not foolish? These people are the most foolish! That's because the truth about people will reveal itself sooner or later. What path do they walk with this kind of comportment? This is the path of the Pharisees. Are hypocrites in danger or not? These are the people God despises the most, so do you think they are in danger or not? All those who are Pharisees walk the road to destruction!

When the Holy Spirit works to enlighten you so that you can understand something, sometimes it happens very quickly, while at other times, the Holy Spirit makes you go through an experience for a time before gradually allowing you to comprehend it. It is not that nothing requires you to experience it, or that He is finished after allowing you to understand the words and doctrines. By what principles does the Holy Spirit work? The Holy Spirit works by arranging your environment and arranging people, events, and things to allow you to mature through them and to gradually understand the truth in the course of experiencing them. When He gives you a few simple words to inspire or enlighten you, or provides you with a little light, He is not finished. Rather, He allows you to learn lessons, and to gradually grow through experiencing every matter, different environments, and different people, events, and things, so that you can achieve a gradual understanding of the truth, and entry into reality. Therefore, the Holy Spirit works by a very natural principle; He works in complete accordance with the natural pattern of human development, without employing any compulsion whatsoever. According to the principle and scope of the Holy Spirit's work, if a person does not have the bare minimum amount of human reason and conscience that they should, then can they obtain the work of the Holy Spirit? Can they obtain God's guidance and enlightenment? Absolutely not. What do I mean by this? People always say that they pursue the truth, that they must understand the truth better, but they have overlooked something, which is that they must give their hearts to God. They think: "No matter what my humanity is like, whether or not I have conscience, whether or not I surrender my heart to God, I'll just seek after truth more, listen more to sermons, read more of God's words, and often fellowship about the truth. Then as I do my duty I will exert more effort and suffer more, and it will be all right." But such a person has not realized and does not know the most basic of basics. Now do you understand what the bare minimum is that a person should possess if they want to understand and obtain the truth? (Conscience and reason.) Simply put, it is that at the very minimum, a person must possess an honest heart. Only those who possess an honest heart can accept the truth, submit to God's plans, and do their duty in accordance with God's requirements. If you do not have an honest heart, then you cannot fulfill God's requirements, nor can you do the duty of a created being well. What does it mean to not have an honest heart? It means you do not have humanity—you are a devil. What are

the manifestations of having an honest heart? At the bare minimum, a person must have a good humanity. When a person has a good humanity, a true heart, conscience, and reason, these are not empty or vague things that cannot be seen or touched, but rather they are things that can be discovered anywhere in daily life; they are all things of reality. Say a person is great and perfect: Is that something you can see? You cannot see, touch, or even imagine what it is to be perfect or great. But if you say someone is selfish, can you see that person's acts—and does he correspond to the description? If someone is said to be honest with a true heart, can you see this behavior? If someone is said to be deceitful, crooked, and base, can you see those things? Even if you close your eyes, you can sense whether the person's humanity is normal or despicable through what they say and how they act. Therefore, "good or bad humanity" is not an empty phrase. For example, selfishness and baseness, crookedness and deceit, arrogance and selfrighteousness are all things that you can grasp in life when you come into contact with a person; these are the negative elements of humanity. Thus, can the positive elements of humanity that people should possess—such as honesty and a love of the truth—be perceived in everyday life? Whether someone has the enlightenment of the Holy Spirit; whether they can receive God's guidance; whether they have the work of the Holy Spirit—can you see all these things? Can you discern them all? What are the conditions that a person must be possessed of to gain the Holy Spirit's enlightenment, receive God's guidance, and act in accordance with the truth principles in all things? They must have an honest heart, love the truth, seek the truth in all things, and be able to practice the truth once they understand it. Having these conditions means having the Holy Spirit's enlightenment, being able to understand God's words, and being able to easily put the truth into practice. If someone isn't an honest person and doesn't love the truth in their heart, they will struggle to gain the Holy Spirit's work, and even if you fellowship the truth with them, nothing will come of it. How can you tell if someone is an honest person? You must not only look at whether they lie and cheat, but most important is to look at whether they are able to accept the truth and put it into practice. That is what's most key. God's house has always been casting out people, and at this point, many have already been cast out. They were not honest people, they were all deceitful people. They loved unrighteous things, they didn't love the truth at all. No matter how many years they believed in God, they couldn't understand the truth or enter into reality. Even less were such people capable of genuine change. Therefore, their being cast out was an inevitability. When you come into contact with a person, what do you look at first? Look at their words and deeds to see if they are honest, if they love the truth, and if they can accept the truth. These are crucial. You can basically see a person's essence as long as you can determine whether they are an honest person, whether they are able to accept the truth and put it into practice. If a person's mouth is full of sweet-sounding words, but they do nothing real—when it comes time to do something real, they only think of themselves and never of others—then what kind of humanity is this? (Selfishness

and baseness. He has no humanity.) Is it easy for a person without humanity to gain the truth? It is difficult for them. When they encounter a period of suffering or have to pay some price, they think, "You guys go ahead first with all this suffering and paying the price, and after the results have pretty much been achieved, I'll be along." What sort of humanity is this? Such behaviors are known collectively as "not possessing humanity." Everyone has a corrupt disposition, but upon encountering an issue, some people's consciences come into play and they feel self-reproach, so they are able to act according to their conscience. Even though they do not say, "I am pursuing the truth and must be a good person," they start by having a working conscience, and are able to say, relying on their conscience, "I must be worthy of God's grace and selection." So when their conscience has an effect, are they then able to practice the truth? Not necessarily, but if they at least have this willingness, it becomes easy for them to practice the truth, which is the most basic foundation for people to gain the truth. When faced with danger, some people only care about hiding. Some protect others and don't care about themselves. When something happens to them, some people endure, and some fight. These are differences in humanity. So which kind of person is likely to gain the truth? Many people have made firm resolutions before God, and have sworn oaths to hand their entire lives over to Him, to expend themselves for Him, and to seek nothing in return. However, people with bad humanity are always fighting for profit, never yielding or forbearing, and never acting according to conscience. Is it easy for someone like this to gain the truth? Is it easy for them to be perfected by God? (No.) For what type of person is it easy to be made perfect by God and to obtain truth? (People with good humanity.) There must be a standard for having good humanity. It does not involve taking the path of moderation, not sticking to principles, endeavoring not to offend anyone, currying favor everywhere you go, being smooth and slick with everyone you meet, and making everyone speak well of you. This is not the standard. So, what is the standard? It is being able to submit to God and the truth. It is approaching one's duty and all manner of people, events, and things with principles and a sense of responsibility. This is plain for all to see; everyone is clear about this in their heart. Moreover, God searches people's hearts and knows their situation, each and every one; no matter who they are, no one can fool God. Some people always boast that they possess good humanity, that they never speak ill of others, never harm anyone else's interests, and they claim never to have coveted other people's property. When there is a dispute over interests, they even prefer to suffer loss than take advantage of others, and everyone else thinks they are good people. However, when performing their duties in God's house, they are wily and slippery, always scheming for themselves. Never do they think of the interests of God's house, never do they treat as urgent the things God treats as urgent or think as God thinks, and never can they set aside their own interests so as to perform their duties. They never forsake their own interests. Even when they see evildoers committing evil, they do not expose them; they have no principles whatsoever. What kind of humanity is this? It is not good humanity.

Pay no attention to what such people say; you must see what they live out, what they reveal, and what their attitude is when they perform their duties, as well as what their internal state is and what they love. If their love of their own fame and gain exceeds their loyalty to God, if their love of their own fame and gain exceeds the interests of God's house, or if their love of their own fame and gain exceeds the consideration they show for God, then are such people possessed of humanity? They are not people with humanity. Their behavior can be seen by others and by God. It is very difficult for such people to gain the truth.

Right now, do you all understand what kind of people are able to obtain the truth? Everyone is willing to pursue the truth, they all believe in God, gather and listen to sermons, do their duties, and fellowship about the truth, but why is it that after a few years, some people are able to speak about their experiential testimonies and testify of God, while some people have no experiential testimonies at all, nor can they do any duty well? What is the difference? Actually, the difference is in the distinction between their humanity. Some people have a conscience and reason, while others do not; some people love the truth, while others do not. So what kind of person can easily obtain the truth? (People who are sincere toward God, who are honest, who have humanity, and who have conscience and reason.) This is very important. Now that you understand that, you should consider this: Is understanding and obtaining the truth related to people's looks, caliber, level of education, the background of their birth, age, family environment, talents, or the professional skills they have mastered? You could say they are basically unrelated. Some people are of low caliber, but they themselves are very dependable. They use as much energy as they have, not being slippery and deceptive, and they are conscientious and take responsibility for things. If they make mistakes, they are able to accept the truth and practice according to principles; when they have difficulties, they are able to seek the truth. The results of doing their duty are increasingly good, and although gifted people look down on them, God likes this kind of person. When God gives grace to people and allows them to understand the truth, He does not look at their appearance, their level of education, the quality of their caliber, or their eloquence—God does not look at any of this. Some people say: "I am slow of speech and tongue, but I see people who are so skillful in their speech. I am not tall, nor do I look very out of the ordinary. I am uneducated, nor is my caliber very good. Doesn't that mean I'm done for?" What kind of thought is this? Is it not a misunderstanding of God? Does it not mean that you do not understand God's will? (It does.) Are people who possess this perspective not rebellious? They do not understand God's will at all. They think that all those who are saved and perfected by God, or who are enlightened and led by Him, are gifted, that they can talk very well, that they have great education and knowledge, that they are all geniuses, and that God likes them. Is this not slander against God? They do not comprehend the mind of God at all! People always say that God is righteous and that He sees into the hearts of men, but when things happen to them, people misunderstand

God. Do you understand a little better now? What does God see when He looks at people? He sees their hearts. Everything that people say and do is controlled by their hearts. If your heart is honest, then you will have good humanity. You will be able to gradually understand the truth, you will be able to satisfy God's requirements to a certain degree, and you will be able to take God's will into consideration. If your heart is too deceitful, closed off, and intransigent, if you are selfish, do not have good humanity, and are always stuck in notions, imagining how God should act, if when you encounter something that does not fit your notions, you misunderstand God and never comprehend His will, then will you be able to obtain the truth? No, you will not. In the end, when you cannot obtain the truth, will you blame yourself, others, or God, saying that God is not fair? (We will blame ourselves.) That's right, you will blame yourself. So what should someone like this do in order to obtain the truth? They must seek the truth and put it into practice, and they must behave and practice in specific ways. If they understand without practicing, they still cannot obtain the truth. When selfishness and schemes for your own profit appear in you, and you realize it, you should pray to God and seek the truth in order to address this. The first thing you should be aware of is that in essence, acting in this way is a violation of the truth principles, it is harmful to the work of the church, it is selfish and despicable behavior, it is not what people of conscience and reason ought to be doing. You should put aside your own interests and selfishness, and should think of the work of the church—that is what God wills. After praying and reflecting on yourself, if you truly realize that acting thus is selfish and despicable, putting aside your own selfishness will be easy. When you put aside your selfishness and schemes for profit, you will feel grounded, you will be at peace, joyous, and will feel that a person of conscience and reason should think of the church's work, that they should not fixate on their personal interests, which would be so selfish, despicable, and devoid of conscience or reason. Acting selflessly, thinking of the work of the church, and doing things exclusively to satisfy God is righteous and honorable, and will bring value to your existence. Living this way on earth, you are being open and honest, you are living out normal humanity, and the true image of man, and not only do you have a clear conscience, but are also worthy of all the things bestowed upon you by God. The more you live like this, the more grounded you will feel, the more peaceful and joyous you will be, and the brighter you will feel. As such, will you not have set foot upon the right track of faith in God?

Whether or not people's corrupt dispositions of selfishness, meanness, deceitfulness, and lies can be resolved depends on whether or not they are able to accept the truth. Those who are able to accept the truth all hate their corrupt dispositions, they hate selfishness and meanness, and their deceitfulness and lies. They are unwilling to let these things contaminate or constrain them. As long as those who love the truth come to know their own corrupt dispositions, then it is easy for them to cast aside this negative garbage and rubbish. Those who do not love the truth treat these negative things as

treasures. They love their own profit too much, they are unwilling to forsake the flesh, and they are too intransigent. As a result, they are never able to understand what God's will is, nor are they able to submit to Him. It is because people do not love or accept the truth that they believe in God for so many years in such a muddleheaded way. When the time comes for them to bear testimony, their tongues are tied, and they are not able to say anything. People have listened to sermons about the truth for many years, and God's disposition is always made known to them, so those who pursue the truth should already understand it, but those who do not love the truth are not willing to open themselves up before God. Their hearts are unwilling to give up on the preferences of the flesh, so they dare not practice simply opening themselves up to God. They just want to freely enjoy the grace God gives men, but they do not want to practice the truth to satisfy God. God says: "If you want to obtain My grace, if you want to obtain these truths, there is only one condition—you must give up your own profit, and give Me your true heart." People are unable to meet even this one condition, and yet they still want to demand God's grace, to demand peace and joy, and they want to obtain the truth; but they do not want to give their true hearts to God, so what kind of people are they? Are they not of Satan's kind? Can they do both at the same time? In truth, they cannot. Whether or not you understand God's will, His disposition is always openly made known to people. If a person never accepts the truth, or if they understand the truth without putting it into practice, then it is because they are too intransigent and they have not given their heart to God. Thus, they are never able to obtain the truth, nor are they able to come to know God's disposition. This is not because God treats people unfairly. People often quote God as saying: "God treats who He will with grace," but they do not understand the meaning of this phrase. On the contrary, they misunderstand God. They think that grace comes from God, that He gives it to who He will, and that He is good to who He will. Is this the case? Is this not human notions and imaginings? God treats people based on their essence. When people are able to be mindful of God's will and accept the truth, then they are blessed by God. If people do not accept the truth and resist God, then the result is different. In reality, God is fair to everyone and treats them according to principles, it is just that there is a portion of mankind whose hearts are too hard, so God must treat them differently. The things God does to each person are different, which explains that He does things according to principles. God is righteous to every person. For example, there are many people who do not come before God to seek the truth. They only want to rely on their own two hands to build a good life and future for themselves. They want to master their own destiny and future, and they think that the mastery of their destiny is in their own hands. They do not accept God's sovereignty or plans, nor do they submit to Him, and they want God to satisfy them. When they stumble and fail, they complain that God is unfair. Is this reasonable? They are too ignorant and stubborn. But they always think they are smart. They think: "Some people give up their families, and they don't want anything. They spend all their time doing their duty, giving their true heart to God, and what do they get in return? They don't know what God is going to do in the future, but they offer everything up, leaving themselves no way out. These people are so stupid! See how smart I am, I follow this way: I have one foot in each camp. I don't have to give anything up, nor do I have to delay anything, and in the end I will also be saved." Is this person smart, or are they an idiot? (They are an idiot.) They are definitely an idiot. When compared with one another, smart people and ignorant, stubborn people are different in their humanity. Smart people have good humanity, while ignorant, stubborn people have bad humanity. Smart people accept the truth, while ignorant, stubborn people do not, and their final outcomes will be different.

In doing one's duty, there are two main types of people. One is the kind who sincerely expend themselves for God, while the other is the kind who always leave themselves a way out. Which kind of person do you think God will praise and save? (Those who sincerely expend themselves for God.) God wants to obtain those people who sincerely expend themselves for Him. Actually, God does not have many requirements of people. He only requires that people are sincere as they do their duty; He does not want to take away your personal profit. God has given you opportunities to train in doing your duty and to develop all kinds of talents, and what He wants is people's sincerity. No matter where you do your duty or what your duty is, God has given you the greatest possible space in which to develop your talents and skills, and in the end, God wants to allow you to obtain the truth in all kinds of environments and duties, to understand His will, and live out the semblance of a human. This is God's will. God does not want to take everything away from you, rather, He wants to complete everything for you—He wants to give you everything. Some people are always narrow-minded; while they have studied some professional knowledge in the secular world, they think that if they do their duty, they will have neglected all their professional knowledge. Even if it did fall into disuse, would that really amount to a loss? By doing your duty now, you will obtain truth and life. By comparison, which is more precious: a little bit of useless, neglected knowledge, or truth and life? Not to mention, the truly useful things you have learned can be developed and utilized as you do your duty. Will your memory of these things not be more robust if you have used them to do your duty? Remembering things you do not use is a nuisance and an inconvenience, so letting them fall into disuse is hardly unfortunate. Right now, your hobbies and skills are developed as you do your duty. Also, as you do the duty of a created being during this period of time, you are able to understand the truth and enter onto life's right road. What a happy event, what good fortune! However you look at it, it is not a loss. As you follow God, distance yourselves from places of sin, and distance yourselves from groups of wicked people, at the very least your thoughts and hearts will not continue to suffer the corruption and trampling of Satan. You have come to a piece of pure land, come before God. Is this not tremendous good fortune? People are reincarnated generation after generation, up to the present, and how many such chances do they have? Is it not only the people who are born in the last days who have this

opportunity? What a great thing this is! This is not a matter of loss, it is the greatest of good fortune. You should be so happy! As created beings, among all creation, among the few billion people on the earth, how many people are there that have the opportunity to testify of the deeds of the Creator in their identities as created beings, to do their duty and responsibility among the work of God? Who has such an opportunity? Are there many such people? There are too few! What is the ratio? One in ten thousand? No, there are even fewer! Especially you who can use your skills and the knowledge you have studied to do your duty, are you not extremely blessed? You do not testify of a man, and what you do is not a career—the One you serve is the Creator. This is the most beautiful and valuable thing! Should you not feel proud? (We should.) As you do your duty, you obtain God's watering and provision. With such a good environment and opportunity, if you do not obtain anything substantial, if you do not obtain the truth, then will you not feel regret for the rest of your life? So, you must seize the opportunity to do your duty, and do not let it pass you by; pursue the truth in earnest as you do your duty, and obtain it. This is the most valuable thing you can do, the most meaningful life! There is no person or group of people among all created beings who are more blessed than you all. What do the unbelievers live for? They live to be reincarnated, and for the excitement of the world. What do you all live for? You live to do the duty of a created being. The value of such a life is so great! So, you should not look down on the duty you do, much less abandon that duty. Doing your duty well and completing God's commission—that alone is the most valuable and meaningful matter.

June 29, 2015

Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

As a church leader, you do not merely need to learn to use the truth to resolve problems, you also need to learn to discover and cultivate people of talent, whom you absolutely must not envy or suppress. Practicing in this way is beneficial to the work of the church. If you can cultivate a few pursuers of the truth to cooperate with you and do all the work well, and in the end, you all have experiential testimonies, then you are a qualified leader or worker. If you are able to handle everything according to the principles, then you are committing your devotion. Some people always fear that others are better than they are or above them, that other people will be recognized while they get overlooked, and this leads them to attack and exclude others. Is this not a case of being envious of people with talent? Is that not selfish and contemptible? What kind of disposition is this? It is maliciousness! Those who only think about their own interests, who only satisfy their own selfish desires, without thinking about others or considering

the interests of God's house, have a bad disposition, and God has no love for them. If you are truly capable of showing consideration for God's will, you will be able to treat other people fairly. If you recommend a good person and allow them to undergo training and fulfill a duty, thereby adding a person of talent to God's house, will that not make your work easier? Will you not then be showing devotion in your duty? That is a good deed before God; it is the minimum conscience and sense that those who serve as leaders should possess. Those who are capable of putting the truth into practice can accept God's scrutiny in the things they do. When you accept God's scrutiny, your heart will be set straight. If you only ever do things for others to see, and always want to gain others' praise and admiration, and you do not accept God's scrutiny, then is God still in your heart? Such people have no God-fearing hearts. Do not always do things for your own sake and do not constantly consider your own interests; do not consider the interests of man, and give no thought to your own pride, reputation, and status. You must first consider the interests of God's house, and make them your priority. You should be considerate of God's will and begin by contemplating whether or not there have been impurities in the performance of your duty, whether you have been devoted, fulfilled your responsibilities, and given it your all, as well as whether or not you have been wholeheartedly thinking about your duty and the work of the church. You must consider these things. If you think about them frequently and figure them out, it will be easier for you to perform your duty well. If you are of poor caliber, if your experience is shallow, or if you are not proficient in your professional work, then there may be some mistakes or deficiencies in your work, and you may not get good results—but you will have done your best. You do not satisfy your own selfish desires or preferences. Instead, you give constant consideration to the work of the church and the interests of the house of God. Though you may not achieve good results in your duty, your heart will have been set straight; if, on top of this, you can seek the truth to solve the problems in your duty, you will be up to standard in the performance of your duty, and, at the same time, you will be able to enter into the truth reality. This is what it means to possess testimony.

Some people believe in God but do not pursue the truth. They always live by the flesh, coveting fleshly pleasures, always sating their own selfish desires. No matter how many years they believe in God, they will never enter into the truth reality. This is the mark of having brought shame to God. You say, "I haven't done anything to resist God. How have I brought shame upon Him?" All of your ideas and thoughts are evil. The intents, goals, and motives behind what you do, and the consequences of your actions always satisfy Satan, make you its laughingstock, and allow it to get something on you. You have borne none of the testimony that a Christian should. You are of Satan. You bring shame to God's name in all things and you do not possess genuine testimony. Will God remember the things that you have done? In the end, what conclusion will God draw about all of your actions, behavior, and the duties that you have performed? Does something not have to come of that, some sort of statement? In the Bible, the Lord Jesus

says, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity" (Matthew 7:22-23). Why did the Lord Jesus say this? Why did so many of those who preached, cast out demons, and performed many miracles in the name of the Lord become evildoers? It was because they did not accept the truths expressed by the Lord Jesus, they did not keep to His commandments, and they had no love for the truth in their hearts. They only wanted to exchange the work they had done, the hardships they had endured, and the sacrifices they had made for the Lord for the blessings of the kingdom of heaven. In this, they were attempting to strike a deal with God, and they were trying to use God and trick God, so the Lord Jesus felt sick of them, hated them, and condemned them as evildoers. Today, people are accepting the judgment and chastisement of God's words, but some still pursue reputation and status, and always wish to distinguish themselves, always wanting to be leaders and workers and to gain reputation and status. Although they all say that they believe in God and follow God, and they renounce and expend for God, they perform their duties to gain prestige, profit, and status, and they always have their own schemes. They are not obedient or devoted to God, they can run amok doing evil without reflecting on themselves at all, and so they become evildoers. God hates these evildoers, and God does not save them. What is the standard by which a person's actions and behavior are judged to be good or evil? It is whether or not they, in their thoughts, outpourings, and actions, possess the testimony of putting the truth into practice and of living out the truth reality. If you do not have this reality or live this out, then without doubt, you are an evildoer. How does God regard evildoers? To God, your thoughts and external acts do not bear testimony for Him, nor do they humiliate and defeat Satan; instead, they bring shame to Him, and they are riddled with marks of the dishonor that you have brought upon Him. You are not testifying for God, you are not expending yourself for God, nor are you fulfilling your responsibilities and obligations to God; instead, you are acting for your own sake. What does "for your own sake" mean? To be precise, it means for Satan's sake. Therefore, in the end, God will say, "Depart from Me, you that work iniquity." In God's eyes, your actions will not be seen as good deeds, they will be considered evil deeds. Not only will they fail to gain God's approval—they will be condemned. What does one hope to gain from such a belief in God? Would such belief not come to naught in the end?

For all who perform a duty, no matter how profound or shallow their understanding of the truth is, the simplest way to practice entering into the truth reality is to think of the interests of God's house in everything, and to let go of one's selfish desires, personal intents, motives, pride, and status. Put the interests of God's house first—this is the least one should do. If a person who performs a duty cannot even do this much, then how can they be said to be performing their duty? That is not performing one's duty. You should first think of the interests of God's house, be considerate of God's will, and consider the

work of the church. Put these things first and foremost; only after that can you think about the stability of your status or how others regard you. Do you not feel that this becomes a little easier when you divide it into two steps and make some compromises? If you practice like this for a while, you will come to feel that satisfying God is not such a difficult thing. Furthermore, you should be able to fulfill your responsibilities, perform your obligations and duty, and set aside your selfish desires, intents, and motives; you should have consideration for God's will, and put the interests of God's house, the work of the church, and the duty that you are supposed to perform first. After experiencing this for a while, you will feel that this is a good way to comport yourself. It is living straightforwardly and honestly, and not being a base, vile person; it is living justly and honorably rather than being despicable, base, and a good-for-nothing. You will feel that this is how a person should act and the image that they should live out. Gradually, your desire to satisfy your own interests will lessen. Right now, regardless of how long you have believed in God, your entry into, exposure to, and experience of lessons that concern pursuing the truth, practicing the truth, and entering into the truth reality lack depth, and you have no genuine experience of or exposure to them, so you cannot produce true testimony. I have now told you this simple approach: Begin by practicing in this way, and once you have done so for a while, the state within you will begin to change, without you knowing it. It will turn from that ambivalent state, in which you are neither terribly interested in believing in God nor terribly fed up with it, into a state in which you feel that believing in God and being an honest person are good things, and in which you are interested in being an honest person and feel that there is meaning and nourishment in living this way. You will feel grounded, at peace, and enjoyment in your heart. That is how your state will become. That is the result that comes from letting go of your own intents, interests, and selfish desires. That is the outcome. This is in part the result of human cooperation and in part, the work of the Holy Spirit. The Holy Spirit will not work without people's cooperation. All people have some incorrect states within them, like passiveness, weakness, despondency, and fragility; or they have base intents; or they are constantly troubled by their pride, selfish desires, and self-interest; or they think that they are of poor caliber, and they experience some passive states. It will be very hard for you to obtain the work of the Holy Spirit if you always live in these states. If it is hard for you to obtain the work of the Holy Spirit, then the active elements within you will be few, and the passive elements will come out and disturb you. People always rely on their own will to repress those passive and negative states, but no matter how they repress them, they cannot shake them off. The main reason for this is that people cannot thoroughly discern these passive and negative things; they cannot see their essence clearly. This makes it very hard for them to forsake the flesh and Satan. Also, people always get stuck in these passive, melancholic, and degenerate states, and they do not pray or look up to God, instead they just muddle through them. As a result, the Holy Spirit does not work in them, and they are consequently unable to understand the truth,

they lack a path in everything they do, and they cannot see any matter clearly. There are too many passive and negative things within you, and they have filled your heart, so you are often passive, melancholic in spirit, and you stray farther and farther from God, and become weaker and weaker. If you cannot gain the Holy Spirit's enlightenment and work, you will not be able to escape these states, and your passive state will not change, because if the Holy Spirit is not working in you, you cannot find a path. Because of these two reasons, it is very hard for you to cast off your passive state and enter into a normal one. Though when you perform your duty now, you withstand hardship, work hard, put in a lot of effort, and you are able to renounce your family and career, and give up everything, the passive states within you still have not been truly transformed. There are too many entanglements that bind you from pursuing and practicing the truth, such as your notions, imaginings, knowledge, philosophies for living, selfish desires, and corrupt dispositions. These negative things have filled your heart. Although you are young, your thoughts are very complicated. You observe and study My every word and expression, then overthink them endlessly. Why is this? You have been following God for several years, but I have yet to see any progress or change in you. People's hearts are completely occupied by satanic things. This is clear for all to see. If you do not cut these things out, if you are unable to cast off these passive states, you will be unable to transform yourself into the likeness of a child and come before God in a vibrant, lovely, innocent, simple, truthful, and pure way. Then, it will be difficult for you to obtain the work of the Holy Spirit or the truth.

Right now, you all have a few good qualities to recommend you, namely, the will to suffer and faith. These good qualities have saved you all. If you did not have these qualities—your will to suffer hardships, and the true faith to expend yourself for God then you would have no drive to perform your duty, and you would have been unable to hold firm to this day. Some people do their duty for a while, but because they are uninterested in the truth and because they receive no benefit from doing their duty, they return to the secular world to work, make money, and get married. They think that dawdling here without seeing any results is a waste of their youth, their best years, and their life. These people are exposed nonbelievers. Only those who sincerely expend themselves for God can hold to their duty and stand firm. Right now, all of you perform your duties full-time. You are not constrained or tied down by family, marriage, or wealth. You have already emerged from those things. However, the notions, imaginings, knowledge, and personal intents and desires that fill your head remain completely intact. So, when it comes to anything that involves reputation, status, or an opportunity to shine—when you hear that the house of God plans to nurture various kinds of talented individuals, for example—every one of your hearts leaps in anticipation, each of you always wants to make a name for yourself and to step into the spotlight. You all want to fight for status and reputation. You are ashamed of this, but you would feel bad if you don't do so. You feel envy, hatred, and resentment whenever you see someone stand out, and think that it is unfair: "Why can't I stand out? Why do other people always get the spotlight? Why is it never my turn?" And after you feel resentment, you try to repress it, but you cannot. You pray to God and feel better for a while, but when you encounter this sort of situation again, you still cannot overcome it. Is this not a manifestation of an immature stature? When people are caught in such states, have they not fallen into Satan's trap? These are the shackles of Satan's corrupt nature that bind humans. If people cast off these corrupt dispositions, will they not then feel free and liberated? Think about it: If you wish to avoid getting caught in these states of vying for status and profit to free yourself from these corrupt states, and to release yourself from the distress and bondage of prestige, profit, and status—which truths must you understand? Which truth realities must you possess in order for you to gain freedom and liberation? First, you must see that Satan uses prestige, profit, and status to corrupt people, to ensnare them, to abuse them, to degrade them and plunge them into sin. Furthermore, it is only by accepting the truth that people can forgo and put aside prestige, profit, and status. Setting aside these things is very difficult for anybody, no matter if they are young or old, or new or long-time believers. Though some people are introverted, and they appear not to say much, they actually harbor more difficulties in their hearts than others do. Giving up prestige, profit, and status is difficult for everyone; no one can overcome the temptation of those things—people's internal states are all the same. Satan has corrupted man using nothing other than prestige and profit; several thousands of years of traditional culture have just instilled these things in people. Therefore, man's corrupt nature loves and pursues prestige, profit, and status, it is just that the ways different people pursue and express it differ. There are some who never speak of it, and conceal it in their hearts, while there are others who reveal it in their words. There are some who will fight for these things, with no scruples at all, while there are others who do not fight for them, but in private, they complain, grumble, and break things. Although it manifests differently in different people, their natures are exactly the same. They are all corrupt humans who resist God. If you always focus on prestige, profit, and status, if you value these things too highly, if they occupy your heart, and if you are unwilling to give them up, then you will be controlled and bound by them. You will become their slave, and in the end, they will utterly ruin you. You must learn to let go and set these things aside, to recommend others, and to allow them to stand out. Do not struggle or rush to take advantage of opportunities to stand out and shine. You must be able to put these things aside, but you must also not hold up the performance of your duty. Be a person who works in quiet obscurity and does not show off to others while you devotedly perform your duty. The more you let go of your pride and status, and the more you let go of your interests, the more at peace you will feel, the more light there will be in your heart, and the more your state will improve. The more you struggle and compete, the darker your state will become. If you do not believe Me, try it and see! If you want to reverse this sort of corrupt state, and to not be controlled by these things, you must seek the truth, and clearly

understand the essence of these things, and then put them aside and relinquish them. Otherwise, the more you struggle, the darker your heart will become, and the more envy and hatred you will feel, and your desire to obtain these things will only grow stronger. The stronger your desire to obtain them, the less you will be able to obtain them, and as this happens, your hatred will increase. As your hatred increases, you will grow darker inside. The darker you are inside, the worse your performance of your duty will become, and the worse your performance of your duty becomes, the less useful you will be to the house of God. This is an interlinked, vicious cycle. If you never perform your duty well, you will gradually be cast out.

For the Holy Spirit to work within a person and transform their various passive states, that person must actively cooperate and seek, at times suffering, paying a price, renouncing things, and forsaking the flesh, reversing their course step-by-step. It takes a long time for this to get results, and for them to set foot on the right path—but it only takes seconds for God to expose someone. If you do not perform your duty well, but always try to distinguish yourself, and always try to compete for status, to stand out and shine, fighting for your reputation and interests, then while living in this state, are you not just a service-doer? You can serve if you want to, but it is possible that you will be exposed before your service is done. When people are exposed, their day of being condemned and cast out arrives. Is it possible to reverse that outcome? It is not easy; it could be that God has already determined their outcome, in which case, they are in trouble. People usually commit transgressions, reveal corrupt dispositions, and make a few small mistakes, or they satisfy their selfish desires, harbor their own intents while they speak and play tricks, but so long as they do not disrupt or disturb the work of the church, or make a huge mess of things, or offend God's disposition, or cause any obviously evil results, then they will still have a chance to repent. But if they commit some great evil or cause a big catastrophe, can they still redeem themselves? It is very dangerous for a person who believes in God and performs a duty to get to this point. It is like a married couple living their lives together. If there is a bit of friction between the two of them, and they occasionally say something that hurts the other, they can continue to live together as long as they are tolerant of one another. But if one of them has an affair, and no efforts on their partner's side are able to bring them back, and they are unwilling to go back, then can the two of them stay together? Trying to be more tolerant of that person would be of no avail; it would be futile. A marriage like this is broken, all they can do is divorce. If two people get to this point, then even if they still live under the same roof, their marriage exists in name only. It makes no difference whether they divorce or not. If you believe in God, do your duty, and you reach that same point—when you miss the opportunities to pursue the truth and be perfected, your heart is hardened, and you never repent or go back, and you continue stubbornly pursuing status, without accepting the slightest shred of truth, though God has given you many opportunities then sooner or later there will come a day in which you are revealed and cast out. Most likely, a matter, or a situation, or a word or attitude will completely expose you. Therefore, if a person does not obtain the work of the Holy Spirit or gain the truth, if they are always bound and controlled by their corrupt, satanic disposition, if they live with all kinds of selfish desires and intents and are not able to emerge from them, then they are in great danger. Sooner or later, they will stumble and be exposed. Maybe you have not stumbled yet, but that does not mean that you will not stumble later on. Maybe you are still able to do your duty now, maybe you still have some will to expend yourself for God and suffer hardships, maybe you have some will to pursue being perfected, but that is no replacement for understanding the truth, or for entering into the truth reality, nor does it mean that you will not stumble later on, or that you will be able to stand firm. Some people have believed in God for several years but do not understand the least bit of the truth. Their outlook on things remains the same as that of unbelievers. When they see a false leader or antichrist being exposed and cast out, they think, "Believing in God, following God, living before God is like walking on thin ice! It's like living on the edge of a knife!" And others say, "Being a leader and worker and serving God is risky. It's just like people say: 'Being close to a king is as dangerous as lying with a tiger.' If you do or say something wrong, you'll offend God's disposition, and you'll be cast out and punished!" Are these remarks correct? "Walking on thin ice" and "living on the edge of a knife"—what do these words mean? These words mean that there is great danger, that there is great danger at every moment, and that the least bit of carelessness will lead one to lose their footing. "Being close to a king is as dangerous as lying with a tiger" is a common saying among unbelievers. It means that it is dangerous to get close to a devil king. If one applies this saying to serving God, where is their error? To compare a devil king to God, to the Lord of creation—is this not blasphemy against God? That is a serious problem. God is a righteous and holy God; that man should be punished for resisting God or for being hostile to Him is perfectly natural and justified. Satan and devils do not have a shred of the truth; they are filthy and evil, they slaughter innocents, and devour good people. How can they be likened to God? Why do people distort the facts and slander God? This is tremendous blasphemy against God! When some people who are often passive and do not perform their duties sincerely are pruned and dealt with, they worry that they will be cast out, and they often think to themselves, "Believing in God really is like walking on thin ice! As soon as you do something wrong, you get dealt with; as soon as you're labeled a false leader or antichrist, you get replaced and cast out. In God's house, it's not uncommon for God to get angry, and when people have done a few bad things, they're cast out with a word. They're not even given a chance to repent." Is that really how things are? Does God's house really not give people a chance to repent? (That's wrong.) Those evil people and antichrists are only cast out because they have committed multifarious evils, and been pruned and dealt with, and yet, despite repeated admonitions, they do not change their ways. What is the problem with people thinking this way? They are making specious justifications for themselves. They do not

pursue the truth, nor do they render service properly, and because they are afraid of being cleared out and cast out, they complain bitterly and spread their notions. Clearly, they are of poor humanity, and they are often careless and perfunctory, and passive and slack in their work. They fear being exposed and cast out, so they put all the blame on the church and on God. What is the nature of this? It is passing judgment on God, complaining about Him, and resisting Him. These remarks are the most obvious fallacies and the most absurd claims. The fact that these people can say such things is proof that despite believing in God for years, they have never pursued the truth at all. Only this would cause them to sink to the level of passing judgment on God, of resisting Him, and of blaspheming Him. It is evident that those who are often passive and do not pursue the truth are truly living in danger. So, how should believers in God practice in order to make themselves safe and free themselves of these dangerous circumstances? The key is to walk the path of pursuing the truth. If a person can understand some of the truth, if they can submit to God on a basic level, then they will be relatively safe and secure. Those who do not pursue the truth, who do not have any of the truth reality, and who are often passive, they are always in danger of being cast out. People who are sick of the truth in their hearts, who always feel that it is too difficult or stupid to practice the truth, those are the people who are in the most danger. Sooner or later, they will be exposed and cast out.

Regardless of whether a person is deceitful or relatively guileless and honest, people's intents, desires, and impurities are all more or less the same. If all of you can reverse your course, cast off these corrupt states, and, at the very least, do your duty properly, you will have human likeness. If you carry around your personal intents, motivations, and desires while doing your duty, you are very likely to cause deviations and mistakes, and it will be very difficult for you to handle matters according to the principles, or to do your duty well and conform with God's will. This is because people are too careless and perfunctory, and filled with too many impurities. If you want to do your duty well, you must first resolve your personal intents and desires. Then, your internal state will slowly change, your mindset will improve, the active elements within you will increase, your impurities will lessen, your heart will become purer and simpler, and you will only want to do your duty well to satisfy God. That way, you will not be easily controlled by satanic thoughts and views, or philosophies for living. You will naturally obtain freedom and liberation, and everything you do will be easy and pleasant. It is just like when people are walking—if they carry many burdens, then walking will be very tiring, and they will walk slower and slower, until they collapse and break down from exhaustion. If they unload those burdens, then walking will be much easier, and they will also feel liberated and free. You should all write a journal or a testimony essay about whichever aspect of liberation and freedom you obtain. You should write about how you sought the truth and laid down your burdens when things befell you, and which of your own intents and motivations you forsook, and what kind of enlightenment you received, and what pleasant feelings you experienced—write about these states and knowledge.

This is experiential testimony, and it is of great benefit to both you and other people. In this way, your experience will increase, your understanding of the truth will improve, and your days of freedom and liberation will multiply. You will become a free person, a person like Job. Why was Job able to so easily speak the famous words: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21)? Did he come to speak them so easily overnight? Absolutely not. Those words were the summation of days, years, and decades of experience. They were the fruits of decades of accumulated life experience. It is not a simple matter to obtain the truth and speak words of testimony. The only way to achieve results in one's belief in God is to walk the path of pursuing the truth. After giving up the pursuit of prestige, profit, and status, things will be much easier for you. It will be easy for you to embark onto the path of pursuing the truth. When your experience reaches the point where you understand the truth and enter into reality, you will have obtained the truth, and gained freedom and liberation. At that point, you will think that you have obtained a great deal from following Christ and pursuing the truth. To obtain the truth, you will have given up your pursuit of prestige, profit, and status, and the entanglements of your family affairs. You will have followed God and fulfilled the duty of a created being, you will have gradually come to understand the truth, and seen through to many things. You will not be confused or bound by Satan again. Obtaining the truth and life is the most valuable thing; the truth is the thing most worthy of your love. When you see that the truth is the most precious thing, you will realize that prestige, profit, status, money, vanity, and pride are worthless, and that these things have been harming you. Therefore, you will come to detest and reject these things, and will be able to give them up. It is extremely meaningful. Nevertheless, there are still some people who are unable to cast off the constraints of reputation and status. All day long, they rack their brains and fight with others for prestige, profit, and status. They will even fuss and quarrel over a few matters of vanity and pride. They do not seek the truth, nor do they pay any mind to God's will. They regard prestige, profit, and status higher than anything else, and as a result, they bustle about for years for the sake of these things, without possessing the slightest bit of the truth reality. Whatever duty they perform, they do so badly, and they forfeit the best years of their lives. This is the pitiful state of those who do not pursue the truth. These people carelessly muddle through their belief in God in this way. Ten or twenty years have passed, and they still have not obtained the truth and life, and they are still unable to testify for God. When the disasters come, they will be dumbfounded, not knowing what day they will end up dying in a disaster, and it will be too late for regrets then. That is why, sooner or later, those who believe in God but do not pursue the truth will have a day of regret. Right now, there are many people who are still blindly pursuing prestige, profit, and status, and when they are dealt with and pruned they feel that they have suffered a great humiliation. They do their utmost to create specious justifications and explanations for themselves in order to protect their vanity and pride. They do not accept the truth to resolve their own corrupt dispositions, and

they still regard prestige, profit, and status higher than anything else. This kind of person lives such a pitiable life! They are the most foolish and ignorant people.

Right now is the best opportunity for you to do your duty, to experience how to cast off your corrupt dispositions, how to obtain God's guidance, how to perform your duty devotedly, how to satisfy God's will, how to fulfill your responsibilities and avoid being careless and perfunctory in your duty, and how to give your heart to God, to experience and gain knowledge of God's words while you do your duty, and to see the deeds of God. What an excellent opportunity! Someday, when you have changed, you will no longer fight over pride and status. Whatever is required of you, you will not think it is very difficult, and it will be easy for you to do it. It will be easy for you to put the truth into practice, to act according to the principles, and to see through many things. You will be entirely capable of doing your duty normally, and you will never again be constrained by any person, event, or thing. This is wholly entering into the truth reality.

July 16, 2015

To Gain the Truth, One Must Learn From the People, Matters, and Things Nearby

Right now, those who wholeheartedly believe in God are focused on doing their duties diligently, and want to do their duties well. However, because everyone has a corrupt disposition, and they each have their own respective difficulties and shortcomings, it is difficult for them to do their duty adequately—that would require them to pursue and work hard on the truth. When difficulties come, everyone should pray together and seek the truth to jointly resolve their problems. This is the responsibility and duty of every person. Everyone has a responsibility and obligation to do their duty well. This is not the responsibility of one person in particular; rather, it is everyone's joint responsibility. So, everyone must work hard together and learn to collaborate harmoniously. Other than equipping themselves with the truth, everyone must also equip themselves with professional knowledge, play to their own strengths, learn some practical things, learn from each other, and improve their weaknesses by helping one another. By doing this, they will get better and better results in their duties.

Why do you think it is so difficult for unbelievers to do anything, and why are their obstacles so great? It is because people have satanic natures; they all live according to corrupt dispositions, want to show off, want to have the final say, and have no way to collaborate harmoniously. Thus, it is very difficult for them to do anything successfully. Halfway through doing something, they fall apart from disunity, and part ways. Those with good humanity are able to go a bit further. Sooner or later, those who do not have the truth will stumble. If you can clearly see this point, then you ought to learn to accept

and submit to the truth, and to collaborate harmoniously with others. Why do people not collaborate harmoniously? (Because people are arrogant and self-righteous. They always think they are right, and they are unwilling to accept the suggestions of others.) Arrogance and self-righteousness are both part of a corrupt disposition. Is this problem easy to solve? Can anyone solve it? Unbelievers are absolutely unable to solve this sort of problem. Why? Because they do not accept the truth. They live according to satanic philosophies, their own will, tricks, schemes, deceit, and their satanic dispositions. They do not accept the truth, much less put it into practice, nor do they seek to know themselves, forsake themselves, or submit to the truth. They say absolutely nothing about these positive matters and correct paths. They never acknowledge that God is the truth and will never believe in Him, so no matter what career they take up and in whatever they do, they always end up failing and bringing ruin upon themselves. In the house of God, it is different. In the house of God, God is the one who governs; His words and the truth are what govern. Each day, God's chosen people eat and drink His words, and fellowship about the truth. Their hearts become increasingly filled with light, and they are willing to strive toward the truth, and obtain it. Why are brothers and sisters more effective when working together than unbelievers? At the very least, they have a foundation: They are all people who wholeheartedly believe in God, and in the house of God, they are unified in their thinking and efforts when performing their duties. Additionally, they have a shared faith, shared goals, and their spirits are interconnected. Whether they are from the north, the south, or the Central Plains, although their dialects are different, they nevertheless quickly become familiar with each other as they fellowship about faith and discuss their experiences, as if they had known each other a long time. They feel like they are members of the same family. What's more, those who do not handle matters practically, who always scheme and deceive, who play tricks, who are always arrogant and self-righteous, who follow their own will, and who do not accept even the slightest bit of the truth, cannot stand firm in the house of God. They are naturally cast out and cleared out, because God's house is governed by truth. This is all visible, and has already been proven true. No matter your age, sex, or even your level of skill, if you say, "I understand my area of expertise, so what I say is correct. I won't listen to you!" then what kind of view will everyone have of you? Will they praise this kind of person? (No, they will not.) Can this kind of person do their duty well and stand firm? (No, they cannot.) It is easy for them to be cast out. Some people are good at speaking and their speech is particularly pleasant to listen to, but they do not do anything practical. At first, people will have good feelings toward them, but what about later on? Everyone will see the truth about them, and will say, "This person speaks pleasantly on the surface, but they don't do anything practical. One glance at them, and you can tell they do not love the truth. They focus on pretending, and how they package themselves. They have never fellowshiped about the truth or reflected on themselves. They are the same as the unbelievers, they are nonbelievers." After seeing this, people will start to become sick of them, thinking that speaking or working with them would not be constructive or helpful. This sort of person makes others feel unhappy and their spirits unliberated, and they will slowly start to distance themselves from this person. When the person sees that they have been abandoned by others, and that they have become totally isolated, then they will start to reflect on themselves. Only then will they realize, "It is unacceptable for a person not to pursue the truth. Relying on petty tricks, qualities, and gifts, or my own experiences, lessons, philosophies for living, and tactics simply won't work in the house of God. I must accept and pursue the truth in order to avoid being cast out!" If such a person truly repents and changes, then there is still a thread of hope that they can be saved.

In the house of God, what kind of person do the majority of people like? (They like people who pursue the truth, can accept it, and who have the truth reality.) How do people who have the truth reality show it? (They are more honest.) They possess an honest humanity. What else? (They are more devout.) On the outside they live out more devout and proper lives, and others benefit from seeing them. What else? (They are able to practice the truth, and they act with principle.) These are some practical ways in which they show it. What things does acting with principle include? What details are there? For example, when it comes to how to treat people, regardless of whether they have status or not, or whether they are brothers and sisters, leaders, or workers, what principles should be observed? Without a doubt, it is only fair and reasonable that they must be treated according to God's word and the truth. You absolutely cannot rely on emotion or personal preferences, getting close to one but distancing yourself from another, taking advantage of those who are guileless but pandering to those who are impressive, or forming cliques to create factional conflict. Moreover, you cannot attack or discriminate against those who pursue the truth and do their duties. You must treat people according to the truth principles. That is the principle of how to treat people, and it is also the principle of how to get along with others. Those who believe in God must treat all people fairly. Winning people over when they are useful, and discriminating against people who are not useful—is this the principle by which you should treat people? This is the worldly philosophy of the unbelievers, a satanic disposition, and satanic logic. In God's house, what are the principles for how people are treated? You should treat everyone according to the truth principles, and you should treat each of your brothers and sisters fairly. How to treat them fairly? This must be based on God's words, on which people God saves, and which He casts out, on which He likes, and which He hates; these are the truth principles. Brothers and sisters should be treated with loving help, and mutual acceptance and patience. Evildoers and nonbelievers should be identified, separated, and kept away from. Only by doing so are you treating people with principles. Every brother and sister has strengths and shortcomings, and they all have corrupt dispositions, so when they are together, they should lovingly help each other out, they should be accepting and patient and should not nitpick or be too harsh. In particular, brothers and sisters who have not believed in God for very long, or who are young,

should be cared for abundantly and patiently supported. If they have corrupt outpourings, then fellowship with them about the truth and patiently exhort them. Absolutely do not casually condemn them or exaggerate their issues, because that is harsh. If you are afraid and hide when you find out about a false leader or antichrist who is doing evil deeds, and you do not dare reveal it; but when you realize your brothers and sisters have some corrupt outpourings, you latch onto them and make mountains out of molehills, what kind of behavior is this? People who do this are odious and take advantage of others. This is not a fair way to treat others; rather, you are acting according to personal preference. This is a corrupt, satanic disposition, which is a transgression! God sees everything that people do. However you act and think in your heart, God is watching! Whatever you do, you need to grasp the principles. First of all, you must understand the truth. Once you understand the truth, it will be easy for you to understand God's will, and you will know the principles by which God requires people to treat others. You will know how to treat people, and you will be able to treat them in accordance with God's will. If you do not understand the truth, you will certainly not be able to understand God's will, and you will not treat others in a principled way. How you are to treat others is clearly shown or hinted at in God's words; the attitude with which God treats humanity is the attitude people should adopt in their treatment of one another. How does God treat each and every person? Some people are of immature stature; or are young; or have believed in God for only a short time; or are not bad by nature essence, not malicious, but are just a bit ignorant or lacking in caliber. Or they are subject to too many constraints, and are yet to understand the truth, yet to have life entry, so it is difficult for them to keep from doing foolish things or committing ignorant acts. But God does not fixate on people's passing foolishness; He looks only at their hearts. If they are resolved to pursue the truth, they are then correct, and when this is their objective, then God is observing them, waiting for them, and giving them time and opportunities that allow them to enter. It is not the case that God will write them off over a single transgression. That is something people often do; God never treats people like that. If God does not treat people in that way, then why do people treat others in that way? Does this not show their corrupt disposition? This is precisely their corrupt disposition. You have to look at how God treats ignorant and foolish people, how He treats those with immature stature, how He treats the normal manifestations of humanity's corrupt disposition, and how He treats those who are malicious. God treats different people in different ways, and He also has various ways of managing different people's myriad conditions. You must understand these truths. Once you have understood these truths, you will then know how to experience matters and treat people according to principles.

Does God determine whether or not a person will be saved based on the level of their corruption? Does He determine whether or not to judge and chastise them based on the size of their transgressions or the amount of their corruption? Does He determine their destination and final outcome based on their looks, their family background, the

level of their caliber, or how much they have suffered? God does not use these things as a basis for His decisions; He does not even look at these things. So you must understand that since God does not measure people based on these things, you should not measure people based on these things, either. Say you see someone who looks attractive and seems like a good person, so you start talking with them more, engage with them, get close to them, and become good friends. Then, say you see someone who is unattractive, unpleasant to listen to, doesn't know how to interact with others, and does not fit in, so you do not acknowledge them, and sometimes even want to bully them, or say nasty words to suppress them—what sort of way is that to treat people? All these things stem from a corrupt, satanic disposition. Are you willing to live with such a corrupt, satanic disposition? Are you willing to be constrained and bound by your corrupt, satanic dispositions, and to have them direct your actions? (No.) According to people's subjective desires, no one is willing to do anything or perform their duty living within the corrupt disposition of Satan. In people's subjective wills, they aim for good, and are willing to practice the truth, but if people don't understand the truth or pursue the truth, aren't serious about the truth or don't make any effort with it, then they will not be able to enter into the truth reality. If you are not able to enter into it, then what you live out, the principles you adopt in everything you do, and the words that you say will not conform to the truth, and these things will be completely without the truth. If there is any aspect of the truth you don't understand, then you will be absolutely unable to enter into the truth reality, and if you cannot enter into it, then you will have no truth. Is there any humanity in those who have no truth? (No.) Everything that people like this live out is the corrupt disposition of Satan. It is not the case that people become someone who has truth realities as soon as they start doing their duty. Doing one's duty is no more than one method and one channel to take. In the doing of their duties, people use the pursuit of the truth to experience the work of God, gradually understand and accept the truth, and then practice the truth. They then reach a state where they cast off their corrupt disposition, get rid of the bonds and control of the corrupt disposition of Satan, and so they become someone who has the truth reality and someone with a normal humanity. Only when you have normal humanity will your performance of your duty and your actions be edifying to people and satisfactory to God. And only when people are praised by God for their performance of their duty can they be an acceptable creature of God. So, regarding the performing of your duty, although that which you now expend and bring out in devotion are the various skills and learning and knowledge that you have acquired, it is precisely these that provide the channel through which you can understand the truth while performing your duty, and know what it is to perform one's duty, what it is to come before God, what it is to wholeheartedly expend for God. Through this channel, you will know how to throw off your corrupt disposition, and how to relinquish yourselves, not to be arrogant and self-righteous, and to obey the truth and obey God. Only thus can you achieve salvation.

Right now, the most critical part of doing your duty is to learn to submit—to learn to submit to the truth and to the things that come from God. This way, as you follow God you will be able to learn your lessons, and you will gradually be able to enter into the truth reality. Tell Me, can a person do their duty well if they do not have any understanding of what it means to practice the truth, to submit to the truth, or if they do not understand which principles they must uphold in order to do their duty? It would certainly be difficult. You all might also understand that when you do your duty in the house of God, if you do not possess or enter into even a little bit of the truth reality, then it is very difficult for you to do your duty well. It is very difficult to do your duty to an acceptable standard, or to stand firm. Now, have you all experienced how difficult it is to take even a single step forward without the truth? (Yes.) What made you experience this most deeply? (Often being pruned and dealt with, failing, and stumbling because we did not understand the truth, and relied on a corrupt disposition to do our duties.) How many failures have you all gone through? (A few.) In the course of experiencing the work of God, no matter how many times you have failed, fallen down, been pruned, dealt with, or exposed, these are not bad things. Regardless of how you have been pruned or dealt with, or whether it is by leaders, workers, or your brothers or sisters, these are all good things. You must remember this: No matter how much you suffer, you are actually benefiting. Anyone with experience can attest to this. No matter what, being pruned, dealt with, or exposed is always a good thing. It is not a condemnation. It is God's salvation and the best opportunity for you to get to know yourself. It can bring your life experience a change of gears. Without it, you will possess neither the opportunity, the condition, nor the context to be able to reach an understanding of the truth of your corruption. If you truly understand the truth, and are able to unearth the corrupt things hidden in the depths of your heart, if you can clearly distinguish them, then this is good, this has solved a major problem of life entry, and is of great benefit to changes in disposition. Becoming able to truly know yourself is the best opportunity for you to mend your ways and become a new person; it is the best opportunity for you to obtain new life. Once you truly know yourself, you will be able to see that when the truth becomes one's life, it is a precious thing indeed, and you will thirst for the truth, practice the truth, and enter into reality. This is such a great thing! If you can grab this opportunity and earnestly reflect upon yourself and gain a genuine knowledge of yourself whenever you fail or fall down, then in the midst of negativity and weakness, you will be able to stand back up. Once you have crossed this threshold, you will then be able to take a big step forward and enter the truth reality.

If you believe in God's sovereignty, then you have to believe that everyday occurrences, be they good or bad, do not happen at random. It is not that someone is deliberately being hard on you or targeting you; this was all arranged and orchestrated by God. Why does God orchestrate all these things? It is not to reveal you for who you are or to expose you and cast you out; exposing you is not the end goal. The goal is to

perfect you and save you. How does God perfect you? And how does He save you? He starts by making you aware of your own corrupt disposition, and by making you know your nature essence, your shortcomings, and what you lack. Only by knowing these things and having a clear understanding of them can you pursue the truth and gradually cast off your corrupt disposition. This is God providing you with an opportunity. This is God's compassion. You have to know how to seize this opportunity. You should not oppose God, butt heads with God, or misunderstand Him. In particular, when faced with the people, matters, and things that God arranges around you, do not constantly feel that things are not as you wish them to be; do not constantly wish to escape them or always blame and misunderstand God. If you are constantly doing those things, then you are not experiencing God's work, and that will make it very difficult for you to enter the truth reality. Whatever you encounter that you cannot fully understand, when a difficulty arises, you must learn to submit. You should begin by coming before God and praying more. That way, before you know it, a shift will occur in your internal state, and you will be able to seek the truth to resolve your problem. As such, you will be able to experience God's work. As this happens, the truth reality will be wrought within you, and this is how you will progress and undergo a transformation of the state of your life. Once you have undergone this change and possess this truth reality, you will also possess stature, and with stature comes life. If someone always lives based on a corrupt satanic disposition, then no matter how much enthusiasm or energy they have, they still cannot be considered to possess stature, or life. God works in every single person, and no matter what His method is, what kind of people, matters, and things He makes use of in His service, or what kind of tone His words have, He only has one end goal: saving you. And how does He save you? He changes you. So how could you not suffer a bit? You are going to have to suffer. This suffering can involve many things. First, people must suffer when they accept the judgment and chastisement of God's words. When God's words are too severe and explicit and people misinterpret God—and even have notions—that can be painful, too. Sometimes God raises up an environment around people to expose their corruption, to make them reflect on and know themselves, and they will suffer a little then, too. Sometimes, when they are directly pruned, dealt with, and exposed, people must suffer. It is as if they are undergoing surgery—if there is no suffering, there is no effect. If every time you are pruned and dealt with, and every time you are laid bare by an environment, it arouses your feelings and gives you a boost, then through this process you will enter the truth reality, and will have stature. If, every time you are subjected to being pruned and dealt with, and to being exposed by an environment, you feel no pain or discomfort whatsoever, and feel nothing at all, and if you do not come before God to seek His will, neither praying nor seeking the truth, then you really are so numb! God does not work in you when your spirit feels nothing, when it does not react. He will say, "This person is overly numb, and has been corrupted too deeply. No matter how I discipline him, deal with him, or try to keep him in check, I still

cannot move his heart or awaken his spirit. This person will be in trouble; he is not easy to save." If God arranges certain environments, people, matters, and things for you, if He prunes and deals with you and if you learn lessons from this, if you have learned to come before God, learned to seek the truth, and, unknowingly, are enlightened and illuminated and attain the truth, if you have experienced a change in these environments, reaped rewards, and made progress, if you begin to have a little comprehension of God's will and you cease to complain, then all of this will mean that you have stood firm in the midst of the trials of these environments, and have withstood the test. As such, you will have gotten through this ordeal. How will God regard those who withstand the test? God will say that they have a true heart and can endure this kind of suffering, and that, deep down, they love the truth and want to gain the truth. If God has this kind of assessment of you, are you not then someone with stature? Do you not then have life? And how is this life attained? Is it bestowed by God? God supplies you in various ways and uses various people, things, and objects to train you. This is as if God is personally giving you food and drink, personally delivering various foodstuffs before you for you to eat your fill and enjoy; only then can you grow and stand strong. This is how you must experience and comprehend these things; this is how to submit to everything that comes from God. This is the sort of mindset and attitude you must possess, and you must learn to seek the truth. You should not be constantly looking for external causes or blaming others for your troubles or finding faults with people; you must have a clear understanding of God's will. From the outside, some people might seem to have opinions about you or prejudices against you, but you should not see things that way. If you see things from this kind of standpoint, the only thing you will do is make excuses, and you will not be able to attain anything. You should see things objectively and accept everything from God. When you view things in this way, it will be easy for you to obey the work of God, and you will be able to seek the truth, and grasp the will of God. Once your viewpoint and state of mind are rectified, you will be able to attain the truth. So, why do you not just do it? Why do you resist? If you stopped resisting, you would gain the truth. If you resist, you will not gain anything, and you will also hurt God's feelings and disappoint Him. Why will God be disappointed? Because you do not accept the truth, you have no hope of salvation, and God is not able to gain you, so how could He not be disappointed? When you do not accept the truth, this is tantamount to pushing away food that has been personally offered to you by God. You say that you are not hungry and that you do not need it; God tries again and again to encourage you to eat, but you still do not want it. You would rather go hungry. You think that you are satiated, when actually, you have absolutely nothing. People like this are so lacking in sense, and so self-righteous; truly, they don't know a good thing when they see it, they are the most impoverished and pitiful of people.

To enter into the truth reality, you must first begin by reflecting on every detail of your life, and start learning lessons from the people, events, and things nearby. If you can learn lessons from the way people around you treat you, or from the matters and

circumstances that befall you each day, that is, you can seek the truth and learn how to act according to principles, then you will be able to understand the truth, your life will grow, and you will be able to do your duty normally. Some people often argue and try to defend themselves when they are pruned and dealt with. They always emphasize the cause of the issue and make excuses for their failures, which is very troublesome. They do not have a submissive attitude, or an attitude of seeking the truth. These kinds of people are of a low caliber, and they are also very stubborn. They do not understand other people's words, the truth is beyond their reach, and their progress is very slow. Why is their progress slow? It is because they do not seek the truth, and whatever mistakes arise, they always look to other people as the reason, completely pushing the responsibility onto others. They live by worldly philosophies, and as long as they live safe and sound, they are especially pleased with themselves. They do not pursue the truth at all, and they think this is a pretty good way of believing in God. There are even some who think, "There's always so much talk about pursuing the truth and learning lessons, but are there really that many lessons to learn? Believing in God in this way is such a hassle!" When they see other people seeking the truth and learning lessons when they encounter matters, they say, "How do you all learn lessons from everything? Why aren't there as many lessons for me to learn? Are you all just that ignorant? Aren't you just blindly following the rules?" What do you think of this sentiment? This is the perspective of nonbelievers. Can a nonbeliever obtain the truth? It is very hard for this kind of person to obtain the truth. There are some people who say, "I supplicate to God over big affairs, but I don't bother Him with small matters. God is very busy with the everyday administration of everything in the universe, the administration of each person. How tiring! I won't bother God, I will just resolve this matter myself. So long as God is pleased, that is enough. I don't want to worry Him." What do you think of this sentiment? This is also the perspective of nonbelievers, the imagination of men. Humans are created beings, even lower than the ants. How can they see the Creator clearly? God has administered everything in the universe for who knows how many millions or billions of years. Has He said He feels tired? Has He said He is too busy? No, He has not. People will never be able to clearly see God's omnipotence and wisdom, and for them to speak from their own notions and imaginations is very ignorant. According to the Creator, every one of God's chosen people and everything that happens around them is arranged by God's sovereignty. As a believer in God, you ought to submit to God's sovereignty and arrangements, seek the truth, and learn lessons in all things. Obtaining the truth is the most crucial thing. If you can give thought to the will of God, then you should rely on Him and strive toward the truth, because that is pleasing to God. When you have obtained the truth and can act according to principles, God will be more gratified, but the more you distance yourself from God, the more sorrowful He will be. What makes God sorrowful? (God has arranged circumstances in order to allow people to experience His words and obtain the truth, but people do not understand the mind of God: they

misunderstand Him, and this makes God sorrowful.) Correct. God has paid a painstaking price for each person, and has a will for each person. He has expectations for them, and has put His hopes on them. His painstaking efforts are freely and willingly given to all people. His provision of life and truth is also given willingly to every person. If people are able to understand the reason God does this, He will feel gratified. Whatever circumstances God arranges for you, if you are able to accept it from God, submit to Him, and seek the truth and learn lessons in the midst of it all, God will not think that the painstaking price was paid in vain. You will not have failed to live up to all the thought and effort God invested, or His expectations for you. In every set of circumstances that befall you, you will be able to learn lessons and reap rewards. In this way, the work God has done in you will achieve the expected effect, and God's heart will be satisfied. If you are unable to submit to God's orchestrations and arrangements, if you always resist, reject, and fight against God, do you not think God will be anxious? God's heart will be worried and anxious, saying, "I arranged so many circumstances for you to learn lessons. How is it that none of it has had an effect on you?" God will be weighed down with sorrow. God is sorrowful because you are numb, ignorant, slow, and obstinate, because you do not understand His will, do not accept the truth, cannot see all the things He has been doing to be responsible for your life, do not understand that He is worried and anxious about your life, and because you disobey and complain about Him. Tell Me, from whom does everything to do with people originate? Who bears the greatest burden for human life? (God.) God alone loves people the most. Do people's parents and relatives really love them? Is the love that they give true love? Can it save people from the influence of Satan? It cannot. People are numb and dull-witted, unable to see through these things, and always say, "How does God love me? I don't feel it. Anyway, my mother and father love me the most. They pay for my studies and make me learn technical skills, so that I can make something of myself when I grow up, be successful, become a star, a celebrity. My parents spend so much money to cultivate me and provide me with an education, scrimping and saving on food. How great a love is that! I can't ever repay them!" Do you think that is love? What are the consequences of your parents making you succeed, become a celebrity in the world, have a good job, and assimilate into the world? They endlessly make you pursue success, bring honor to your family, and assimilate into the evil trends of the world, so that in the end you fall into the vortex of sin, suffer perdition and perish, being devoured by Satan. Is that love? That is not loving you, that is harming you, destroying you. Someday, you will sink so low that you will not be able to repent, so low that you will not be able to extricate yourself, and you will descend into hell. Only then will you realize, "Oh, parental love is love of the flesh, it is of no advantage in believing in God or obtaining the truth—it is not true love!" You may not have realized this yet. Some people say, "However much God loves me, I still cannot feel it. I still feel that my mother loves me the most. She is the closest person in the world to me. There is a song called 'Mom Is the Best in the World.' That name matches reality; it is absolutely true!" Someday, when you really have life entry, and when you have obtained the truth, you will say, "My mother is not the one who loves me the most, nor is it my father. God loves me the most. He is my dearest loved one, because He gave me life, and He is always leading me, providing for me, and saving me from the influence of Satan. God alone is the One who can provide life to people, who can lead people, and who rules over all things." Only when you understand the truth and have completely obtained the truth will you be able to understand these words deeply.

If you want to obtain the truth, where do you start? Start with the people, events, and things around you, and learn how to learn lessons and seek the truth. It is only by seeking the truth and God's will in the people, events, and things around you that you will be able to obtain the truth. Some people do not pay attention to, or acknowledge, small matters. They always think, "Why do I never face anything big? Why does nothing earthshaking ever happen to me? If some big, earthshaking thing were to happen, then I would be able to learn some great lesson and obtain some great truth. How wonderful that would be!" Is that a realistic way of thinking? These words are too grand. Do you submit to God when small things happen to you? Have you learned your lessons? If a great trial befell you, would you be able to stand firm in your testimony? If the great red dragon caught hold of you, would you be able to bear resounding testimony? Are people who say these words not somewhat arrogant? Will you be able to obtain the truth using this method of pursuit? (No.) If you are not careful while walking, you could trip—yet you think you are ready to fly! You must learn to seek the truth and learn lessons in the small things you encounter. If you cannot learn lessons from the small things, you will not be able to learn them from the big things, either. If you cannot learn your lessons, you will not progress in life. Progress in life is only achieved by learning lessons in everything.

August 5, 2015

Life Entry Begins With the Performance of Duty

There are many people who feel like they are lacking after they do their duty, and that they do not possess the truth reality, so they always require themselves to listen to more sermons, and leaders and workers to hold more gatherings, as if only that will be able to give them life entry and life growth. If they go a period of time without attending a gathering or a sermon, they feel like their hearts are empty and desolate, as though they have nothing. In their hearts, it is as if only daily gatherings and daily sermons will give them life entry, or enable them to grow into spiritual maturity. In reality, this kind of thinking is entirely incorrect. Those who believe in and follow God must do their duty—only then can they gain life experience. If you say you sincerely believe in God, but you do not want to do your duty, then where is the sincerity in your belief in God? Those who

sincerely do their duty are those who have faith. Only those who have faith dare to dedicate their lives to God, and are willing to discard everything to expend for God. People like this experience the work of the Holy Spirit as they do their duty; they are enlightened, led, and disciplined by the Holy Spirit. All this produces life experience. So, life entry begins by formally doing one's duty.

If people are apathetic about doing their duty, or are always muddle-headed, what kind of attitude do you think this is? Is it not just going through the motions? Is that the attitude you have toward your duty? Is this a problem of caliber or one of disposition? You should all be clear on this. Why are people just careless when they do their duty? Why are they not loyal when they do things for God? Do they even possess reason or a conscience? If you are truly possessed of conscience and sense, then when you do things, you will put a little more heart into them, as well as a little more kindness, responsibility, and consideration, and you will be able to put forth more effort. When you can put forth more effort, the results of the duties that you perform will improve. Your results will be better, and this will satisfy both other people and God. You have to put your heart into it! You can't be absent-minded, as if you were working in the secular world and just made money based on the time you'd spent. If you have that kind of attitude, you're in trouble. You can't possibly perform your duty well. What kind of humanity is this? Do people without a conscience have humanity? They don't. If you say that you have humanity, and want to put the truth into practice and perform your duty well, then you should put more effort into your duty, and put your heart into it more. You say that you have a conscience, but you never put your heart into your duty. Is your conscience taking effect? You must put your heart in the right place. You should think about these things often—you must understand them all. Simply going through the motions when performing your duty is a major taboo. If you are always going through the motions while performing your duty, then you have no way of performing your duty to an acceptable standard. If you want to perform your duty with loyalty, you must first fix your problem of going through the motions. You should take steps to rectify the situation as soon as you notice it. If you are muddle-headed, are never able to notice problems, always just go through the motions, and do things in a perfunctory fashion, then you will have no way of doing your duty well. Therefore, you must always put your heart into your duty. This opportunity was very difficult for people to come by! When God gives them a chance, yet they do not grasp it, then that opportunity is lost—and even if, later on, they wish to find such an opportunity, it might not come up again. God's work waits for no one, and neither do chances to perform one's duty. Some people say, "I didn't perform my duty well before, but now I still want to fulfill it. I should just get back on the horse." It is wonderful to have resolve like this, but you must be clear about how to perform your duty well, and you must strive toward the truth. Only those who understand the truth can perform their duty well. Those who do not understand the truth are unqualified even to render service. The more clear you are on the truth, the more effective you will become

in your duty. If you can see this matter for what it is, then you will strive toward the truth, and you have a hope of performing your duty well. There are not many opportunities currently to perform a duty, so you must take hold of them when you can. It is precisely when faced with a duty that you must exert yourself; that is when you must offer yourself up, expend yourself for God, and when you are required to pay the price. Do not hold anything back, harbor any schemes, leave any leeway, or give yourself a way out. If you leave any leeway, are calculating, or are wily and treacherous, then you are bound to do a poor job. Suppose you say, "No one saw me acting in a slick way. How cool!" What kind of thinking is this? Do you think you have pulled the wool over people's eyes, and over God's, too? In actual fact, though, does God know what you have done or not? He knows. In fact, anyone who interacts with you for a while will learn of your corruption and vileness, and though they may not say so outright, they will have their assessments of you in their hearts. There have been many people who were exposed and cast out because so many others came to understand them. Once everyone saw through to their essence, they revealed those people for who they were and kicked them out. So, whether they pursue the truth or not, people should do their duty well to the best of their ability; they should employ their conscience in doing practical things. You may have defects, but if you can be effective in performing your duty, this will not rise to the level of your being cast out. If you are always thinking that you are fine, that you are sure not to be cast out, if you still do not reflect or try to know yourself, and you ignore your proper tasks, if you are always careless and perfunctory, then when God's chosen people really do lose their tolerance with you, they will expose you for who you are, and in all likelihood, you will be cast out. That's because everyone has seen through you and you have lost your dignity and integrity. If no one trusts you, could God trust you? God looks upon man's innermost heart: He absolutely could not trust such a person. If someone is an unreliable person, do not, under any circumstances, entrust them with a task. If you do not know what a person is like, or have just heard other people say this person is fine at what they do, but in your heart you are not one hundred percent sure, then all you can do is give them a small task to handle first—nothing important. If they do alright with a few small tasks, then you can give them a normal one. And only if they are successful with that task should you give them an important one to handle. If they mess up the normal task, then this person is not reliable. No matter whether a task is large or small, it cannot be entrusted to them. If you notice a person who is kind and responsible, has never just gone through the motions, who treats the tasks others have entrusted to them as their own, puts consideration into every aspect of the task, thinks of your needs, considers every angle, is very thorough and handles things in just the right way, making you particularly satisfied with their work—then, this is the sort of person who is trustworthy. Trustworthy people are people who have humanity, and people who have humanity are possessed of conscience and sense, and it should be very easy for them to perform their duty well, because they treat their duty as their obligation. People without

conscience or sense are bound to perform their duty poorly, and they have no sense of responsibility toward their duty no matter what it is. Others always have to worry over them, supervise them, and ask about their progress; if not, things could go awry while performing their duty, and things could go wrong while performing a task, which would be more trouble than it's worth. In short, people always need to self-reflect when performing their duties, "Have I adequately fulfilled this duty? Did I put my heart into it? Or did I just muddle through it?" If you are always careless and perfunctory, you're in danger. At the very least, it means you have no credibility, and that people cannot trust you. More seriously, if you always just go through the motions when doing your duty, and if you always deceive God, then you are in great danger! What are the consequences of being knowingly deceitful? Everyone can see that you are knowingly transgressing, that you are living according to nothing but your own corrupt disposition, that you are nothing but careless and perfunctory, that you do not practice the truth at all—which means you are devoid of humanity! If this is manifested in you throughout, if you avoid major mistakes but are unceasing in the minor ones, and unrepentant from start to finish, then you are one of the wicked, a nonbeliever, and should be cleared out. Such consequences are heinous—you are completely exposed and cast out as a nonbeliever and wicked person.

Any duty you fulfill involves life entry. Whether your duty is rather regular or erratic, dull or lively, you must always attain life entry. The duties some people perform are rather monotonous; they do the same thing every day. However, when performing them, the states these people reveal are not all that homogenous. Sometimes, when in a good mood, people are a bit more diligent and do a better job. Other times, due to some unknown influence, their corrupt satanic dispositions stir up mischief in them, causing them to have improper views and be in bad states and bad moods; this results in them performing their duties in a perfunctory manner. People's internal states are constantly changing; they can change at any place and any time. No matter how your state changes, it is always wrong to act based on your mood. Say you do a bit better when you are in a good mood, and a bit worse when you are in a bad mood—is this a principled way of doing things? Will this allow you to perform your duty to an acceptable standard? No matter what their mood, people must know to pray before God and seek the truth; only in this way can they refrain from being controlled and swayed to and fro by their moods. When fulfilling your duty, you should always examine yourself to see if you are doing things according to principle, if your performance of your duty is up to standard, whether or not you are simply doing it in a perfunctory manner, whether you have tried to shirk your responsibilities, and whether there are any problems with your attitude and the way you think. Once you have self-reflected and these things become clear to you, you will have an easier time fulfilling your duty. No matter what you encounter while performing your duty—negativity and weakness, or being in a bad mood after being dealt with—you should treat it properly, and you must also seek the truth and understand God's will. By doing these things, you will have a path to practice. If you wish to do a good job in fulfilling your duty, then you must not be affected by your mood. No matter how negative or weak you are feeling, you should practice the truth in everything you do, with absolute strictness, and sticking to the principles. If you do this, then not only will other people approve of you, but God will like you, too. As such, you will be a person who is responsible and who shoulders a burden; you will be a genuinely good person who actually fulfills your duties up to standard and who fully lives out the likeness of a genuine person. Such people are purified and achieve real transformation when fulfilling their duties, and they can be said to be honest in God's eyes. Only honest people can persevere with practicing the truth and succeed in acting with principle, and can fulfill their duties up to standard. People who act with principle fulfill their duties meticulously when they are in a good mood; they do not work in a perfunctory manner, they are not arrogant and they do not show themselves off to make others think highly of them. When they are in a bad mood, they can complete their everyday tasks just as earnestly and responsibly, and even if they encounter something that is detrimental to the fulfillment of their duties, or that puts a bit of pressure on them or causes a disturbance while they do their duties, they are still able to quiet their hearts before God and pray, saying, "No matter how big a problem I come up against—even if the sky comes tumbling down—as long as I am alive, I am determined to do my best to fulfill my duty. Every day I live is a day in which I must perform my duty well, so that I am worthy of this duty bestowed upon me by God, as well as this breath He has put in my body. Regardless of how much difficulty I might be in, I will set it all aside, for fulfilling my duty is of the utmost importance!" Those who are not affected by any person, event, thing, or environment, who are not constrained by any mood or external situation, and who put their duties and the commissions with which God has entrusted them first and foremost—they are the people who are loyal to God and who genuinely submit to Him. People like this have attained life entry and have entered the truth reality. This is one of the most genuine and practical expressions of living out the truth. Would living this way put a person at ease? Would you need to worry about how God sees you? How would you say you need to act in order to feel at ease? (Do not let yourself be constrained by any person, event, or thing, and put your duty first. This is the only way you can avoid letting God down.) Correct, this is the secret to being at ease. Have you all mastered this secret? If someone has a bad attitude when speaking to you, and intends to push you aside or deliberately find fault with you, you will feel unhappy, as if a knife had been twisted into you. You will not want to eat, and your sleep will be affected. At any rate, you will be in a bad mood, and your heart will be pained. At this point, what will you do? You might say, "Today I'm in a bad mood, so I'll put my duty off for a couple days," or "I'll still do my duty, but it's fine if I do it half-heartedly and just go through the motions. Everyone has times when things don't go the way they want, so if I'm in a bad mood, God won't ask too much of me, will He? I'll just put off my duty for a little while today. It's fine, I'll do a good job

tomorrow. God has been doing His work for six thousand years, so will He really care if I delay it by one day?" What kind of person allows small things to affect their mood, and then necessarily lets it affect their duty? Is this not a childish, unpromising temperament? When anything befalls them, they get into a huff, are completely unreasonable, do not do their duty, have no resolve, and forget their vows. What kind of problem is this? Is it not a problem of willfulness? There may be some people who do not usually behave like this, but when they are in a bad mood they give up on their responsibilities. Things like this happen too often. There are some people who, when they are in a bad mood, receive a little outside influence, so they have no energy while doing their duty, and cannot get their head back in the game. What should be done when this happens? Do these problems not need to be solved? Some people say, "They can't be solved. In a little while, I still don't want to do it, and I'll just go with the flow. In any event, I'm in a bad mood and I don't want anyone to talk to me. Just let me be unhappy for a bit." Although they are still here doing their duty, they are only present in body, not mind. It is uncertain where their hearts have wandered off to. They are not responsible in their duty, they put forth no effort, and they are weak. However, when their mood improves, they start to get enthusiastic again; they are able to bear hardship and suffer exhaustion again, and they do not fuss over what they eat. Is this all not a bit abnormal? Why are people influenced by so many different feelings and circumstances? Have you ever searched for the reason? Are you not often troubled by these things? Do you not often get stuck in these states? Is this not the problem you all face? (It is.) If these problems are not solved, then people will never mature; they will always be children. For example, if someone says something without thinking of your feelings, something that is partially directed at you, or if they speak obliquely about you, then you will feel a little uncomfortable. If you talk to someone and they don't pay attention to you, or they don't have a nice expression on their face, you will be uncomfortable. If you have a day where your duty does not go as you wish, you will be uncomfortable. If you have a nightmare that seems like a bad omen, you will be uncomfortable. If you hear bad news about your family, you will be uncomfortable, you will be in a bad mood, and you will be unable to get your energy up. If you see someone else doing their duty well, and they receive praise and are promoted to be a leader, it will also make you uncomfortable, and affect your mood.... All these things which are able to influence you, both big and small, can trap you in negativity, make you depressed, and influence your ability to do your duty. What problem do people who behave like this have? (Their dispositions are unstable.) An unstable disposition is one aspect of it. Their humanity is immature and childish, and they have no insight. As far as their life entry goes, they always suffer the constraints of all kinds of people, events, and things, so it is not easy for them to practice the truth. If they cannot put the truth into practice, then they cannot enter into the truth reality, and if they cannot enter into the truth reality, then they will not have life entry. Is that not how it is? What causes them to be constrained by people, events, and things? It is because they do not understand the truth, because they cannot distinguish between what is true and what is false, and because they cannot distinguish who is right and who is wrong. This results in them not knowing how to practice, with no room to advance or retreat. That is the consequence. Most new believers are in this state. When they understand the truth, can see things clearly, and can distinguish between people, this problem will naturally resolve itself. However, those who do not love the truth do not seek the truth when things befall them. This kind of person will forever be unable to cast off the constraints of all kinds of people, events, and things. What kinds of states do people who often suffer the constraints of people, events, and things manifest? They easily become negative, and when they suffer setbacks or encounter difficulties, they stumble. These things influence their mood and their ability to do their duty. Those who do not understand the truth are easily constrained by all kinds of people, events, and things. Their life entry is very slow, and no matter how many years they have believed, they have no visible progress. They have not changed at all, and are more or less the same as the unbelievers. This is all the result of not pursuing the truth. That is the reason. In a word, no matter how many years you have believed in God, no matter your caliber or your age, so long as you do not love the truth or seek the truth in all things, then you will be easily constrained by all kinds of people, events, and things. You will not know how to act appropriately, nor will you know how to practice the truth or be in accordance with the principles. Even if you act according to the notions of men and do not do bad things, you will still not know whether you are in accordance with the will of God. No matter how many years this kind of person has believed, they will not be able to talk about their experiential testimonies, because they do not understand how to experience the work of God, nor do they understand the truth in the slightest. People who do not pursue the truth are like this; no matter how long they have believed in God, they have no testimony to talk about. Their stature is too small, and they do not have the truth reality.

Right now, people are active in doing their duty. They also have the determination to do their duty, to expend themselves for God and make sacrifices for Him, and to offer themselves up to Him. There are even some people who have sworn many times that they would offer their entire lives up to God, and would expend themselves for Him. They possess all these things, but have no life entry. If a person does not have life entry, then with all sorts of complicated people, events, and things, it will be quite difficult for them to keep things together or address the issue. They cannot find a direction, nor can they find a path, and they often feel that they cannot cast off their negative state. They are entangled, constrained, controlled, and bound by all kinds of people, events, and things, and they do not know the most correct way to practice. Now, I will tell you a principle of practice: No matter what befalls you, whether it is a test or a trial, or you are being dealt with, and no matter how people treat you, you should first set these things aside and come before God in diligent prayer, seeking the truth and adjusting your state. This ought to be resolved first. You should say, "No matter how big this matter is, even if the sky

itself comes falling down, I must do my duty well. As long as I have breath, I will not give up on my duty." So how do you do your duty? You cannot just go through the motions, or be physically present but let your mind wander—you must focus your heart and mind on your duty. No matter how big the matters that befall you, you must first set them aside and come before God to seek how to do your duty well, so that it satisfies God. You should try to think, "With this thing I have encountered today, how will I do my duty? Before, I acted perfunctorily, so today I must change my method and strive to do my duty well, so that no one has anything to nitpick. The key is that I must not let God down. I must put His heart at ease, so that when He sees me do my duty, He will know that I am not only obedient and submissive, but also loyal." If you put this into practice and put forth effort in this direction, then nothing can delay you in doing your duty, or impact the effectiveness of your duty. As you continually pray, seek the truth, and try to figure out God's words, you will be able to easily understand and resolve emotional matters of the flesh; but a person cannot do so unless they accept the truth. As long as you understand the truth, any problem can be solved. The gloom, low spirits, worries, misgivings, and negativity of your heart can all be completely solved. Your mood will slowly improve, and you will be completely liberated. If you truly have real difficulties, then you must learn to seek the truth and submit. When a person is confronted with these kinds of things, it is a test of their stature and reveals who they are, to see whether they can put the truth into practice.

In order to do your duty to an acceptable standard, you must first have the proper mentality. When your corrupt disposition pours forth, you must also adjust your own state. When you are able to treat your duty correctly, when you have shaken off the constraints and influences of all kinds of people, events, or things, when you can completely submit to God, then you will be able to do your duty well. The secret to doing this is to always put your duty and responsibilities first. In the process of doing your duty, you must always examine yourself: "Do I have a perfunctory attitude toward doing my duty? What things disturb me and cause me to be perfunctory in doing my duty? Am I doing my duty with all my heart and strength? Will acting this way enable God to trust me? Have I completely submitted my heart to God? Is doing my duty this way in accordance with principles? Will doing my duty this way achieve the best results?" You should often reflect on these questions. When you discover problems, you should actively seek the truth, and find the relevant words of God to solve them. Thus, you will be able to do your duty well, and you will have peace and joy in your heart. If problems frequently arise as you do your duty, most of them come from problems with your intentions—they are the problems of a corrupt disposition. When a person's corrupt disposition pours forth, they will have problems in their heart and their state will be abnormal, which will directly influence their ability to do their duty. Problems that influence one's ability to do their duty are big, serious problems; they can directly influence their relationship with God. For example, some people develop notions and

misunderstandings about God when disasters befall their families. Some people become negative when they bear hardships in their duties, no one sees it or praises them. Some people do not do their duty well, always being perfunctory, and they complain against God when they are pruned and dealt with. Some people are unwilling to do their duty because they are always considering an escape route. These problems all directly influence a normal relationship with God. These are all problems of a corrupt disposition. They all stem from the fact that people do not know God, that they always scheme for and consider themselves, which prevents them from thinking about the will of God or submitting to God's plans. This produces all kinds of negative feelings. This is just how people who do not pursue the truth are. When little problems come upon them, they become negative and weak, they vent frustration over doing their duty, they disobey and resist God, and they want to give up on their responsibilities and betray God. All these things are the various consequences produced by the constraints of a corrupt disposition. A person who loves the truth is able to set aside their own life, future, and destiny, and they only want to pursue and obtain the truth. They think that there is not enough time, they fear that they will be unable to do their duty, and that they will not be able to be perfected, so they are able to cast everything aside. Their mentality is just to turn to and submit to God. They are undaunted by any difficulties, and if they feel negative or weak, they resolve it naturally by reading a few passages from the words of God. People who do not pursue the truth are troubled, and no matter how you fellowship about the truth with them, they are unable to fully resolve their problems. Even if they momentarily come around and are able to accept the truth, they will nevertheless go back on it later, so it is very difficult to handle this kind of person. It is not that they do not understand anything of the truth, it is that they do not treasure or accept the truth in their heart. In the end, this leads to them being unable to set aside their own will, selfishness, future, destiny, and destination, which then always arise to disturb them. If a person is able to accept the truth, then as they understand the truth, all those things that belong to a corrupt disposition will naturally disappear, and they will have life entry and stature; they will no longer be an ignorant child. When a person has stature, they will grow more and more able to understand things, more and more able to discern between all kinds of people, and they will not be constrained by any person, event, or thing. They will not be influenced by anything anyone says or does. They will not be subject to interference from the evil forces of Satan, or to the deception and disturbances of false leaders and antichrists. If this happens, will a person's stature not gradually grow? The more a person understands the truth, the faster their life will progress, and it will be easy for them to successfully do their duty and enter into the truth reality. When you have life entry and your life is gradually growing, your state will become increasingly normal. The people, events, and things that were once able to disturb and constrain you will no longer be a problem for you. You will have no more difficulties in doing your duty, and your relationship with God will become increasingly normal. When you know how to

rely on God, when you know how to seek God's will, when you know your own place, when you know what you should and should not do, and which matters do and do not require you to take responsibility, will your state not become increasingly normal? Living like this will not make you tired, will it? Not only will you not be tired, you will feel especially relaxed and happy. Will your heart not be filled with light as a result? Your mentality will be normal, the outpourings of your corrupt disposition will decrease, and you will be able to live in the presence of God, to live out normal humanity. When people see your mental outlook, they will think that there has been a great change in you. They will be willing to fellowship with you, will feel peace and joy in their hearts, and will also be benefited. As your stature grows, your speech and actions will become more proper and principled. When you see people who are weak and negative, you will be able to give them substantial help—not constraining or lecturing them, but rather using your own real experiences to help and benefit them. This way, you will not just be exerting yourself in the house of God, you will be a useful person, able to take responsibility on yourself, and able to do more meaningful things in the house of God. Is this not the kind of person God likes? If you are a person God likes, will everyone not also like you? (They will.) Why is God pleased by this kind of person? Because they are able to do practical things before Him, they are not prone to flattery, they deal in practical matters, and they are able to help and lead others by speaking about their true experiences. They are able to help others solve any problem, and when there are difficulties in the work of the church, they are able to lead the way forward, actively solving problems. This is what it means to loyally do their duty. They are able to help their brothers and sisters solve their problems, which proves that they have life entry. The fact that they can do so many practical things proves that they practice the truth, and that they live in the presence of God. Because they have the truth reality, they are also able to lead others to enter into the truth reality. If you do not possess the truth reality or have true experiences, then can you lead others into the presence of God? If you do not live in the presence of God yourself, then you cannot lead others into His presence. If you just exert yourself as you do your duty, without seeking the truth principles at all, and are unwilling to satisfy God, then you are not living in the presence of God. Are those who do not live in the presence of God able to accept His scrutiny? Are they able to withstand God's tests? Are they able to stand firm in the midst of trials? (No, they are not able to.) Can this kind of person bear testimony to God? Can they testify of Him? (No, they cannot.) What kind of person is unable to testify of God? Are they someone who truly believes in God? At the very least, they have not yet entered into the truth reality of God's words, and they still exist outside God's words. Someone who has believed in God for many years without any life entry, who cannot speak about their experiential testimony, much less testify of God, who cannot successfully spread the gospel to anyone—they are unworthy to be called a witness of God. So, someone who is of immature stature and has no life entry can never testify of God. The unspoken implication is that this kind of person does not live in

the presence of God. If you do not live in the presence of God, do not have life entry, and are not a witness of God, then will He acknowledge you as one of His followers? He will not. God has given you an opportunity to do your duty, and you are willing to do it, but through your behavior He has seen that you cannot testify of Him, even after believing in Him for so long. Not only do you not have true experiential knowledge, you also live according to your notions and imagination, you have no truth reality, and you do not live in the presence of God. If He gives you a trial, you cannot endure it; if He prunes and deals with you, you cannot bear it; if He judges and chastises you, then you give up on your responsibilities and get into a bad mood, and He will think: "This person is like a tiger no one dares to touch! Wherever I go to do My work or speak, this kind of person is unworthy to follow, unworthy to be with Me." Why would He say this? Because this kind of person does not understand the truth, they do not have a pure understanding, they do not have true experiences, and they do not understand God's will. If they do not understand God's will, can they be compatible with Him? If they do not understand His will, can they comprehend it? Can they accept the truth? It is hard to say, and these are all unknown quantities. So, if this kind of person were with God, then they would have misgivings about Him in everything, and they would not comprehend Him, which would then give rise to all kinds of misunderstandings, complaints, and judgments about God at every turn. In the end, this would give rise to rebellion. Could God want someone who rebels against Him? Could God allow them to become His follower? He could not. If you want God to approve you as one of His followers, then you must first focus on life entry. You must start by understanding yourself, being able to cast off your corrupt disposition, achieving the ability to hold to your duty, and doing your duty according to God's requirements—that is first. Focusing on life entry is for the sake of doing your duty well, which is what this is all fundamentally about. You should start pursuing life entry from doing your duty, and from life entry, you should understand and obtain the truth one drop at a time, until you reach a point where you have stature, where your life gradually grows and you have real experiences with the truth. Then you should master all kinds of principles of practice, so that you are able to do your duty without being constrained or disturbed by any person, event, or thing. In this way, you will gradually live in God's presence. You will not be disturbed by any kind of person, event, or thing, and you will have experience with the truth. As your experience becomes more abundant, you will be more able to testify of God, and as you are more able to testify of God, you will gradually become a useful person. When you become a useful person, you will be able to do your duty to an acceptable standard in the house of God, you will be able to stand in the place of a created being and submit to God's arrangements and orchestrations, and you will be able to stand firm. Only this kind of person is an acceptable created being who has God's praise. Then you will be worthy of all God has given you.

What is the key to entering into the truth reality? You must learn how to practice the truth and how to handle matters in a principled way. What use is it to always swear oaths

and express your will? If you always swear oaths and express your will, but are still unable to practice the truth, then it is of no use at all. The most crucial, most real thing is to achieve life entry in the process of doing your duty, through seeking the truth to resolve the various problems which appear as you do your duty, and to reverse your mistaken attitudes toward your duty. What does it mean to have life entry? Having life entry means that you have experience with and knowledge of the truth, and are able to practice it correctly. Do you all have life entry right now? Are you able to testify of God? Are you not still stuck on doctrine the majority of the time? Are you not stopping at the doctrine, without really having knowledge of or experience with the truth? If you cannot attain true experiences and knowledge of the truth, then you cannot testify of God. The majority of the time your knowledge is perceptual. You are ambivalent, feeling as if one thing and another are both right; when God says one thing, it's as if it's the truth to you, and when He says something else, it's also the truth. You feel as if all the words of God are the truth, and you say amen to them and praise them, but you cannot hold yourself up to them for comparison. When you do things, you are still confused, and you do not know which truths to use to solve your problems. Are the majority of you not in this state? Although you understand much and can speak much about doctrine, you cannot use it in your real lives. You still do not know how to practice the truth, nor do you know how to apply God's words in your real lives, and no matter what befalls you, you do not know how to seek the truth to resolve your problems. This is because your stature is too small. When you know how to experience, practice, and apply God's words in your real lives, and when you know how to seek the truth to solve problems after something befalls you, then your lives will grow. Knowing how to practice the truth is a sign that your life is growing. Someday, when you are able to solve problems with the truth, when you have some knowledge of God, when you can, through sharing your true knowledge of God, testify of His work, His holy and righteous disposition, and His omnipotence and wisdom, then you will be able to truly testify of God, and you will be qualified to be used by God. If you understand a lot and are able to talk about doctrine all day long, but you cannot resolve anything related to your own problems or do not know how to solve them, then that proves that the things you understand are not the truth, they are just the words and doctrines. Even if you speak some doctrine very realistically, in reality, this is just perceptual knowledge, which has not yet achieved rationality. Although people are edified after listening to you, having the same feelings as you, and your knowledge is even able to achieve some results on them, you are not able to speak on it too clearly, nor are you able to totally solve problems. This proves that the doctrines you have talked about are merely perceptual knowledge. You cannot say that they are the truth reality, much less that you have entered into the truth reality. Now how do you resolve the problem of talking about the words and doctrines? It requires you to reflect on the various kinds of corruption that are revealed in you as you do your duty, to reflect on the origins of every problem you encounter, and then to seek the truth, and to use God's words to

thoroughly resolve the corrupt disposition you have revealed. Whether what pours forth from you is arrogance and self-righteousness or twistedness and deceitfulness, whether selfishness and meanness or perfunctoriness and lying to God, you must reflect on these corrupt dispositions until you see them clearly. This way, you will know what problems exist as you do your duty, and how far away you are from achieving salvation. Only when you can clearly see your own corrupt disposition will you be able to know where the difficulties and obstacles in doing your duty lie. Only then will you be able to resolve problems at their source. For example, say you do not take responsibility for doing your duty, instead always acting perfunctorily, causing losses in your work, but you care about your face, so you are unwilling to openly fellowship about your state and difficulties, or to practice self-dissection and self-knowledge, instead always looking for excuses to deal with things perfunctorily. How should you solve this problem? You must pray to God and self-reflect, saying: "O God, if I speak like that, it is only to protect my own face. It's my corrupt disposition talking. I should not speak like that. I must open myself up, lay myself bare, and speak the true thoughts of my heart out loud. I would rather suffer shame and loss of face than satisfy my own vanity. I only want to satisfy God." This way, by forsaking yourself and speaking the true thoughts of your heart out loud, you are practicing being an honest person, and moreover, you are not acting according to your own will or protecting your own face. You are able to put God's words into practice, to practice the truth according to the will of God, to earnestly do your duty, and to completely fulfill your responsibilities. Thus, not only are you practicing the truth and doing your duty well, you are also upholding the interests of the house of God, and God's heart is satisfied. This is a just and honorable way to live, worthy to be brought before both God and men. This is so wonderful! Practicing this way is a bit difficult, but if your efforts and practice are aimed in this direction, then even if you fail a time or two, you will certainly be successful. And what does success mean to you? It means that when you practice the truth, you are able to take this step that frees you from the bonds of Satan, a step that allows you to forsake yourself. It means that you are able to put aside vanity and prestige, to stop seeking your own profit, and to stop doing selfish and mean things. When you put this into practice, you show people that you are someone who loves the truth, who yearns for the truth, someone who yearns for righteousness and light. This is the result you achieve by practicing the truth. At the same time, you also bring shame upon Satan. Satan corrupted you, it made you look out for yourself, it made you selfish, it made you think of your own prestige. But now, these satanic things can no longer bind you, you have broken free of them, you are no longer controlled by vanity, prestige, or your own personal interests, and you practice the truth, so Satan is utterly humiliated, and there is nothing it can do. Then are you not victorious? When you are victorious, do you not stand firm in your testimony to God? Do you not fight the good fight? When you have fought the good fight, you have peace and joy, and a sense of ease in your heart. If you often have a sense of accusation in your life, if your heart can find no rest, if you are without peace or joy, and are often beset by worry and anxiety about all kinds of things, what does this demonstrate? Merely that you do not practice the truth, do not stand firm in your testimony to God. When you live amid the disposition of Satan, you are liable to often fail to practice the truth, to turn your back on the truth, to be selfish and vile; you only uphold your image, your name and status, and your interests. Always living for yourself brings you great pain. You have so many selfish desires, entanglements, fetters, misgivings, and vexations that you do not have the least peace or joy. To live for the sake of corrupted flesh is to suffer excessively. Those who pursue the truth are different. The more they understand the truth, the more free and liberated they become; the more they practice the truth, the more they have peace and joy. When they obtain the truth, they will live completely in the light, enjoy God's blessings, and have no pain at all.

Right now, in which state do you all mostly live? Do you live in a positive state or a negative state most of the time? (We live in a negative state most of the time.) For someone who always lives in a negative state to persist in doing their duty without giving up on their responsibilities is not a simple thing! You all are often passive, but you do not know how to resolve this. Sometimes, it takes a great deal of effort for you to resolve your passive states, and when things do not go your way, you once again become passive. You always roll around in your passivity, and you could not stand even if you wanted to; you cannot do any duty well, and you are so incompetent that no one can help you. Is living like this not tiring? (It is.) Then how do you fully deal with the problem of passivity? You absolutely must understand some of the truth. The amount of doctrine you can speak about will not solve your problems. Once a person truly understands the truth, and once they are able to solve any passivity or difficulties they encounter, it will then not be so taxing for them to perform their duty. Only by obtaining the truth can someone be free and liberated. Right now, the thing you all lack most is the truth, but obtaining the truth is not something that can be done overnight. You must have a true knowledge of the work of God, and be able to clearly see people's corrupt dispositions. This requires time, and you must seek the truth in order to understand it. You can all feel the pain of living in a corrupt disposition, you have a deep understanding of it. Have you experienced the peace and happiness that are produced in your heart after you understand the truth, when you are able to practice the truth and observe the truth principles? Do you have many such experiences? If these experiences are truly abundant, that means you completely possess the truth reality. You will have the feeling of living in the light and in God's presence. If you occasionally enjoy a little of God's enlightenment, you will be very pleased. If you occasionally rely on God instead of people, and God gives you a little light, a way forward that you had not thought of, and the matter is dealt with, you will be very pleased. It is not enough to frequently have these little experiences; you must still continue to put effort toward the truth. On one hand, you must understand the truth about visions, have a perfectly clear understanding

of the work of God, and truly have a knowledge of the disposition of God. This way, when you again encounter difficulties as you do your duty, at the very least it will not give rise to notions, nor will it give rise to disobedience. This is one aspect of things. Additionally, you must put forth effort toward life entry. The truths which must be practiced and entered into must be summarized, like coming to know yourself, being an honest person, learning to submit to God, how to rely on God, how to loyally do your duty, how to discern between all kinds of people, how you should treat Satan, what wisdom you ought to possess, etc. Only by experiencing and entering into these different aspects of the truth can you fear God and shun evil, and become a perfect person. So how many aspects of the truth reality have you entered into now? Which aspects of the truth reality have you not yet entered into? You must keep track of this score in your heart. When you have entered into many truths related to practice, then your life will have already grown, and you will truly have stature. When your stature has grown to a certain level, then you will be able to enter onto the road of being perfected by God, and you will have true stature. This is not a matter which can be rushed—you cannot eat an elephant in a single bite. Right now, what is the most crucial and important thing you need to resolve? It is that you must do your duty well, and have life entry as you do your duty. This is the key. You cannot merely expend effort—you must put your heart into it. God does not want you to sell out your labor as you do the duty of a created being, rather He wants you to offer Him your sincerity. As you do your duty, you must have life entry. Only once you have life entry will you have life, only when you have life can you grow, and only those who have life have the truth.

August 10, 2015

Only by Practicing the Truth Can One Cast Off the Shackles of a Corrupt Disposition

What is life entry? It is when, after understanding the truth, people come to know God, to submit to Him, to reflect on and know their corrupt dispositions, and to cast them off, and are thus able to put the truth into practice. When one is able to put the truth into practice and truly submit to God, they have entered into the truth reality. Those who can put the truth into practice are those who have life entry. As soon as the truth becomes someone's life, they will no longer be constrained by any person, matter, or thing—they will be able to truly submit to God, and truly love God, and truly worship God. That is what it means to possess the truth reality and true testimony; that is the ultimate result of life entry. If a person believes in God for many years, but still lives by a satanic disposition, acting according to their own wishes, without praying or seeking the truth, believing for years without changing even a little, and is hardly any different from an

unbeliever, then a person like that has no life entry, they have not obtained the truth, and they have not gained the life. If you have not obtained the truth, then you are living under Satan's power. You could not submit to God, love God, practice the truth, or be strong, even if you wished to. If you cannot be strong, what kind of state will you be trapped in? Will you not always be trapped in a state of negativity? You will always be swayed about by your environment, fearing that you will be cast out, fearing God's displeasure, fearing this and that, passively and reluctantly doing a bit of your duty, and preparing a few good deeds. Basically, you will be pulled, led, and driven along, and the part of you that is active and proactive will be very small, so the results that you get in doing your duty will be unsatisfactory. Such people are never able to give their hearts to God, and so they are constrained and bound by many people, matters, and things, and they are always trapped in a negative state. Because of this, they live very tiring lives. They are in great pain, and they cannot find freedom and release. After a while, their own willpower can no longer sustain them, and they live every day within a satanic disposition, just like the unbelievers. Can this kind of belief in God enable a person to achieve salvation? Some people say: "I am enthusiastic, I am willing to do things for God. I am young, I have energy and resolve, and I do not fear difficulties." Is all of that of any use? It is not. Your energy is useless, no matter how much of it you have. How long can the little vigor that a person has sustain them? They will still frequently fail and stumble, and they will be paralyzed when they fall into negativity. It is no good believing in God if you do not understand the truth, or if you do not have true faith. If you only have enthusiasm or energy, it will be of no use. Those things are not the life, they are only a person's momentary enthusiasm and interest. People have corrupt dispositions. Whether they are male or female, old or young, they all have brief bursts of energy, passing enthusiasm, passing impulses; they all have times when they get fired up, when they are excitable, but that is courage born of hot-headedness, and it does not last. People's theories, ideals, and dreams will collapse in the blink of an eye, and without the truth, people cannot stand firm. Can a person who lives by hot-headedness do their duty well? Can they satisfy God? (No, they cannot.) So, people must have life entry, they must enter into the truth reality. There are those who say: "Why is entering into the truth reality so strenuous? Why am I bound by so many entanglements? What should I do?" Can people rely on themselves to resolve this problem? There are some who say: "I have the willpower and the resolve. I am not afraid of difficulties. My mind is made up. I will surmount every obstacle, I will embrace these challenges. I am not afraid of anything. No matter how hard it gets, I will persist to the end!" Is this useful? It can actually sustain them for a bit, but their practical difficulties will still remain, and a corrupt disposition will still have put down roots within them, and it will not have changed. If you persist in following God to the end, but you have not changed your life disposition or entered into the truth reality, can you obtain God's approval? You still cannot. Believing in God is not a question of whether or not you can persist to the end. The key is whether or not you

can obtain the truth, the life, and God's approval. This is the most important thing. If a person cannot enter into the truth reality, if they cannot make the truth their life, then will their burst of enthusiasm or vigor last very long? It cannot last. People must understand the truth, and use the truth to replace it. When a person has resolved their corrupt disposition and possesses the faith and the principles to practice the truth, they will be able to persevere unwaveringly and keep trying in spite of all setbacks. No matter what environments, obstacles, or even temptations they encounter, they will always rely on God and look up to Him to triumph over Satan. In order to achieve this result, you must come before God often, confide in Him, tell Him your difficulties in prayer, and speak truthfully to Him. Also, as you do your duty in reality, and during your real life, you must seek on how to act so that you might practice the truth. You must seek and fellowship with people who understand the truth, who have the ability to apprehend the truth, and from doing so obtain a little bit of enlightenment and edification, and find a path of practice. When you are able to practice the truth, will that not solve your problem? If you always hold back and do not fellowship, thinking to yourself: "Maybe one day my stature will grow, and I'll naturally just understand the truth, then I don't need to deal with it now" this kind of thinking is vague, unrealistic, and likely to cause setbacks. This problem can be resolved by seeking out and fellowshiping with people who understand the truth. If you have the comprehension ability, then you can also resolve the problem by reading God's words. Why do you not take resolving this problem seriously? If you do not seek the truth to resolve it, will the problem go away on its own? That is a foolish thought.

When things befall you now, are you able to seek the truth? Have you learned how to seek the truth? Aside from mastering some principles in your professional field, are you able to seek the truth when it comes to your own life entry—to improving your various states and changing your corrupt disposition? If you still complain when you are dealt with because you did something that violated the principles, if you still feel constrained because you have been pruned and dealt with, and if you go so far as to give up on yourself, thinking that you are going to be cast out, and become negative and slack off, then is your satanic disposition not so severe that you are being suffocated by it? When it comes to understanding the truth, people's difficulties are too numerous and great; when they encounter problems, the negative parts of them emerge too quickly and for too long, and they practice the truth too slowly and too little. When people encounter certain environments, or notice certain glances from others, or hear certain words spoken, or find out certain kinds of information, negative things will arise in them, no matter the time and place. These are natural outpourings of a corrupt disposition. What does this prove? It proves that there is no element of the truth within human life. The unprocessed things that naturally pour forth from people, whether you think them in your head, or speak them with your mouth, or if they are something that you intend or plan to do—whether intentional or unintentional—all these things are related to your corrupt disposition. Where do people's corrupt dispositions pour forth from? It can be said with

certainty that people's corrupt dispositions pour forth from their satanic nature, that is the source. Considering the corrupt things that pour forth from people, it is clear that people do not have any of the truth reality, that they do not have any normal humanity, and that they do not have any normal sense. Right now, you can dissect yourselves. If you pay attention and focus on self-reflection, you can learn whether your intents, thoughts, and views are right or not, and whether they are in accordance with the truth or not. Generally, you will be able to discern these things a little and understand them. So, after you come to understand these things, will you be able to seek the truth for a solution? Or will you let them develop on their own, thinking: "I want to think this way, thinking this way is beneficial to me. Other people have no right to interfere. If I don't say these things out loud, or act upon them, if I just think about them, isn't that okay?" Are there not some people who do this? What is this a manifestation of? They clearly know that thinking this way is wrong, but they do not seek the truth, they do not put aside these thoughts, or forsake them. They persist in thinking and acting that way, completely unconcerned. These people do not love the truth, and they cannot stand firm.

Some people do not perform a duty, and no one gets serious with them—these people think that as a believer in God, it is enough to just read God's words, to live a church life, and to usually not do bad things or act in a dissolute way like unbelievers; they think that maybe in the end they will receive some blessings, and be able to survive. People hold onto this kind of wishful thinking in their belief in God. On the surface, they do not commit any serious mistakes, but they have no life entry at all, nor have they obtained any truth reality. The moment that someone gets serious with them, they realize that they are full of problems and shortcomings, and they become negative, thinking: "It's all over, isn't it? I've believed in God for years, and I've gained nothing from it. It looks like believing in God really isn't easy!" They become cold, and they are no longer willing to strive toward the truth. After a while, they feel empty, and they feel like they need to pursue the truth to have hope. When they begin to fulfill their duty, and people get serious with them again, they finally feel that: "People have to possess the truth, otherwise it's too easy for them to make mistakes. If people don't pursue the truth, they'll always commit transgressions, and get dealt with. If they rely on their enthusiasm to do things, they will be dealt with too. I must be cautious in everything. I absolutely must not speak or act recklessly. I shouldn't stick my nose into things. It is better to be a coward than to stand out." They think that practicing this way is perfectly appropriate, that no one can point out any mistakes in it, but they have overlooked the most crucial point, which is that they ought to pursue the truth. They do not pursue the truth, nor do they pursue their own life entry, and that is their fatal flaw. When they do their duty, they are satisfied with just getting the job done. In order to complete their work, they labor from dawn to dusk, and sometimes they are so busy that they do not even care if they miss two meals. They can really suffer and pay a price, but they have no life entry. At every turn, they are on their guard against others, for fear that they will make a mistake and be dealt with. Is this sort of state right? Is this someone who pursues the truth? If people do their duty like this until the end, will they be able to obtain the truth or enter into the truth reality? (No.) Are there not many people like this among you? Are you not often in this very state? (Yes.) Are you on the alert, thinking that this is a bad way to act, that you are living in a negative state? When things befall you, you always act like cowards, you always act like people-pleasers, always compromising, always taking the middle path, never offending anyone or sticking your nose into things, never going too far—it is like you are standing in your own position, sticking to your duty, doing whatever you are asked to do, standing neither in the front nor in the back, and going with the flow—tell Me, do you think that if you persist in doing your duty this way to the very end you will be able to obtain God's approval? Are you aware that this kind of state is quite dangerous, that not only will you be unable to obtain God's perfection, but that you are also likely to offend God's disposition? Does this kind of lukewarm person pursue the truth? Are they the kind of person who fears God and shuns evil? A person who lives in this kind of state often pours forth the thoughts of a people-pleaser, and they don't have a God-fearing heart. If one merely feels horror and fright for no good reason, is that a God-fearing heart? (No.) Even if they throw their whole self into their duty, resign from their work, and renounce their family, if they do not give God their heart, and they guard themselves against God, is that a good state? Is that the normal state of entering into the truth reality? Is the future development of this state not terrifying? If a person continues on in this state, can they obtain the truth? Can they gain the life? Can they enter into the truth reality? (No.) Are you aware that you yourselves possess this very state? When you become aware of it, do you think to yourselves: "Why am I always guarded against God? Why do I always think this way? To think this way is so frightening! It is opposing God and rejecting the truth. Guarding against God is the same as resisting Him"? The state of being guarded against God is just like being a thief—you do not dare to live in the light, you are afraid of exposing your demonic faces, and at the same time, you are frightened: "God is not to be trifled with. He can judge and chastise people at all times and places. If you anger God, in mild cases He will prune and deal with you, and in severe ones He will punish you, make you sick, or cause you to suffer. People cannot bear those things!" Do people not have these misunderstandings? Is this a God-fearing heart? (No.) Is this kind of state not terrifying? When a person is in this state, when they guard against God, and always have these thoughts, when they always have this kind of attitude toward God, are they treating God like God? Is this belief in God? When a person believes in God in this way, when they do not treat God like God, is that not a problem? At the very minimum, people do not accept God's righteous disposition, nor do they accept the fact of His work. They think: "It's true that God is merciful and loving, but He is also wrathful. When God's wrath befalls a person, it is disastrous. He can smite people to death at any time, destroying whomever He wishes. Do not invoke God's anger. It is true that His majesty and wrath permit no offense. Keep your distance from

Him!" If a person has this kind of attitude and these ideas, can they fully and sincerely come before God? They cannot. Is there not then a distance between them and God? Are there not many things separating the two of them? (Yes.) Which things hinder people from coming before God? (Their futures and destinies.) (Fame, profit, and status.) What else? Which things cause people to be sick of the truth, to reject the truth, to reject God's life provision and His salvation? Ponder on this: Which parts of people hinder them from sincerely coming before God, and from practicing the truth, and from giving their bodies and hearts over to God to take charge of and rule over? Which things cause people to be afraid of God, and to misunderstand God? People have corrupt dispositions, as well as satanic philosophies, and satanic thoughts; they are deceitful, they guard against God at every turn, mistrusting and misunderstanding Him. When they are adulterated by all of these things, can a person truly trust God? Can they accept God's words as their life? Some people say: "I eat and drink God's words every day. When I read His words and feel moved by them, I pray. I treasure God's words as the truth. I read them every day, and I often pray in silence, and sing hymns praising God." Although this kind of spiritual life is good, if these people still rely on their own ideas when reacting to things that befall them, if they do not seek the truth at all, and none of the doctrines that they understand have an effect on them, what is going on? People do not love the truth. They claim to treasure God's words, but they do not hold themselves up against them for comparison, and they do not put them into practice. This is very troublesome, and it is very difficult for people to then enter into the truth reality. People never understand the truth, nor do they have the slightest knowledge of God, so they certainly have notions and misunderstandings about God, and there is a wall between them and God. Do you not all have personal experience of this? You say: "I don't want to guard against God, I want to truly trust Him, but when something happens to me, I can't help but guard against Him. I want to bundle myself up and separate myself from God, and to use satanic philosophies to protect myself. What is wrong with me?" This shows that people do not have the truth, they still live by satanic philosophies, and they are still controlled by Satan. That is the pitiful likeness that people have due to their satanic nature—it is difficult for them to put the truth into practice. Not practicing the truth is the greatest barrier to life entry. If this problem is not solved, it is difficult for a person to give their heart to God, to obtain His work, or to enter into the truth reality. Have you all experienced this? How can this matter be resolved? You must reflect on and try to know yourselves, and see which things are hindering you from practicing the truth. Solving this problem is key.

Is pursuing the truth as complicated or as difficult as pursuing a branch of scholarship? It is actually not that difficult, it just depends on whether or not a person loves the truth. Pursuing the truth is not difficult in and of itself; it requires less effort than studying a specialized field of science—it is even easier than making a living. Why is that? The reality of the truth is what those with normal humanity should live out and possess. It

relates to people's normal humanity, so it is not disconnected from their thoughts and ideas, from everything that they think, from all of the actions and behavior that they engage in during their everyday lives, or from their minds. The truth is not a theory, nor is it a field of academia, nor is it a profession. The truth is not empty. The truth is closely related to normal humanity—the truth is the life that a person with normal humanity ought to possess. It can correct all of your flaws, your bad habits, and your negative and incorrect thoughts. It can transform your satanic disposition, it can become your life, it can enable you to possess humanity and reason, it can normalize your thoughts and your mindset—it can make every part of you normal. If the truth becomes your life, then what you live out and all of your outpourings of humanity will be normal. So, the pursuit and practice of the truth is not an obscure, unfathomable thing, nor is it something especially difficult. Right now, although you love the truth a little and are willing to strive to become better, you have not yet touched on the path at all. The first step is always the hardest. As long as you can put the truth into practice and taste its sweetness, you will think that pursuing the truth is an easy matter.

If a person does not take the truth as their life and always lives within a corrupt disposition, how does that manifest? When a person has not gained the truth, they naturally have no way to cast off the constraints and fetters of their satanic nature. The corrupt dispositions that pour forth from them are naturally arrogance and conceit, being a law unto themselves, arbitrariness and recklessness, lying and cheating, insidiousness and deceit, grasping for prestige and interests, seeking nothing but profit, and selfishness and vileness. Furthermore, in their dealings with other people, they are prone toward mistrusting, judging, and attacking others. They always speak and act based on their preferences; they always have personal intents and aims, and they always have preconceived ideas about others. They always become negative when faced with setbacks or failure. Sometimes, they are beyond arrogant; sometimes, they are so negative that they could bury themselves in a hole in the ground. They always go to the extremes—if they are not bearing their fangs and brandishing their claws, they are negative and trying to act pitiful. They are never normal. This is the state that you are in now. You are willing to suffer and pay a price, and you are full of resolve and determination, but you do not have the truth reality. If a person takes the truth reality as their life, how will that manifest? First of all, they will be able to submit to God, and to live out human likeness; they will be an honest person, someone whose life disposition has changed. There are several characteristics of change in life disposition. The first characteristic is being able to submit to things that are right and conform to the truth. No matter who offers an opinion, whether they are old or young, whether you are able to get along with them or not, whether you know them or not, whether you are familiar with them or not, whether your relationship with them is good or bad, so long as what they say is right, conforms to the truth, and is beneficial to the work of God's house, you will be able to listen to, adopt, and accept it, without being influenced by any other factors.

To be able to accept and submit to things that are right and conform to the truth is the first characteristic. The second characteristic is being able to seek the truth when something happens; it is not only about being able to accept the truth, it is also about practicing the truth, and not handling matters based on your own will. No matter what happens to you, you will be able to seek when you cannot see things clearly, and look at how to handle the issue, and how to practice in a way that conforms to the truth principles and satisfies God's requirements. The third characteristic is considering God's will no matter what issue you face, rebelling against the flesh to achieve submission to God. You will consider God's will no matter what duty you are performing, and you will perform your duty according to God's requirements. Whatever requirements God has for this duty, you will act according to those requirements while performing it, and act in order to satisfy God. You must grasp this principle, and perform your duty responsibly and faithfully. That is what it means to consider God's will. If you do not know how to consider God's will or satisfy God in a certain matter, then you must seek. You should compare yourselves to these three characteristics of dispositional change, and look to see if you possess these characteristics or not. If you have practical experience and paths of practice in these three areas, then you will be handling matters with principles. Regardless of what befalls you or what problem you are dealing with, you must always seek on what the principles of practice are, and on what details are included within each truth principle, and on how to practice without violating the principles. Once you have gained clarity on these issues, you will naturally know how to practice the truth.

When all is well, some people seem to not pour forth any obvious corrupt dispositions, and because of this, they think that they are good, that they have changed, and that they have the truth reality. But when temptations or important matters involving the truth principles befall them, their corrupt disposition reveals itself. They fall into negativity and confusion, not knowing the appropriate way to practice, beset by difficulties. For example, to be an honest person and to speak truthfully is to practice the truth. When you try to speak truthfully, what difficulties do you face? What obstacles do you face? Which things constrain and bind you, and prevent you from speaking truthfully? Pride, status, vanity, as well as your feelings, and personal preferences—all of these things can arise at any moment, and they hold people back and constrain them from practicing the truth. These things are corrupt dispositions. No matter what situation you are in, corrupt dispositions can cause your state to become abnormal, producing all kinds of negative things, constraining and controlling you in every way, holding you back and making it difficult for you to practice the truth and serve God. This will all make you feel incredibly tired. On the surface, people appear to be free, but they are actually tightly bound by their corrupt, satanic dispositions. They do not have any freedom of choice, it is extremely difficult for them to take even a single step, and they live exhausting lives. Oftentimes, it takes a lot of effort for them to speak truthfully or do anything practical. They cannot do their duties well or be loyal to God, though they may want to, and if they wish to practice the truth or testify for God, it will be even more difficult. How exhausting! Are they not living in the cage of their corrupt, satanic dispositions? Are they not living under the dark influence of Satan? (They are.) Then how can people cast it off? Is there another path aside from practicing the truth and gaining life entry? There absolutely is not. Can the knowledge of traditional culture save people and free them from Satan's influence? What about an understanding of the knowledge of the Bible? How about being able to speak spiritual doctrines? No, none of these things can save people and free them from Satan's influence. Only by accepting God's work and all of the truths that God has expressed can the problem of corrupt dispositions be resolved; only then can people attain an understanding of the truth, obtain the truth, and be free of Satan's influence. If someone strives to be a good person and does not do anything bad, but they do not change their disposition, can they be free of Satan's influence? Can a person obtain the truth by studying the Tao Te Ching, Buddhist scripture, or traditional culture? Can they come to know God? Can their corrupt disposition be cleansed if they cling to traditional culture and do not pursue the truth? Can they attain God's salvation? People who do so are deceiving themselves, and they cannot solve any of their problems. There are lots of people who have believed in God for many years, but their belief is still muddled. They have no interest in pursuing the truth; they are satisfied with just doing their duty. They think that as long as they do no evil, or do less evil, and as long as they do more good and charitable things, as long as they do more to lovingly help others, as long as they never leave the church or betray God, that will please other people, and please God, and they will have a share in the kingdom of God. Does this idea hold any water? Can being a good person enable a person to cast off their corrupt disposition? Can they achieve salvation this way? Will they have a share in the kingdom? You can all see, there are many so-called "good people" in the world who speak high-minded words although on the surface, they do not seem to have committed any great evil, they are actually especially deceitful and slippery. They are very good at steering wherever the wind blows, speaking smoothly and slickly. They are false good people and hypocrites they are merely pretending to be good. Those who walk the middle path are the most insidious people of all. They offend no one, they are smooth and slick, they are good at playing along in all situations, and no one can see their faults. They are like a living Satan! Are there people like this among you? (Yes.) Do you not think that living this way is tiring? (Yes, it is tiring.) Then have you thought of a way to change? How do you change? Where should the breakthrough begin? (By practicing the truth.) Do not say "by practicing the truth," or "by understanding the truth," or "by entering into the truth reality." This is big talk, and it is beyond the reach of man, so these words seem empty. We must start with the details, instead. (By being an honest person.) That is a concrete practice. Be an honest person, or to go into a bit more detail: Be a simple and open person, who does not cover anything up, who does not lie, who does not mince words, and be a direct person who has a sense of justice, who can speak truthfully. People must achieve this

first. Say that there is an evil person who does something that disturbs the work of the church, and a leader comes to you to better understand the situation. You know who did it, but because you have a good relationship with that person, and you do not want to offend them, you lie and say that you do not know. The leader asks for more details, and you beat around the bush, making up an excuse to cover for the evil person. Is that not deceitful? You did not tell the leader the truth about the situation, and hid it instead. Why would you do this? Because you did not want to offend anyone. You put protecting interpersonal relationships and not offending anyone first, and you put speaking truthfully and practicing the truth last. What are you being controlled by? You are being controlled by your satanic disposition, it has sealed your mouth and prevented you from speaking truthfully—you are only able to live by your satanic disposition. What is a corrupt disposition? A corrupt disposition is a satanic disposition, and a person who lives by their corrupt disposition is a living Satan. Their speech always carries temptation within it, it is always roundabout, and never direct; even if they were being beaten to death, they would not speak truthfully. This is what happens when a person's corrupt disposition becomes too severe; they completely lose their humanity and become a devil. Many of you would prefer to offend and cheat God in order to protect your relationships with others, and the status and reputation that you hold among other people. Does a person who acts in this way love the truth? Are they someone who pursues the truth? They are someone who cheats God with their eyes wide open, who has not even the slightest bit of a God-fearing heart. They dare to cheat God; their ambition and rebelliousness must be truly great! Such people usually still think that they love and fear God, and often say: "Every time I think of God, I think of how immense, how great, and how unfathomable He is! God loves mankind, His love is so real!" You may speak nice-sounding words, but you would not reveal an evil person if you saw them disturbing the work of the church. You are people-pleasers, you only protect your own prestige, profit, and status, instead of protecting the interests of God's house. When you know the true state of affairs, you do not speak truthfully, you beat around the bush, protecting evil people. If you were asked to speak truthfully, it would be very difficult for you. You speak so much nonsense, just to avoid telling the truth! When you speak, you go in so many circles, you expend so much thought, and live in such a tiring way, all to protect your own reputation and pride! Is God pleased by people who act this way? God detests deceitful people above all. If you want to be free of Satan's influence and achieve salvation, then you must accept the truth. You must first start by becoming an honest person. Be frank, tell the truth, do not be constrained by your feelings, cast aside your pretense and trickery, and speak and handle matters with principles—this is an easy and happy way to live, and you will be able to live before God. If you always live according to satanic philosophies, and always rely on lies and trickery to get through your days, then you will be living under the power of Satan, and you will be living in darkness. If you live in Satan's world, you will only become more and more deceitful. You have believed in God for so many years,

you have listened to so many sermons, but your corrupt disposition has not yet been cleansed, and now you are still living by your satanic disposition—do you not feel disgusted by this? Do you not feel ashamed? No matter how long you have believed in God, if you are still like an unbeliever, then what is the point of you believing in God? Can you really attain salvation by believing in God like this? Your life goals have not changed, nor have your principles and methods; the only thing you have that an unbeliever does not is the title of "believer." Although you follow God outwardly, your life disposition has not changed at all, and in the end you will not achieve salvation. Are you not getting your hopes up for nothing? Can this kind of belief in God help you to obtain the truth or the life? Absolutely not.

Today we have fellowshiped about the three characteristics of dispositional change. Summarize those three characteristics. (The first characteristic is the ability to accept and submit to things that are right and that conform to the truth. The second characteristic is the ability to seek the truth and put it into practice when something happens to you, and to not handle matters based on your own will. The third characteristic is the ability to give thought to God's will, to rebel against the flesh and achieve submission to God, no matter what befalls you.) You should all contemplate and fellowship on these three characteristics. You should compare yourselves to them in your real lives, and train yourselves to practice and enter into them—that way, you will be able to obtain the truth and achieve a change in disposition. No matter what aspect of the truth is being fellowshiped on, it would be easy for those who love the truth to accept it. Those who are willing to put the truth into practice will be able to obtain the truth, and those who obtain the truth will be able to achieve a change in disposition. Those without conscience or reason, who do not love the truth, cannot accept or practice the truth, so they will not be able to obtain it. Whether or not a person can obtain the truth, or achieve a change in disposition, depends on their personal pursuit.

August 16, 2015

The Five Conditions That Must Be Met to Embark on the Right Track of Belief in God

There is a common problem in the corrupt disposition of people, a common problem which exists in the humanity of every person, a most severe problem. This common problem is the weakest, most fatal part of their humanity, and in their nature essence, it is the hardest thing to dig out or change. What is this problem? It is that humans always want to be exceptional, superhuman, perfect people. People themselves are created beings. Can created beings achieve omnipotence? Can they achieve perfection and flawlessness? Can they achieve proficiency in everything, come to understand everything,

see through everything, and be capable of everything? They cannot. However, within humans, there are corrupt dispositions, and a fatal weakness: As soon as they learn a skill or profession, people feel that they are capable, that they are people with status and worth, and that they are professionals. No matter how unexceptional they are, they all want to package themselves as some famous or exceptional individual, to turn themselves into some minor celebrity, and make people think they are perfect and flawless, without a single defect; in the eyes of others, they wish to become famous, powerful, or some great figure, and they want to become mighty, capable of anything, with nothing they cannot do. They feel that if they sought others' help, they would appear incapable, weak, and inferior, and that people would look down on them. For this reason, they always want to keep up a front. Some people, when asked to do something, say they know how to do it, when they actually do not. Afterward, in secret, they look it up and try to learn how to do it, but after studying it for several days, they still do not understand how to do it. When asked how they are getting on with it, they say, "Soon, soon!" But in their hearts, they're thinking, "I'm not there yet, I have no idea, I don't know what to do! I must not let the cat out of the bag, I must continue putting on a front, I can't let people see my shortcomings and ignorance, I can't let them look down on me!" What problem is this? This is a living hell of trying to save face at all costs. What kind of disposition is this? Such people's arrogance knows no bounds, they have lost all sense. They do not wish to be like everyone else, they don't want to be ordinary people, normal people, but superhumans, exceptional individuals, or hotshots. This is such a huge problem! With regard to the weaknesses, shortcomings, ignorance, foolishness, and lack of understanding within normal humanity, they will wrap it all up, and not let other people see it, and then keep on disguising themselves. There are some who are blind to everything, yet still claim they understand in their heart. When you ask them to explain it, they cannot. After someone else has explained it, they then claim that they were about to say the same thing but were unable to voice it in time. They do everything they can to disguise themselves and try to look good. What do you say, do such people not live with their heads in the clouds? Are they not dreaming? They do not know who they themselves are, nor do they know how to live out normal humanity. They have never once acted like practical human beings. If you pass your days with your head in the clouds, muddling through, not doing anything with your feet on the ground, always living by your own imagination, then this is trouble. The path in life you choose is not right. If you do this, then no matter how you believe in God, you will not understand the truth, nor will you be able to obtain the truth. To be honest with you, you cannot obtain the truth, because your starting point is wrong. You must learn how to walk on the ground, and how to walk steadily, one step at a time. If you can walk, then walk; do not try to learn how to run. If you can walk one step at a time, then do not try to take two steps at a time. You must conduct yourself with your feet firmly on the ground. Do not try to be superhuman, great, or lofty. Human beings, dominated by their satanic disposition,

harbor some ambition and desire inside of them, which is hidden within their hearts. They do not want to live with their feet on the ground, rather, they always want to run off into the air, to live amidst the clouds and mist. Are they not dreaming? Do people live in midair? That is the domain of Satan, not a place for people to live. God created man from the dust of the earth; He causes them to live on the ground, to live normally and with rules, to learn the common knowledge of how to behave, to learn how to act, how to live, and how to worship Him. God did not give people wings, and He does not allow them to live in the air. The ones who roam about in the air are Satan and all kinds of evil spirits, not people. If people always have this ambition, always wanting to become superhuman, to change into something else, then they are asking for trouble. It is very easy to become totally obsessed! First off, this thought and idea of yours is wrong. It comes from Satan, goes entirely beyond reality, does not conform to God's requirements at all, and goes entirely beyond God's words. So what is this thought? It is always wanting to be free of vulgarity, to be outstanding, to be without peer, to be exquisite beyond compare, to fly one's own colors, to become famous and great, an idol in the hearts of people—are these the goals one ought to pursue? Absolutely not. Among all God's words, there is not one that tells people to pursue becoming a superhuman, a strongman, a celebrity, or a great person. None of these things people imagine are real, none of them exist. To pursue these things is to dig your own grave—the more you pursue them, the faster you die. This is the road to destruction.

Since God has said so many words, do you know what His requirements are for people's behavior? (He wants them to conduct themselves conscientiously.) (He wants them to conduct themselves and act with their feet on the ground, assiduously, and without attracting attention.) Although these few words are simple, most people cannot achieve them; only honest people are capable. In fact, no matter how you express it, to put it briefly, God requires people to be honest. Only the honest are able to conduct themselves conscientiously, to have their feet planted on the ground as they act, to not attract attention, and to be assiduous, so being an honest person is right, and God likes honest people. God despises deceitful people. Those who do not conduct themselves conscientiously, who do not have their feet planted on the ground as they act, are deceitful. Do you understand when it's said this way? So tell Me again, besides requiring them to be honest people, what other requirements does God have of people? (They need to humble themselves.) You say "humble," but is it reasonable to use this word to describe people? (It is unreasonable.) Why is it unreasonable? Humanity, corrupted by Satan, originally had no status; they were originally less than the worms, so how much more humble could they be? If they lowered themselves further, what would they become? Would they not become devils, or beasts? Man was created by God, and all those created by God have human instincts. People are all able to achieve the things they ought to possess, which are all part of their normal behaviors and outpourings. First let us speak of happiness, anger, grief, and joy, some of the emotions that people

possess. When someone is sorrowful or sad, the most common manifestation is crying. It is a natural outpouring of normal humanity. When you are sorrowful or in pain, you can cry, let your tears out. Do not pretend. Some people say: "I do not cry, I am a strong man, and men do not shed tears easily!" Other people say: "Although I am female, I am resolute. I must be strong like a man. I will be a heroine, not a weak woman." Is this sort of thinking correct? What kind of humanity is this? This is pretending; it is not true. That which is pretended is not an outpouring of normal humanity. Rather, it is a false appearance given to others, completely twisting normal humanity. So when people have something to be grieved or anxious about, when they sigh, or when their expression is relatively serious, or when they do not want to eat, all these things are outpourings of normal humanity, which no one can cover up. When someone encounters something good, they smile, which is also a normal outpouring. There are some people who dare not laugh out loud when they are pleased. They always cover their mouths to hide their smiles, always fearing people's jokes. Is that normal? (It is not normal.) This is also pretending. They think that women cannot laugh in public in front of lots of people, and they especially cannot show their teeth, otherwise people will look down on or disdain them, so they must restrain themselves, and they cannot be frivolous. This is the result of a traditional Chinese cultural education. In someone whose happiness, anger, grief, and joy are abnormal, others cannot see the manifestations or needs of their normal humanity. Is this kind of person normal? (They are not normal.) Is there not something in their thoughts which dominates them? People have been corrupted too deeply by Satan. That is just how it is. They are more like fiends than people. This is the appearance of those who are dominated by a devilish nature. They are extremely false, and they pretend too much. Why is it that people who have believed in God for several years have hardly changed at all? For one thing, people do not have a correct knowledge or clear view on the path, principles, direction, and goals of being a normal person, nor do they have a clear view of the path to pursuing the truth. For another thing, this kind of person is ignorant. Even if they live to be forty or fifty years old, they know nothing about how to be an honest person, or which requirements they must meet in order to live out normal humanity. This is because traditional culture has set its roots too deep in people's hearts, and they always want to pretend that they are the holy, great people they have imagined themselves to be, which causes them to understand things in prejudiced, ludicrous, and strange ways. Are there such people among you? Some people have never opened their hearts up to others, nor do they know how to talk about their innermost thoughts. They seem as if they have no difficulties, as if they have never been negative or weak, as if they have never had any difficulties with life entry. They do not need to seek anything, nor fellowship with others, nor do they need the fellowship, provision, help, or assistance of anyone else. They seem as if they understand everything on their own, and can resolve anything. When someone asks them whether or not they have ever been negative before, they say: "I am occasionally negative, but I

just pray to God, set my resolve, and swear an oath, and then I'm fine." What kind of person is this? On the outside, it may not appear that there are many such people, but in reality, there are many people who possess these states. To this day, a person like this does not know what it means to believe in God. They think that to believe in God just means to acknowledge Him and be a good person, and they will one day "become immortal and attain the Way" and enter into the kingdom of heaven, just like the Buddhists talk about being free from human desires and passions, or being pure of heart and having few desires. They work diligently and exert themselves in this direction, but is this believing in God? Even now, they do not know what it is to believe in God, nor do they know what they ought to pursue, or what kind of person they ought to be. However many sermons on the truth they listen to, the goal they pursue does not change, nor does their viewpoint on believing in God change. This is quite troublesome! If you do not even understand what it means to believe in God, then are you able to know who your God is? If you do not even understand what it means to believe in God, then are you able to pursue the truth? Can a person who has absolutely no knowledge of the vision of believing in God love the truth? Those who do not understand the vision of believing in God are those who are unable to get the truth. It is useless to ask this sort of person whether or not they love the truth; they do not understand what it is to believe in God or to pursue the truth. They do not understand these things. Whether they have believed in God for three years or five, ten years or eight, none of them understand the truth. All they know is that to believe in God is to be a good person, to do good things, to be kind and charitable, and they think that this is an honorable way to live. Is this viewpoint not too superficial and out of date? This is incompatible with and totally unconnected to the truths of believing in God. Someone who has believed in God for many years, but still treats the matter of belief in God with the viewpoints, thoughts, and methods of unbelievers, Buddhists, and Taoists, who relies on traditional notions and imaginings to walk the path of belief in God, who mistakenly believes that their understanding is pure, who thinks that believing in God this way is the only way to pursue the truth—are they not lying to themselves?

Chinese people have the traditional cultural background of Taoism and Buddhism. Under this great traditional social background, it is very difficult for Chinese people to free their thoughts from these things, so when Chinese people mention belief in God, the first things they think of are the Buddhist and Taoist viewpoints of being vegetarian and praying to Buddha, not killing, giving alms and doing good, helping others, not attacking or yelling at others, not murdering or committing arson, being a good person, etc. Then how long does it take for a person to get rid of these things and understand the true meaning of belief in God? Which truths does a person need to pursue an understanding of in order to totally turn these incorrect thoughts and notions around, to completely eliminate them? Only by truly understanding God's requirements and by believing in God according to the principles of the truth can a person step onto the right

track of belief in God; only from then on does their life of belief in God formally begin. If someone still has feudal superstitions in their heart, or the notions, imaginings, and rules of traditional religion, then these things they keep in their hearts are the very things God loathes and hates the most. They must seek the truth, discern these things, and then totally give them up. Only such people love the truth, only they can receive the work of the Holy Spirit. This is for certain. If you do not base your belief in God on the truth of His words, then you will never be able to obtain His blessings. Once someone has stepped onto the right track of belief in God, once they have crossed that threshold, there is a change in their inner state. First off, their thoughts and viewpoints are not illusory, but are real. Their state, thoughts, and ideas are not empty, but are in accord with the truth, they completely conform to God's words. The goal and direction they pursue is not doctrinal, nor is it unreachable or invisible, rather, it is something positive, in accordance with God's requirements, and is praised by God. Their whole state, their thoughts, and their ideas are all practical and real. You believe in God now, so where are your thoughts? If they are still floating up in the air, without an accurate direction, if there are still many thoughts that do not correspond to reality, and many empty, doctrinal thoughts, with all kinds of human ideas, notions, and imaginings, then you are still living in the air of imagination, and you have not come down to the ground. This is very dangerous, because what you think, what you do, and the goals you pursue in your heart have nothing to do with the truth of belief in God or with God's requirements—they do not even touch lightly. So on what basis do you act? You act on the basis of the summarized experiences of man, worldly philosophies, as well as the things that you learn from society, your family, and all kinds of circumstances, and the things that you imagine up and summarize in your head. For example, when something happens to you, you act the way you think you ought to, and you think that to do so is in accordance with the truth, and that what you think is right and positive is the truth. One day, when you run into a wall or are dealt with, then you will realize that your actions, thoughts, and ideas are all human imaginings and notions, which are fundamentally incompatible with the truth principles. That is to say, before a person has formally entered onto the right track of belief in God, many things they do have nothing to do with the truth principles. They come from the minds and imaginings of people, or their preferences, enthusiasm, and willpower, or their good wishes and hopes, or even their desires. All these things are the starting point and source of people's actions.

As to which states a person must possess in order to enter onto the right track of belief in God, there is a standard, which is that they must possess a normal state while experiencing God's words. Some people already live in this state, while others have not yet entered into it, or who occasionally have it, but after a time, they return to their old state. What is this state? It is when, after someone goes through a period of time relying on their enthusiasm, preferences, notions, and imaginings, they suddenly realize that believing in this way seems unacceptable, that they cannot obtain the truth, and that

believing in this way is empty and unrealistic. They realize that they have always been a created being, that they ought to be a true created being, and sincerely do the duty of a created being with all their heart and strength. Then they start to do things with their feet on the ground, and they do their duty with all their devotion. As they do things, they start to ponder and seek out how to act in accordance with the truth, how to satisfy God's will, and how to be accepted by God. They do not act based on their notions, imaginings, or preferences. Only at this point do people have a desire to satisfy God and reciprocate His love. At this point, they start to seek the truth, seek the will of God, and start to satisfy His requirements. When you have this desire, when you have a normal state in your heart, in one respect, you are standing in your rightful place and being a true created being. In another respect, which is the primary one, you have truly accepted from the bottom of your heart that God is your Lord and your God, and you have accepted all God's words, and have seen that they are the truth. You are also able to practice and experience God's words, and you cause God's words to become your life reality, which allows you to obtain truth and life. When you have this will and desire, as well as the need to accept the word of God and His requirements of you, and when you want to submit to God and satisfy His will, then your life's state will start to change. Starting from this point, you will be walking onto the right track of belief in God.

These words I have just fellowshiped, to sum up, are quite simple; that is, once a person begins to recognize that they are a created being, that person will develop hopes of becoming a genuine creature of creation in order to satisfy God. At the same time, such people will also accept God as their Lord and God, and desire to obey all of God's requirements, as well as His rule. They therefore will stop acting wantonly, and will seek God's intentions and seek the truth principles in everything they do. They will no longer simply do whatever they want to or do things according to their own plans. Rather than relying on their individual ideas to act, they will begin to have God constantly in their thoughts, and their subjective wish will be to satisfy God in all aspects, conform to the truth and meet God's requirements in their actions. People in such a state have undoubtedly begun learning to seek the truth, practice the truth, and enter the truth reality. If you are in such a state and have such a will, then you will very naturally start to learn how to seek God's will, and begin to seek how not to dishonor God's name, how to magnify God, how to fear God, and how to satisfy God; instead of satisfying your own selfish desires or satisfying someone else, you try to satisfy God. When someone enters this state, they are living in the presence of God, and they are no longer directed by their corrupt disposition. When you enter this state, the things you think of in your subjective desires are positive. Even if you occasionally reveal a corrupt disposition, you will be aware of it, and you will be able to self-reflect and seek the truth to resolve it. Thus, although you still have a corrupt disposition, your corrupt disposition will no longer be able to direct your everything, to control you. At this time, is the truth of God's word not taking sovereignty within you? Are you not living within God's words? Are you all able to let the truth exercise authority in your hearts? This depends on whether or not you have the will to pursue the truth. If someone clearly understands a lot of the truth, then the truth will naturally exercise authority in their heart. If they do not understand much of the truth, or they have too many of Satan's poisons, then they cannot have the truth exercise authority in their heart. There are many people who are willing to practice the truth, but when things befall them, they involuntarily show themselves off, pursue prestige, profit, and status, have no restraint or control, and they allow their corrupt disposition to pour out as it will. What state is this? This is when a person understands too little of the truth, their stature is too small, and they are unable to overcome the flesh or Satan's influence. It is very difficult for this kind of person to allow the truth to exercise authority in their heart. So, pursuing the truth is no simple thing, and without even a few years of experience, it is very difficult to resolve the problem of a corrupt disposition. For example, some people are very deceitful, they never speak their innermost thoughts aloud, and they cannot say even a single true word. No matter what they discuss or how many words they say, they do not speak clearly, always going in circles, and they are not in control of themselves. In front of their corrupt dispositions, and in front of their disgusting, satanic nature essence, people reveal themselves to be so insignificant, weak, powerless, and entirely helpless, so they often sin, make mistakes, and are passive. What is going on here? (They have not walked onto the right track of belief in God.) They have not walked onto the right track of belief in God, and what does that imply? (They do not yet understand that they are created beings, and they are unwilling to submit to or satisfy God.) This is a consequence brought about by not pursuing the truth. You are in this situation, so can you say you have not yet started to enter the truth reality? (Yes.) Does a person who has not entered into the truth reality count as having obtained the truth? (They do not.) Does a person who has not obtained the truth have the truth in their heart? (They do not.) Without the truth, do people not act based on their corrupt dispositions? So in order to do some positive things as they do their duty, what must a person possess? Must they not understand the truth? If a person cannot practice the truth as they do their duty, instead only knowing how to act on their own will, what quality is that? Is it not rendering service? This is equivalent to God hiring an unbeliever to render service to Him. If you do not pursue the truth or enter into the truth reality, then you are rendering service. Do you think God is willing to see people He wants to save merely rendering service to Him, without practicing according to His words to achieve salvation? (He is not willing.) Why is He not willing? (God created man so that He could obtain them.) That is correct, God created man to manifest Himself, and even more so to obtain them. Why is God dissatisfied when people only render service to Him? (Because people's actions are not what God wants.) So what does God want? (God wants people's sincerity.) Is rendering service to God not sincerity itself? Regardless of whether or not the service you render is genuine and sincere, if you do not pursue the truth, then even if you render service your whole life, you will not obtain the truth. If you

do not obtain the truth, that means you do not obtain God, and God does not obtain you, so the service you render is without value or meaning. No matter how many years you render service, if you do not pursue the truth, then God will not obtain you, which means that you still resist God. Who causes this? It is caused by people themselves not working hard to cooperate, by people themselves not pursuing the truth; that alone is the root cause. From the practical side of things, how can God not obtaining a person be explained? It is that they always have their own intents as they do their duty, and they do not offer up their heart to God, so their heart is not turned to Him, neither is their heart for Him. They do not take His will into consideration, much less try to satisfy Him by doing their duty. The simplest explanation is that this person is not sincere toward God, so there is absolutely no hope for them. God scrutinizes people to see whether or not they sincerely believe in Him; He wants their sincerity. What does it mean to be sincere? (To have a heart that turns toward God, a heart that submits to God.) That is right. If a person does not have a heart that turns to God, that submits to Him, then can they be called a good person? Can God like such a person? Can a person who is not of one mind with God put the truth into practice? Do you have hearts that submit to God? Can you stand by God in all things? Do your hearts turn toward God? To say that you have no sincerity at all would be unjust to you, but to say that you truly hate Satan, that you can forsake Satan and totally turn to God, would also be incorrect. This requires that you possess a heart of submission to God, that you pursue the truth, and attain an understanding of more truth. What kind of heart does God want people to have? First off, this heart must be honest, and they must be able to conscientiously do their duty with their feet on the ground, able to uphold the work of the church, no longer having socalled "great ambitions" or "lofty goals." Every step leaves a footprint as they follow and worship God, they conduct themselves as created beings; they no longer pursue becoming an exceptional or great person, much less an especially functional person, and they do not worship the creations on alien planets. Additionally, this heart must love the truth. What is primarily meant by loving the truth? It means loving positive things, having a sense of justice, being able to sincerely expend yourself for God, truly love Him, submit to Him, and testify of Him. Of course, you can only accomplish these things after you understand the truth. Someone who has this kind of heart is a person who has normal humanity. Someone who has normal humanity must at the very least possess a conscience and reason. How can you tell if a person possesses a conscience and reason? If their speech and actions are basically in accordance with the standards of conscience and reason, then from a human perspective they are a good person, and they are someone who is up to an acceptable standard. If they can also understand the truth and act according to the truth principles, then they are fulfilling God's requirements, which is higher than the standard of conscience and reason. Some people say: "Man was created by God. God gave us the breath of life, and it is God who provides for us, nourishes us, and leads us to grow into adults. People of conscience and reason cannot

live for themselves or for Satan; they ought to live for God, and do their duty." This is true, but it is only a broad framework, a rough sketch. As to the details of how to live for God in reality, this involves conscience and reason. So how does one live for God? (Do well the duty that a created being ought to do.) Correct. Right now, all you do is to fulfill the duty of man, but in reality, who are you doing it for? (For God.) It is for God, it is cooperation with Him! The commission God has given you is your duty. It is fated, predetermined, and governed by Him, or in other words, it is God who gives this task over to you, and wants you to complete it. So how can you rely on your conscience to complete it and do it well? (We have to use all our effort.) You have to use all your effort, which is a manifestation of relying on your conscience. Additionally, you must use your whole heart and fulfill your responsibilities—do not be perfunctory about it. God has His expectations and the price of His painstaking effort upon us. Seeing as God has predetermined that we should fulfill this responsibility and do this duty, we ought not to let Him down, disappoint Him, or make Him sad. We should do our duty well, and give God a perfect, satisfactory answer. We rely on God for that which we cannot do, we learn more about our professions, and we seek more after the truth principles. God gives us life, so we ought to do our duty well; for each day we live, we ought to do that day's duty. We should make what God has entrusted to us our primary mission, make doing our duty the number one thing in our lives in order to complete it well. Although we do not pursue perfection, we can put forth effort toward the truth, and act based on God's words and the truth principles, so that we can satisfy God, make Satan ashamed, and have no regrets. This is the attitude that believers in God ought to have toward their duty. When you have lived to forty or fifty—or even seventy or eighty—when you look back at the things you did when you were young and ignorant, you will see that although you had very few years, you did everything with all your heart and strength; you always acted based on your conscience, you did not let God down, you did not disappoint Him or make Him sad, and in your heart you accepted God's scrutiny and inspection. When this is all accomplished and you give God your completed exam, God will say: "Although you did not do a great job, and your results were average, you nevertheless used all your strength, and you did not neglect your duty." Is this not acting based on your conscience? So when people often reveal corruption, have their personal choices, desires, and preferences, even to the point that they completely violate the standard of their conscience, and lose their normal humanity, what is to be done? You must pray to God and forsake yourself, you cannot allow those things to constrain you or control your conscience and reason. When your conscience is able to direct your actions, your livelihood, and your life, then it will be easy for you to conquer the selfish desires of the flesh, and you will be able to obtain this aspect of the truth. This is the bare minimum you should have. As to what kind of human heart God wants, how many aspects have I just spoken about? (Three aspects: an honest heart, a heart that loves the truth, and having conscience and reason.) Within an honest heart and a heart that loves the truth are some more details, you should ponder on this and summarize it later. At the very least, what a person should possess is the conscience and reason that someone with normal humanity ought to have. If someone does not have a conscience or reason, then they lose their normal humanity, they cannot do anything well, they cannot accomplish anything, and in the end, they will completely fail. But if they only have a conscience and reason, if they live based on their conscience and do not do anything evil, does this amount to entering onto the right track of belief in God? Can they attain God's praise by living based on their conscience and reason alone? They absolutely cannot.

Entering the right track of belief in God also requires you to possess a God-fearing heart. First off, speaking with respect to status, people are created beings, and are very lowly; God is the Creator, the Most High. Speaking with respect to human rationality, what do people need to do to fear God? For example, say something happens to you, and you think that acting one way is at odds with the truth, but you do not know what you should do to be in harmony with God's will. If you have a God-fearing heart, what should you do? You must pray to God, seek the truth, find the path of practicing the truth, and then act. If someone does not have a God-fearing heart, how will they behave? They will do whatever they want, thinking: "In any case, my intent is good, so it's fine if I do this." They do not do what other people advise, nor do they listen to anyone else; they decide to do whatever they plan for themselves, and not even nine oxen can pull them back. Is this a person who has a God-fearing heart? (It is not.) There are some people who, although they know that God likes honest people and that they cannot lie, still think that in some matter, if they tell the truth, their face will be shamed, their profit will be lost, and maybe their status will not be maintained. They think back and forth and still lie, thinking: "Lying once doesn't amount to anything, and it's not as though I'm always lying. Even if I lie, I don't see any consequences, so if I lie once more it will be fine." After calculating it out, they decide to act, and they feel no reproach in their heart, nor do they want to pray and accept God's scrutiny. Is this a person who has a God-fearing heart? (It is not.) So if there is a person who does have a God-fearing heart, how will they behave? (They will not act recklessly or willfully.) These two words are quite suitable. So how do you put not acting recklessly or willfully into practice? (We should have a seeking heart.) When confronted with a problem, some people do seek an answer from others, but when the other person speaks according to the truth, they don't accept it, they are not able to obey, and in their hearts, they think, "I'm normally better than him. If I listen to his suggestion this time, won't it look like he's superior to me? No, I can't listen to him on this matter. I'll just do it my way." Then they find a reason and an excuse to shoot down the other person's point of view. What kind of disposition is it when a person sees someone who is better than them and they try to bring them down, spreading rumors about them, or employing despicable means to denigrate them and undermine their reputation—even trampling all over them—in order to protect their own place in people's minds? This is not just arrogance and conceitedness, it is the disposition of Satan, it is a malicious disposition. That this person can attack and alienate people who are better and stronger than them is insidious and evil. And that they will stop at nothing to bring people down shows that there is much of a devil in them! Living by the disposition of Satan, they are liable to belittle people, to try to stitch them up, to make things hard for them. Is this not evildoing? And living like this, they still think they're okay, that they're a good person yet when they see someone better than them, they are liable to give them a hard time, to trample all over them. What is the issue here? Are people who are capable of committing such evil acts not unscrupulous and willful? Such people only think of their own interests, they only consider their own feelings, and all they want is to achieve their own desires, ambitions, and aims. They don't care how much damage they cause to the work of the church, and they would prefer to sacrifice the interests of the house of God to protect their status in people's minds and their own reputation. Are people like this not arrogant and self-righteous, selfish and vile? Such people are not only arrogant and selfrighteous, they are also extremely selfish and vile. They are not mindful of God's will at all. Do such people have God-fearing hearts? They do not have God-fearing hearts at all. This is why they act wantonly and do whatever they want, without any sense of blame, without any trepidation, without any apprehension or worry, and without considering the consequences. This is what they often do, and how they have always behaved. What is the nature of such behavior? To put it lightly, such people are far too jealous and have too strong a desire for personal fame and status; they are too deceitful and treacherous. To put it more harshly, the essence of the problem is that such people have no God-fearing heart at all. They are not frightened of God, they believe themselves to be of utmost importance, and they regard every aspect of themselves as being higher than God and higher than the truth. In their hearts, God is not worthy of mention and is insignificant, and God does not have any status in their hearts at all. Can those who have no place for God in their hearts, and who do not have God-fearing hearts, put the truth into practice? Absolutely not. So, when they typically go around merrily keeping themselves busy and exerting quite a lot of energy, what are they doing? Such people even claim to have abandoned everything to expend for God and suffered a great deal, but actually, the motive, principle, and objective of all their actions are for the sake of their own status and prestige, of protecting all of their interests. Would you or would you not say that this sort of person is terrible? What kind of people have believed in God for many years, yet have no God-fearing hearts? Are they not arrogant? Are they not Satan? And what things most lack a God-fearing heart? Apart from the beasts, it is the wicked and the antichrists, Satan and the devils' ilk. They don't accept the truth at all; they are entirely without a God-fearing heart. They are capable of any evil; they are the enemies of God, and the enemies of His chosen people.

In which matters in your daily lives do you have a God-fearing heart? And in which matters do you not? Are you able to hate someone when they offend you or impinge on your interests? And when you hate someone, are you capable of punishing them and

getting revenge? (Yes.) Then you are quite scary! If you do not have a God-fearing heart, and are able to do evil things, then this vicious disposition of yours is far too severe! Love and hatred are things which normal humanity should possess, but you must differentiate clearly between what you love and what you hate. In your heart, you should love God, love the truth, love positive things, and love your brothers and sisters, whereas you should hate the devil Satan, hate negative things, hate antichrists, and hate wicked people. If you are capable of suppressing and taking revenge on your brothers and sisters out of hatred, this would be very frightening, and this is the disposition of an evil person. Some people simply have hateful thoughts and ideas—evil ideas, but they would never do anything evil. These are not evil people because when something happens, they are able to seek the truth, and they pay attention to the principles in how they conduct themselves and deal with things. When interacting with others, they do not ask more of them than they should; if they get along with the person well, they will keep interacting with them; if they do not get along, then they won't. It barely affects the performance of their duty or their life entry. God is in their heart and they have a Godfearing heart. They are unwilling to offend God, and are afraid to do so. Though these people might harbor certain incorrect thoughts and ideas, they are able to reject or abandon them. They exercise restraint in their actions, and do not utter a single word that is out of line, or which offends God. Someone who speaks and acts this way is someone who has principles and who practices the truth. Your personality might be incompatible with another person's, and you may not like them, but when you work together with them, you remain impartial and will not vent your frustrations in doing your duty, or take out your frustrations on the interests of God's family; you can handle affairs according to principles. What is this a manifestation of? It is a manifestation of having a basic God-fearing heart. If you have a bit more than that, when you see that someone else has some inadequacies or weaknesses, then even if they have offended you or have a bias against you, you still have it in you to treat them correctly and lovingly help them. This means there is love in you, that you are a person who possesses humanity, that you are someone who is kind and who can practice the truth, that you are an honest person who possesses truth realities, and that you are someone with a God-fearing heart. If you are still of small stature but you have a will, and are willing to strive for the truth, and to strive to do things according to principle, and you are able to deal with things and act toward others with principle, then this also counts as having somewhat of a Godfearing heart; this is most fundamental. If you cannot even achieve this, and cannot restrain yourself, then you are in great danger and are quite frightening. If you were given a position, you could punish people and give them a hard time; you would then be liable to turn into an antichrist at any moment. Regardless of whether a person is good or bad, no matter how they believe in God or what path they walk, they will be revealed in a matter of years. You must treat them in a principled way, no matter what their outcome might be, whether they ought to be punished or rewarded—that is a matter for God. As

long as you are able to discern and treat them according to principles, that will do. No matter who you are dealing with, as long as God has not decided what sort of outcome such people will have, the church has not expelled them, and God has not punished them, and they are being saved, you should help them patiently, out of love; you should not determine the outcome of such people, nor should you use human means to punish them. If they have corrupt outpourings, you may deal with and prune such people, or you may honestly open your heart and engage in fellowship to help them. However, if you contemplate punishing, ostracizing, and framing these people, trying to right wrongs in Heaven's name, then you will be in trouble. Would doing so be in line with the truth? Having such thoughts would result from being hot-blooded; those thoughts come from Satan and originate from human resentment, as well as from human jealousy and loathing. Such conduct does not conform to the truth. This is something that would bring down retribution upon you, and you must not do it. Are you capable of thinking up various ways to punish people because they are not to your liking or because they do not get along with you? Have you ever done that sort of thing before? How much of it have you done? Were you not always indirectly belittling people, making cutting remarks, and being sarcastic toward them? What states were you in when you were doing such things? At the time, you were venting, and felt happy; you had gained the upper hand. Afterward, however, you thought to yourselves, "I did such a despicable thing. I do not have a God-fearing heart, and I have treated that person so unfairly." Deep down, did you feel guilty? (Yes.) Though you don't have a God-fearing heart, you at least have some sense of conscience. Thus, are you still capable of doing this kind of thing again in the future? Can you still attack and seek revenge against people whenever you despise them and fail to get along with them, or whenever they do not obey or listen to you? What sort of humanity is possessed by a person who does such a thing? In terms of their humanity, they are malicious. Measured against the truth, they do not have a God-fearing heart. In their speech and actions, they have no principles; they act wantonly, saying and doing whatever they please. Do such people have truth realities? Of course not; the answer is "no," one hundred percent. Can a person who does not have a God-fearing heart truly submit to Him and worship Him? They absolutely cannot.

Some people say: "When I see disasters come, I frequently pray to God, I dare not leave God at any moment, and I ask for God's guidance and protection. As I walk the road alone at night, when danger comes upon me, I always rely on God, I dare not leave Him, and I ask Him to help me. When I do my duty, my heart constantly prays to God and asks things of Him, so that He will not let me be perfunctory, and so that He will take command. I have tried before, and if God is not working, then I can do nothing, and I myself have nothing." Is this a person who has a God-fearing heart? (No.) Is it a mistake to rely on God? Is it a mistake to ask God for protection? The words spoken here are not mistaken, but this kind of state is abnormal. It means that you only find God because you have nothing to support you and nowhere to go, you are compelled and have no

choice in the matter, and you want to use God to do things for you in order to accomplish your goals. Is that fearing God? Once you have no problems, you will already have completely forgotten about God. When you are happiest, when you are flushed with success, when your status is elevated above everyone else so that they flatter and worship you, how is it that you do not then also rely on God? How is it that you do not accept God's scrutiny or seek His guidance? How is it that you do not ask God whether or not all you do conforms to His will? When you do evil, when you exalt and testify of yourself, how do you not ask God whether or not this conforms to His will? How is it that you do not self-reflect, nor rely on God to restrain yourself? What kind of problem is this? What are all these states called? Not having a God-fearing heart. Can a person who does not have a God-fearing heart do their duty well? Can they become a truly good person? Can they enter into the truth reality? (No, they cannot.) They really cannot. Without a God-fearing heart, they absolutely cannot do their duty well, nor can they put the truth into practice or submit to God, even if they want to. Without a God-fearing heart, it is not easy to practice the truth. If they want to do their duty well, there will certainly be too many difficulties and disturbances, and they cannot successfully put the truth into practice. Right now, you must calm your hearts and think for a moment. Based on your current stature, it is still very difficult for you to do your duty to an acceptable standard, because the majority of you only have a grasp of the words, doctrines, and the rules, as well as possess some personal desires, ideals, and enthusiasm. But your starting point and your standards of practice are not established on the foundation of the word of God. You still have not truly entered into the truth reality; you are only keeping the rules. If you do not pursue the truth, it will be very dangerous for you in the future. If you believe in God but do not practice the truth or submit to God, then sooner or later, you will be cast out. Whether a person believes truly or falsely is not calculated in years; just because you have believed in God for many years, for a long time, doesn't mean that you believe truly, and that God will approve of you. In the end, God will not acknowledge people who do not practice the truth. He will reveal them and cast them out. You ought to understand this.

We just fellowshiped on four conditions that must be met in order to embark on the right track of believing in God. But there is one more, final condition, which is the most crucial of all, and is also something you often say. Ponder for a moment what it might be. (To love God.) For now, we will not touch on loving God, which most people fall far short of. Let us touch on something more practical and real, which involves a truth that people can actually live up to. (To submit to God.) Correct. It is having a God-obeying heart. Most of the time, when things befall people, they actually do not know the correct principles of practice, nor do they know which direction to face or which goal to work toward. But there is an issue here with their attitude and state: They must have a Godobeying heart. This is what people most need to possess. For example: Say something happens to you, and you do not know what to do, nor have you heard anyone else say what to do. This matter might not be in line with your notions and imaginings, and might

not really be to your taste; so there is some resistance in your heart, and you are a bit upset. So, what should you do? There is one simplest way to practice, which is to first be submissive. Submission is not an outward action or saying, nor is it a verbal claim there is a state that lies within it. This should not be unfamiliar to you. Based on your own real experiences, how do you think people talk, act, and think, and what state and attitude do they have, when they truly submit? (With the things they do not yet understand, they first set aside their notions and imaginings. They seek the truth and God's will. If they still do not understand after seeking, then they learn to wait on God's timing.) This is one aspect of it. What else? (When they are pruned and dealt with, they do not reason or try to defend themselves.) This is another aspect of this state. Some people, although they do not reason or defend themselves to your face, are nevertheless full of complaints and discontent. They do not say it to your face, but talk carelessly behind your back, spreading it everywhere. Is this a submissive attitude? (It is not.) So what, exactly, is a submissive attitude? First off, you must have a positive attitude: When you are pruned and dealt with, you do not analyze right and wrong at first-you just accept it, with a submissive heart. For example, someone might say that you did something wrong. Although you do not understand in your heart, and you do not know what you did wrong, you nevertheless accept it. Acceptance is primarily a positive attitude. Additionally, there is an attitude which is slightly more passive, which is to maintain silence and not offer any resistance. What kind of behaviors does this entail? You do not reason, defend yourself, or make objective excuses for yourself. If you always make excuses and offer reasons for yourself, and push the responsibility onto other people, is that resistance? That is a disposition of rebellion. You should not reject, resist, or reason. Even if you reason correctly, is that the truth? It is an objective excuse of man, not the truth. Right now, I am not asking you about objective excuses—why things happened, or how they came about. Rather, I am saying that the nature of your actions is not in line with the truth. If you have knowledge on this level, you will really be able to accept and not resist. First having a submissive attitude when things befall you is key. There are some people who always reason and defend themselves after they are faced with pruning and being dealt with: "I am not the only one to blame for this, so how did the responsibility get pushed onto my head? Why is no one speaking on my behalf? Why am I alone taking responsibility for this? This really is an 'everyone reaps the benefits, but only one person takes the blame' kind of situation. I am so unlucky!" What kind of emotion is this? This is resistance. Although on the outside they nod their head and admit their mistake, and they accept it with their words, they complain in their heart, "If you're going to deal with me then do it, but why do you have to speak so harshly? You're criticizing me in front of so many people, but where am I supposed to put my face? You're not dealing with me with love! I just made a small mistake, so why do you keep talking endlessly?" Thus, they resist and reject this treatment in their heart, stubbornly opposing it, and they are unreasonable and argumentative. Someone who has these thoughts and

feelings is clearly resistant and antagonistic, so how can they have a truly submissive attitude? When faced with pruning and being dealt with, what actions constitute an accepting, submissive attitude? At the very least, you must be sensible and possess reason. You must first submit, and must not resist or reject it, and you must treat it with rationality. This way, you will have the bare minimum of reason. If you want to attain acceptance and submission, you must understand the truth. It is no simple thing to understand the truth. First, you must accept things from God: At the very least, you must know that being dealt with and pruned is something God allows to happen to you, or it comes from God. Regardless of whether or not the dealing with and pruning is totally reasonable, you should possess an accepting, submissive attitude. This is a manifestation of submission to God, and at the same time, it is also an acceptance of God's scrutiny. If you just reason and defend yourself, thinking that the pruning and dealing with comes from man and not from God, then your understanding is fallacious. For one thing, you have not accepted God's scrutiny, and for another, you have neither a submissive attitude nor submissive behavior in the environment that God has set up for you. This is someone who does not submit to God. Some people do not accept the truth or selfreflect when they are faced with pruning and being dealt with; they just blindly follow the rules. Their actions clearly violate principles, and they put all of the blame onto Satan. They say: "Serves it right! Who let this old Satan blindly show itself, blindly act, blindly disrupt things, and blindly create disturbances? Satan should be dealt with, pruned, made too ashamed to show its face, and humiliated! Satan should take responsibility for this; it has nothing to do with me! All the blame should go to Satan!" Then, their heart will be pleased, and they will think they have been victorious over Satan. Is this way of thinking not preposterous? Obviously, they themselves did something wrong, and they say Satan did it. So was it actually them, or was it Satan? (It was they themselves who did it.) Do they truly understand that they are Satan? (They do not.) So do they actually hate Satan, or themselves? They do not say clearly. In short, someone who does not accept being pruned or dealt with is someone who is not submissive to God at all. Submission is the hardest lesson to learn of all. For the majority of people, when something happens to them that is in line with their own notions and imaginings, and in line with their own tastes, they feel pretty good, so they are pleased to submit, and everything goes smoothly. Their hearts are at ease and at peace, and they are happy and pleased. But when they encounter something that is not in line with their own notions, or something that is disadvantageous to them, they cannot submit even though they know they should. They feel pain, they have no choice but to suffer in silence, and they find it hard to talk about their difficulties. They feel depressed, and are filled with grievances that have no place to go, so their hearts seethe: "The others are right. They have higher status than me; how can I not listen to them? I may as well accept my fate. I'll have to be more careful next time and not stick my neck out—people who stick their necks out get dealt with. Submission is not easy. It is very hard! The fire of my

enthusiasm has been doused with a bucket of cold water. I wanted to be simple and open, but the result was that I kept saying the wrong thing, and I kept being dealt with. In the future, I will keep quiet, and be a people-pleaser." What kind of attitude is this? This is going from one extreme to the other. What is the ultimate goal of God letting people learn the lesson of submission? No matter how many wrongs and pains you suffer at the time, how much you are shamed, or how much injury you suffer to your face, vanity, or reputation, these are all secondary. The most important thing is to turn your state around. What state? Under normal circumstances, a kind of intransigent and rebellious state exists in the depths of people's hearts—which is chiefly because, in their hearts, they have a certain kind of human logic and set of human notions, which are: "As long as my intentions are right, it doesn't matter what the outcome is; you shouldn't deal with me, and if you do, I don't have to obey." They do not reflect on whether their actions are in line with the truth principles, or what the consequences will be. What they stick to is always, "As long as my intentions are good and right, God should accept me. Even if the outcome is not good, you must not prune or deal with me, much less ought you to condemn me." This is human reasoning, is it not? These are the notions of man, are they not? Man always fixates on their own reasoning—is there any submission in it? You have made your own reasoning the truth and put the truth to one side. You believe that that which agrees with your reasoning is the truth, and that which doesn't is not. Is there anyone more ridiculous? Is there anyone more arrogant and self-righteous? Which corrupt disposition must be resolved in order to learn the lesson of submission? It is actually the disposition of arrogance and self-righteousness, which is the greatest impediment to people practicing the truth and submitting to God. People with an arrogant and self-righteous disposition are most inclined to reasoning and disobedience, they always think they're right, and so nothing is more urgent than resolving and dealing with one's arrogant and self-righteous disposition. Once people become well-behaved and stop reasoning on their own behalf, the problem of rebelliousness will be solved, and they will be capable of submission. If people are to be able to attain submission, do they not need to be possessed of a certain degree of rationality? They must be possessed of a normal person's sense. In some matter, for example, regardless of whether we have done the right thing or not, if God is not satisfied, we should do as He says, and treat His words as the standard for everything. Is this rational? Such is the sense that ought to be found in people before anything else. No matter how much we suffer, and no matter what our intentions, aims, and reasons are, if God is not satisfied—if His requirements have not been met—then our actions have unquestionably not been in line with the truth, so we must listen to and submit to God, and we should not try to reason or rationalize with Him. When you possess such rationality, when you possess a normal person's sense, it is easy to solve your problems, and you will be truly submissive. No matter what situation you are in, you will not be rebellious, and will not defy God's requirements; you will not analyze whether what God asks is right or wrong, good or bad, and you will be able to

obey—thus solving your state of reasoning, intransigence, and rebelliousness. Does everyone have these rebellious states within them? These states often appear in people, and they think to themselves, "As long as my approach, propositions, and suggestions are sensible, then even if I violate the truth principles, I should not be pruned or dealt with, because I have not committed evil." This is a common state in people. Their view is that if they have not committed evil, they should not be pruned and dealt with; only people who have committed evil should be pruned and dealt with. Is this view correct? Definitely not. Pruning and dealing are chiefly aimed at people's corrupt dispositions. If someone has a corrupt disposition, they should be pruned and dealt with. If they were only pruned and dealt with after committing evil, it would already be too late, for the trouble would have already been caused. If God's disposition has been offended, then you're in trouble, and God may cease to work in you—in which case, what is the point in dealing with you? There is no choice but to expose you and cast you out. The main difficulty that prevents people from obeying God is their arrogant disposition. If people are truly able to accept judgment and chastisement, they will be able to effectively resolve their own arrogant disposition. No matter the degree to which they are able to resolve it, this is beneficial to practicing the truth and obeying God. Acceptance of judgment and chastisement is, above all, in order to resolve one's corrupt disposition, in order to be saved by God. And if people are truly able to attain absolute submission to God, need they still experience judgment and chastisement? Need they still experience pruning and being dealt with? They need not, for their corrupt dispositions have already been resolved. When faced with the judgment, chastisement, pruning and dealing of God, people always love to reason on their own behalf. No matter how much reasoning you do, none of it is the truth; it does not mean your corrupt disposition has been fixed, much less that you are truly submissive to God. So there's no point in reasoning; solving the problem is what's most important.

If someone does not have a God-obeying heart, they are in trouble. Sometimes God arranges circumstances for you that are not like you imagined they would be, so you resist. For example, say you are someone who loves cleanliness, and does not like sloppy, slovenly people; you think these people are disgusting when you see them. Are you able to keep yourself under control? What should you do? First, you need to have a correct attitude. What attitude? (A submissive attitude.) How do you submit? What inner thoughts constitute a submissive attitude? What constitutes the reality of submission? When you encounter this kind of thing, there must be mutual adjustment. None of this is a problem. In a person's lifetime, nine out of ten things are not in line with their wishes. You might dislike this thing or that thing, and no matter what happens to you, you always reason on your own behalf and complain that God is unfair to you. In reality, this is your own problem, so do not make a fuss over nothing. When you have believed in God for a long time and have many experiences with failure, then you will know that you are not really respectable, no better than anyone else. Thinking of how you used to believe you

were better, loftier, and more honorable than others, you will feel very foolish! When a person understands a little truth, they have more sense than before, so it is easy for them to accept the truth, and it is easy for them to seek the truth and submit to God when something happens to them. You must learn how to adjust to your environment. Believers in God must first have this knowledge: There are people in the church from every land, and every land has different customs and habits. These things do not represent the quality of one's humanity; even if a person's life habits are good, normal, and regulated, and they have a noble character, it does not mean that they understand the truth. You must understand this and have a positive understanding of it. Additionally, your own flaws are many, and you are too finicky. God gives you an environment that is good for you, so you must learn to adjust to it, not nitpick other people's flaws, and moreover, get along with others with love, get close to them, see and learn their strengths, and then pray to God to help you overcome your own flaws. This is a submissive attitude and practice. If you dislike other people too much, and it impacts you doing your duty, then you should get some distance from them, and not meddle with them. What is meddling? It is when you say: "I have to change this flaw of theirs—if it doesn't change, I won't let it go!" What kind of a way to behave is this? It is insolent, arrogant, and ignorant. Do not be this kind of person. We are all ordinary people; we do not look special. We each have a head, two eyes, a nose, and a mouth. Whether we are eating, walking, or working, we are all the same, with no differences; we are also not better than others, so we should not see ourselves as respectable or great. Even if you have a little skill or talent, there is nothing to boast about. First off, you must set your position straight, and when you encounter matters, you must look at them based on God's words, then you will not make a fuss over nothing. If something special happens to you, and you really cannot submit, and it impacts doing your duty, then you should pray to God and seek the truth to resolve it. We do not insert ourselves where we do not belong. All things have God's good intention. He trains people through all kinds of circumstances, causing them to receive tempering and learn to submit, and in the end, this tempering bears fruit: They are able to fear God and shun evil, satisfy God, and then they have a real change. To pursue the truth, you must first have the will to suffer, and you must learn to submit to your circumstances. Oftentimes, your circumstances are not so simple; you can come into contact with all kinds of people and encounter all kinds of strange things. No matter what happens to you, do not rely on your own will or impetuousness, but come before God in prayer. To do this, you must first have a submissive attitude, which is an inner quality that all normal people ought to possess. Additionally, if you pray and ask God to act, and He does not act or open a way out for you, then you must also submit. You should continue living in this kind of circumstance, allowing God to orchestrate things for you, and not forcing things by your own hand and walking before God. This is the only way to live a valuable life. The reality of submitting to God is not so easy to enter into, because no one lives in a vacuum. Looking at their

lives, each person has their own habits and their own subjective thoughts, desires, and wishes. Looking at objective conditions, no one can totally conform to your will in their words and actions. Thus, the most essential lesson is to allow everyone to learn how to submit to their circumstances, and to seek God's will in the life circumstances that befall them. Whether your life circumstances are good or bad, comfortable or poor, there are lessons you should learn. Those who covet comfort and ease must learn the lessons of submission and suffering; they must achieve the ability to survive in any circumstances, to do their duty well and stand firm in their testimony. Only then can they satisfy God's will. Is this kind of life circumstance not orchestrated and arranged by God? Everyone yearns for a good life, but if they live in circumstances that are too comfortable and ideal, without suffering anything at all, then will they be able to submit to God and testify of Him? When God arranges some difficulties and poor circumstances for you, whether or not you are able to be submissive is the key question. If everyone is able to take God's will into consideration under these circumstances and practice according to His requirements, then you have to endure all the things you are unwilling to see, the things you do not like; moreover, you have to not be constrained by these things and be able to do your duty normally. Experiencing this way will make your life grow. Some people say: "If others don't practice the truth, then I won't practice the truth, either. If they don't submit, then why should I submit? If they have no tolerance, then why should I? Why do I always have to do the things they don't do? Why should I always have to be the one to put in so much effort? I'm not going to do it, either." What about this attitude? Your practice of the truth is your own business; it is a matter that is between you and God, and has nothing to do with anyone else. No one else has any obligation to cooperate with you. You are you, they are they. If they do not practice the truth and do not enter the truth reality, then, in the end, they will be the ones to be abandoned, not you, and you will not lose out. Would people who submit to God lose out? They would not lose out. If you cannot fathom this, then you are just too stupid!

As to the matter of life entry, even though it is just a few words of fellowship, if you sincerely accept them, are able to put them into practice in your real life, and make them your reality, then I will not have spoken in vain. So, no matter what aspect of reality it is, and even when it is just a few words, if the truth makes it into your heart, and if you practice it as the truth, then it will take root, flower, and bear fruit inside you. It will become your life, and you will be able to live it out, and bring it to fruition. This is a good result. If I were to fellowship with you every day, but however much I said, you did not make anything of it—if no one were to allow it into their heart, still did whatever they wanted, acted wantonly and recklessly, did not listen to what I said, and still lived according to their own will, imaginings, and notions—then would I not be speaking in vain? It does not matter how many words I speak to you about this—what matters is whether or not you diligently listen, accept, and practice them. The truth is really and truly the life of man. It is not a branch of scholarship, nor is it knowledge, nor a folk tradition, nor an

argument—it is the life of man. It can allow you to escape from Satan's bonds, to be free of your corrupt disposition, to live with strength and greater power, to live more comfortably, and to live with a direction and goal. The truth can really become man's life. If you do not believe Me, then go experience it and put it into practice for a while, see whether or not there are results, and then you will know. If you often feel weak and passive, then all I can say is that you have not yet obtained the truth. If you had obtained the truth, you would not be in this state right now, so helpless, weak, and frail; you would not be passive so often, nor so often stuck at a crossroads, not knowing where to go. That is one hundred percent sure! Do you understand? (Yes.)

Right now, we have finished fellowshiping on the five conditions that must be met to embark on the right track of belief in God. What are those five conditions? (First, one must possess an honest heart; second, one must have a heart that loves the truth; third, one must have a conscience and reason; fourth, one must possess a God-fearing heart; fifth, one must have a God-obeying heart.) Remember these five conditions, fellowship about them and pray-read them when there is nothing else going on. See which truth principles you have put into practice during this time, whether or not your words and actions are honest, whether or not you have a God-fearing heart, whether or not you have an honest heart as you do your duty, whether or not you have a perfunctory state, whether or not you have thoughts of slacking off, shirking responsibility, or being deceptive, and whether or not you seek and are submissive to all God's requirements. You must reflect on this periodically. Only by attaining results will your life progress.

September 15, 2015

Only Resolving One's Corrupt Disposition Can Bring About True Transformation

Right now, you are all doing your duty quite energetically, and you are able to handle a bit of suffering; so when it comes to life entry, do you have a path forward? Do you gain new enlightenment or see new light? Life entry is a critical matter for those who believe in God, as is doing one's duty; but to be able to do your duty well, to be up to an acceptable standard, to do your duty loyally—what is the way to achieve these things? (Pursuing the truth.) That's right, you have to pursue the truth. What is the way to pursue the truth? You must read more of God's words; only God's words are the truth. You must put God's words into practice and experience them more often to obtain the truth, and only then can you understand the truth. So in order to understand the truth, must you not put forth effort toward God's words? Some people say: "In these years I have believed in God, I have read more than a few of God's words and truly understood some of the truth, but when unusual things happen to me, I cannot find the path and do not know

how to practice the truth; how can I not make use of the things I understand and talk about? At this time, I realize that all I know are words and doctrines, and I do not know how to practice the truth when things happen to me. I am so poor and pitiful." Some people usually let out an unceasing torrent of words when they fellowship, and are even able to recite some of God's words from memory, so they think that they understand the truth, that they are spiritual, and that they have some of the truth reality; but when something that is not in line with their wishes happens to them one day, they will start to have notions about God. At times, they might even blame Him. Their corrupt dispositions will pour forth, and no matter how they pray, they will not be able to solve their problems. When other people fellowship about the truth with them, they say: "I understand this doctrine better than you. When it comes to understanding the truth, I understand more than you; when it comes to preaching doctrine, I know how to speak better than you; when it comes to listening to sermons, I have listened to more than you; when it comes to putting in effort, I put in more than you; when it comes to believing in God, I have believed longer than you. Do not try to teach me; I understand everything." They think that they understand everything, but when their ambitions and desires come into play and they are controlled by their corrupt dispositions, they do not know what to do. The spiritual doctrines they usually spout off about are unable to resolve their difficulties. Is their stature actually great or is it small? They think that they understand the truth, so why can they not resolve their present difficulties? What is going on here? Do you not often run into these kinds of problems? This is a common difficulty believers run into when it comes to life entry, and it is man's greatest difficulty. Before something happens to you, you might think that you have already believed in God for a while, that you have a certain stature and foundation, and when things happen to other people, you are able to see through them a bit. You are even able to suffer quite a bit as you do your duty, are able to pay a great price, and are able to overcome many of your own difficulties, such as physical illness, flaws, and deficiencies; but the most difficult matter to resolve is that of the various corrupt dispositions that often pour forth from people. "Corrupt disposition" is a term people are familiar with, but not everyone is clear on what exactly a corrupt disposition is, which outpourings constitute a corrupt disposition, and which thoughts and actions are the products of a corrupt disposition. If people do not understand or comprehend what a corrupt disposition is, or which actions are the outpourings of a corrupt disposition, then might someone not think that even if they live according to a corrupt disposition, they are practicing the truth as long as they do not sin? Do you have such a state? (We do.) If you do not understand or comprehend what a corrupt disposition is at all, then are you able to know yourself? Are you able to comprehend your own corrupt nature? Certainly not. If you do not know what a corrupt disposition is, then can you know how to act to put the truth into practice, which actions are right, and which are wrong? Certainly not. So, people who do not know themselves will not have life entry.

The path of life entry touches on many states. You probably all know this word, "state," but what does it refer to? How do you understand it? (A state is the viewpoints and thoughts that pour out of a person when things happen to them; it can influence and control their speech, conduct, and choices. All these things are a state.) That's close. Who else wants to say something? (A state means that a person is living in a negative, and quite abnormal state because they are being dominated by some kind of corrupt disposition, in a particular period of time, or in a particular matter—for example, when they are severely dealt with and pruned, or when they face some difficulties.) (Recently, when I had some results as I did my duty, I was in a kind of self-satisfied, complacent state. I thought that I had changed, that I had the truth reality, and that I would certainly be praised by God; in fact, according to God's requirements, I was still far off. Only now do I understand that this was a kind of arrogant, conceited state.) The states you have discussed are all negative, so are there correct, positive states? (Yes. For example, when I want to satisfy God with all my might, I am able to forsake my flesh and practice the truth: That kind of state is positive.) So far, you have only described some states without actually defining what a state is. So now, let us summarize what a state actually is based on what you have all said. What does "state" actually refer to? It is a kind of viewpoint people have or condition people are in when things happen to them, as well as the thoughts, moods, and standpoints this condition gives rise to. For example, when you are dealt with and pruned as you are doing your duty, you will feel unhappy, and you will be in a negative state. At this time, the viewpoints and attitudes that pour forth from you, as well as what your standpoints are—these are some of the relevant details of your state. Does this not touch on the things you usually experience? (It does.) This is related to people's lives; it is something that everyone can relate to—something they can feel, experience, and come into contact with—each day in their daily lives. So what do you think: When in a negative state, what things pour out of a person? (Misunderstanding, evasion, self-definition, and giving up entirely after any setbacks; when it's serious, someone might even shirk their responsibilities altogether.) When it's serious and they shirk their responsibilities, is that an attitude or a standpoint? Or is it something else? (It is a kind of condition and mood.) It is more of a condition and mood. At this time, what is a person's attitude as they do their duty? (They are negative and slack off, they have no motivation, and they just go through the motions.) This touches on the true state of affairs. Saying that "they have no motivation" is a meaningless phrase; you must speak to the true state of affairs. When people do their duty without motivation, what are they thinking in their hearts? What is the corrupt disposition that pours forth at this time? (They just go through the motions as they do their duty; they act perfunctorily.) This is not a disposition but a definition that is applied to you after you act; it is a way of acting. But as for what caused you to just go through the motions, do you not need to dig deeper? By digging deep enough, you will uncover your corrupt disposition. Going through the motions is an outpouring of a corrupt disposition. The way you think in your heart can

lead to just going through the motions as you do your duty, and can lead to you being less energetic than before. That thought of yours is a corrupt disposition, and the thing which led to that thought is your nature. Some people encounter pruning and being dealt with as they do their duty, and they say: "With my limited abilities, how much can I really do? I do not understand much, so if I want to do this job well, will I not have to learn as I go? Will that be easy for me? God just doesn't understand people; isn't this like driving a duck onto a perch? Let someone who understands more than me do it. I can only do it like this—I can't do any more than this." People regularly say and think such things, right? (Right.) Everyone can admit that. No one is perfect, and no one is an angel; people do not live in a vacuum. Everyone has these thoughts and corrupt outpourings. Everyone is capable of having these things pour out of them and living in these states frequently, and it's not of their own volition; they can't help but think this way. Before anything happens to them, people have a fairly normal state, but things are different when something happens to them—a negative state naturally pours out of them very easily, without obstacle or restraint, and without the instigation or incitement of others; as long as the things they encounter are not in line with their own will, these corrupt dispositions pour out of them at all times and places. Why are they able to pour forth at all times and places? This proves that people have this kind of corrupt disposition and corrupt nature inside them. People's corrupt dispositions are not imposed upon them by others, nor are they instilled by others, much less are they taught, instigated, or abetted by others; rather, people themselves possess them. If people do not resolve these corrupt dispositions, then they cannot live in correct, positive states. Why do these corrupt dispositions often pour forth? Actually, you all have already become aware that these states are wrong and abnormal, that they need to be changed; up until now, you have not yet cast off these corrupt dispositions or given up these incorrect thoughts and viewpoints, and your states have not yet had any significant change. After ten or twenty years, you still have not had any change at all, and you are in the same state as before when you reveal corruption, with no significant decline, so what is the problem? What does this prove? After all these years, the majority of you have not had any growth; you merely understand some words and doctrines, but you cannot put the truth into practice, and are unable to give experiential testimony; this is because in all these years, you have not pursued the truth, and your corrupt disposition has not changed significantly. This proves that your life experience is too shallow, and has no depth; it can be said with certainty that your current stature is too small, and you do not possess any of the truth reality. Are you able to accept what I have said? Those who have a little practical experience should be able to understand My words, but those who do not understand the truth and do not yet know what life entry is might not understand the meaning of these words. Why did I just ask you what a state is? If you do not understand what a state is, then you will not understand what I am saying at all; you will merely listen to the words, treating them like they are correct. If you have this viewpoint, it proves that you

have no experience, and you do not understand God's words. If people want to enter into the truth reality, to have true life entry, they must understand guite a few states; they must understand and get a handle on their own problems, and know what kind of state they are in in their real lives, whether that state is right or wrong, what kind of corrupt disposition pours forth from people when they are in the wrong state, and what the essence of this corrupt disposition is—they must comprehend all these things. If you do not comprehend or grasp these things, then for one thing, you do not know where to set about for a knowledge of your own corrupt disposition, to allow yourself to change; for another thing, you do not know where to set about to eat and drink God's words or enter into the truth. Do you often run into the following situation? After listening to Me speak about something, you only know about that thing, but not what state it refers to, and you are not able to apply it to yourselves? (We do.) This shows that your experience has not yet reached that point. If what I talk about has to do with you, and is closely tied to your life—for example, talking about the things people come into contact with every day as they do their duties, or the corrupt dispositions which pour forth from people as they do their duties, or things that touch on people's intents, arrogant dispositions, their just going through the motions, or their attitudes as they do their duties—once you listen, you might be able to apply it to yourselves. If I talk about it more deeply, there are things you might not be able to apply to yourselves. Does this happen sometimes? (It does.) As to the things you cannot apply to yourselves, do you listen to them like listening to doctrine, merely letting them wash over you? Then how should you understand those things you can apply to yourselves? (Reflect on and come to know ourselves, and seek the truth to resolve our own corruption.) This is the correct way to experience.

To say that reflecting on your own corrupt disposition and getting to know it is important is a broad statement. How should you actually reflect and get to know yourself? There is a path here: When something happens to you, you should look at your viewpoint and attitude, the thoughts you have, and from what kind of standpoint you look at, deal with, and treat this problem. Through these steps, you can reflect and come to know your own corrupt disposition. What is the purpose of this kind of reflection and selfknowledge? It is to better understand your own corrupt state, and then seek the truth to resolve your problems and achieve a change of disposition. So what stage are you all currently in? How much and how deeply do you know yourselves? How much do you understand about what state you are in at different times or when different things happen to you? Have you put forth any effort or done your homework in this regard? Have you experienced any entry? (When more obvious things or major events happen to me, I may catch some of my own outpourings while easily missing the smaller issues. Sometimes I am unaware that I live in the wrong state.) When you are unaware, what kind of state are you in? In what kind of situation would you be unaware? (Doing my duty as if it was merely doing things, without putting effort toward the truth in God's words, so even if a corrupt disposition were to pour forth, I would not know.) Treating your duty as

just doing things, as a kind of job, task, or responsibility, and doing it numbly, without linking it to life entry, is a very common state; it is treating your duty as merely a matter to be handled, rather than as a path or method to life entry. It's just like going to work: Some people treat their work as a career, incorporating it into their lives, and integrating it with their interests and hobbies, as well as their life ideals and goals. Meanwhile, some others treat going to work as a kind of responsibility—they can't not go to work. They show up punctually every day so they can earn some money to support their families but they have no life goals or ideals. Right now, are the majority of you not in this kind of state? Your duty is disconnected from God's words or the truth. Even if you recognize your own errors, you do not achieve any real transformation; you only go back to think about matters of life entry when there is a little guilt in your heart. The rest of the time, you usually just do whatever you want. You do a little better when you are pleased or in a very good mood, but if something happens one day that goes against your wishes, or if you have a nightmare that puts you in a bad mood, then it can influence your state of mind for days, as well as influencing the results of your duty. Nevertheless, you have no awareness of this in your heart; you are muddleheaded, and for those ten days, or even two weeks, you hold things up, just going through the motions to get by. When someone lives in such a state, does life entry not come to a standstill? If life entry comes to a standstill, can people's actions and the duty they do satisfy God? (No.) Why not? Their actions and duty in this case have nothing to do with the truth and do not amount to testifying of God, so doing their duty in this way cannot satisfy God. It's possible that you don't make any mistakes in your duty for a time, so you think that doing your duty this way is totally appropriate; as long as you always keep busy with your duty, without abandoning your work, and without pondering other things, you feel that doing your duty this way is fine. Is this kind of attitude not an example of just going through the motions? If you are satisfied with mere actions, disconnected from the truth principles, then can you achieve results in doing your duty? When God's work is finished, how will you make your account to God? If you do not take responsibility as you do your duty, and you do not seek the truth and handle matters according to principles, is this doing your duty up to an acceptable standard? Will it earn God's approval? If you suddenly encounter a trial or are pruned and dealt with, and then realize that judgment and chastisement have come because you have offended God's disposition, rousing you abruptly from your dream and causing you to finally get it together for a couple of days, is this a normal state for life entry? (No.) The apparent change in you after you are pruned and dealt with is like the pain after a whip strike. You have a little knowledge of yourself. From the outside, it may appear as if you have grown a little and have been emotionally impacted by being pruned, dealt with, judged and chastised. But subjectively speaking, if people do not comprehend or grasp their own corrupt dispositions and their various corrupt states at all, and if they have never carefully examined these things, and have never resolved these problems, can they achieve a normal state for life entry? Can they enter

into the truth reality? I do not think it is easy for them to achieve. Some people say: "I am able to grasp principles in the matters of doing my duty; is this not understanding the truth and entering into the truth reality?" The rules are easy to keep, and outward actions are easy to hold to, but they are not equivalent to practicing the truth, nor are they equivalent to handling matters according to principles. For example, say you were to get up at five in the morning every day, and go to sleep at ten at night; would you be able to follow this principle in your daily life? (No.) A schedule from five to ten is pretty good; it is in line with people's natural rhythms, and is good for their bodies, but why is it difficult for them to accept? There is a problem here. It's not to say that people do not know this reasoning or are not aware of this common knowledge—they know it all too well—so why can they not accept it? Why are people unwilling to keep to this schedule, unwilling to live according to this method and routine? This involves people's physical interests. Is not wanting to get up early not the same as wanting to sleep more, as wanting to follow your physical preferences and physical feelings? Getting up early conflicts with people's physical comfort, so they are unwilling to do it, and it makes them feel unhappy. So, can people accept the fact that "getting up early is good for your body"? They cannot. People cannot give up even this little bit of their interest, and yet they still must discipline their bodies, pray, and work on their thoughts. They must also be influenced by their environment: They only get up when they see that other people have gotten up and they become embarrassed about their desire for sleep. They feel compelled to get up every day, and they are particularly unhappy about it. What leads to these thoughts and states? People covet physical comfort, they want to act however they desire, and they harbor lazy, self-indulgent thoughts. For one thing, they do not consider the regular patterns of their bodies, and for another thing, they do not consider the duty they are doing; rather, they first focus on satisfying their physical interests. In the final analysis, there is something in the corrupt disposition of man, which is that they always want to indulge the flesh and be unrestrained. If they are dealt with, they try to reason, always defending themselves, which is a little unreasonable. Getting up early is a small matter that does not touch on people's gains or losses—as long as you can overcome your desire for more sleep, you can achieve it—but it is very difficult for people to give up the small physical benefit of resting a little longer. When your desire for more sleep influences your work, you become aware that this is not in line with the truth principles; not only do you not self-reflect, you even have complaints in your heart, and you are unhappy, always thinking: "How is it that I can never indulge myself a little, or do whatever I want for a while?" Some people often have such thoughts. So how should this state be resolved? You must pray, be able to overcome your physical difficulties, strive to mature, stop coveting comfort, be able to suffer, be loyal to your duty, not do whatever you want, and learn to restrain yourself. Is restraining yourself easy? (No.) Why not? (Because people are unwilling to be restrained, they do not like to be managed, and they want to indulge themselves.) People who cannot understand self-restraint, who are unable to restrain

themselves, who have poor self-restraint, and who always act wantonly and indulge in fantasy have immature humanity, no matter their age. When this small matter touches on people's interests, their corrupt disposition pours forth. When this happens, they need to seek the truth to resolve it; they need to come to know themselves and understand the truth, in order to resolve the problem of their corruption. When people are cleansed of their corrupt disposition, they unwittingly enter into the truth reality, their life grows and matures, and their life disposition changes.

I just drew a simple example about how something as small as a daily routine can reveal people's corrupt dispositions and what is really going through their mind; this has all been uncovered now. By uncovering these corrupt dispositions, you have discovered that you have indeed been heavily corrupted by Satan. Although you have believed in God for years, and you understand a little doctrine, you have not yet cast off your corrupt disposition. No matter what duty you do, you cannot do it to an acceptable standard; no matter what matters you handle, you cannot do it according to principles; you are not yet someone who truly submits to God. So based on people's current states, have they really been saved by God? Not yet, because they have not yet fully cast off their corrupt dispositions, their practice of the truth is still too limited, and they are far from truly submitting to God; some people are even capable of following Satan, or man. These facts are sufficient to prove that people's stature has not truly reached the point where they have been saved. Everyone ought to categorize themselves based on their own true state and determine what kind of person they are. By reflecting on their corrupt dispositions, some people come to know their own various inner states, as well as the thoughts, viewpoints, and attitudes that arise as different things happen to them. Some people see that they are arrogant and conceited, that they like to show off, and that they like to sit on their high horse and place themselves above others. Some people see that they are crooked and deceitful, employing all kinds of underhanded measures, and that they are malicious. Others see that they put profit first, that they love to take advantage of others, and that they are selfish and despicable people. Some people reflect for a while and realize that they are hypocrites. Others used to think that they were talented, that they had caliber, and that they had a good command of their profession, but after reflecting for a while, they realize that they are without a single redeeming quality; they are talentless and, moreover, foolish and unprincipled in their actions. Some people reflect for a while and realize that they are petty, hair-splitting people; it is unacceptable for others to say anything that touches on their interests, and they know nothing about tolerance. Will it help with your life entry to gain knowledge like this from self-reflection? (It will.) How will it help? (It can help us to have a heart that seeks the truth. If we do not get to know these problems, then we will not know that we are often revealing corrupt disposition, much less be able to seek the truth to resolve our problems.) (If we do not know about these, then we will not know that we are in a pitiful situation. After getting to know them, we will want to seek the truth to resolve our problems. We will be willing to

shake off the shackles of our corrupt disposition, and will want to seek the truth to comport ourselves according to God's words.) Consider a person who thinks that they are great, righteous, magnanimous, talented, tolerant, kind, honest, and especially devoted to others, and that their own corrupt disposition has the same little flaws as ordinary people, such as arrogance, self-righteousness, hate, and envy, but also thinks that, other than these little blemishes, they are perfect, as well as more honorable, more noble, and more loving than others—if someone is always in such a state, do you think they can come before God and truly repent? (No.) Under what circumstances can a person really come before God to know themselves, truly prostrate themselves before Him, and say, "Oh God, I am deeply corrupted by Satan. I am unwilling to give up on anything that relates to my own interests. I am a selfish and despicable person, without a single redeeming quality. I am willing to truly repent and live out the semblance of a real human—I want God to save me"? When a person has the will to truly repent, it is good; then it is easy for them to enter onto the right track of belief in God, and achieve salvation.

Say someone paints a painting—they think it is perfect and they are satisfied, until one day, someone says that their painting has a lot of flaws. Before that person even gets into the details, they feel that this constitutes an attack on them. They feel upset, and immediately counter with: "You say I don't paint well? You paint worse than me and your works have more problems! No one even wants to look at them!" Why are they able to say such a thing? What sort of state are they in to be able to say such a thing? Why is such a small thing able to make them so angry and furious, and give rise to a retaliatory, aggressive mindset? What led to this? (They think their painting is perfect, and someone else saying that it has flaws offends them.) It's that you cannot damage their perfect image. If they think something is good, you had best not point out any blemishes or bring up any doubts. You must say: "Your painting is really good. It could be called a masterpiece. I don't think the skills of even the great masters are any better than yours. If you release this piece, it will certainly make a stir in the industry, and be a prized possession for generations!" Then they will be pleased. The pleasure and fury are from the same person, so how is it they have two different outpourings? Which one is their corrupt disposition? (They both are.) Which of these corrupt dispositions is more severe? (The second one.) The second one reveals their hypocrisy, ignorance, and foolishness. When someone says that you paint badly, why are you so unhappy, to the point that you develop a hateful, aggressive, retaliatory mindset? Why are you so pleased when someone strings together a few nice words for you? Why are you so extremely smug? Are such people not totally shameless? They know no shame; they are both foolish and pitiful. Although these words do not sound very nice, this is nevertheless the case. Where do people's ignorance, foolishness, and ugly countenances come from? They come from people's corrupt dispositions. If someone has such an attitude when things like this happen, the things that pour forth from them are not the

reason and conscience that someone with normal humanity ought to possess, nor are they what someone with normal humanity ought to be living out. Then how should matters like this be dealt with? Some people say: "I have a way. When someone else boasts that I am good, I am silent; when someone says that I am bad, I am also silent. I deal with everything in a cold way. This does not involve being right or wrong, nor is it an outpouring of a corrupt disposition. Isn't it great?" How is this viewpoint? Does this mean that these people do not have a corrupt disposition? No matter how good someone is at pretending, even if they can do it for a while, doing it for a lifetime is not easy. However good you are at pretending, or however tightly you cover things up, you cannot disguise or cover up your corrupt disposition. You might be able to deceive people about what is in your heart, but you cannot deceive God, nor can you deceive yourself. Regardless of whether or not it pours out, in the end, what a person thinks of and what arises in their mind, whether intense or not, whether apparent or not, represents their corrupt disposition. So do these corrupt dispositions not naturally pour forth anywhere and at any time? Some people think that they might let a remark slip sometimes when they are not careful, exposing their innermost thoughts, and they regret it. They think, "Next time, I won't say anything; he who talks a lot errs a lot. If I don't say anything, then my corrupt disposition won't pour out, right?" In the end, however, when they act, their corrupt dispositions pour forth once again, and they once again expose their intents, which can happen anywhere and at any time, and is impossible to guard against. So, if your corrupt disposition is not resolved, it is normal for that corrupt disposition to regularly pour forth. There is only one way to resolve it, which is that you must seek the truth and put forth some effort, until you really understand the truth, and are able to see through to the essence of your corrupt disposition; then, you will be able to hate Satan and your flesh, and in this way, it will be easy for you to put the truth into practice. When you are able to put the truth into practice, what pours out of you will not be a corrupt disposition, but rather outpourings of conscience, reason, and normal humanity. So, only by seeking the truth can you resolve the problem of a corrupt disposition; relying on self-control, restraint, and self-discipline is not a good method, and cannot resolve a corrupt disposition at all.

So how do you resolve corrupt dispositions? First, you must recognize and dissect the origin of these corrupt dispositions, then find the corresponding method of practice. Take the example I just gave. This person thinks that their painting is perfect, but in the end, someone who understands painting says that it has many flaws, so they are not happy, and feel that their self-esteem has been injured. When your self-esteem is injured, and when your corrupt disposition pours out, what can be done? Other people put forth different ideas and perspectives, so what can be done when you cannot accept them? Some people are incapable of handling this correctly. When something happens to them, they first analyze it: "What do they mean by that? Are they directing it at me? Is it because I gave them a nasty look yesterday, so today they want to retaliate against

me? If they're directing that at me, then I won't just let it drop: a tooth for a tooth, an eye for an eye. If they will not be kind to me, then I will not be just to them. I must retaliate!" What kind of outpouring is this? It is still the outpouring of a corrupt disposition. In practice, this kind of outpouring of a corrupt disposition shows an inclination and intent to retaliate. In essence, what is the character of this course of action? Is it not malicious? There is a malicious nature contained therein. Would people retaliate if they did not have a malicious nature? They would not think of it. Only when thinking of retaliation does this kind of language pour out of them: "You say I don't paint well? You paint worse than me and your works have more problems! No one even wants to look at them!" What is the character of such speech? It is a kind of attack. What do you think of such a course of action? Are attacking and retaliating positive or negative? Are they commendatory or derogatory? Clearly, they are negative and derogatory. Attack and retaliation is one type of action and outpouring which comes from a malicious satanic nature. It is also a kind of corrupt disposition. People think like this: "If you are unkind to me, I'll do wrong to you! If you don't treat me with dignity, why would I treat you with dignity?" What sort of thinking is this? Is it not a retaliatory way of thinking? In the views of an ordinary person, is this not a valid perspective? Does it not hold water? "I will not attack unless I am attacked; if I am attacked, I will certainly counterattack," and "Here's a taste of your own medicine" the unbelievers often say such things; among them, these are all rationales that hold water and completely conform to human notions. Yet how should those who believe in God and pursue the truth view these words? Are these ideas correct? (No.) Why are they not correct? How should they be discerned? Where do these things originate? (From Satan.) They originate from Satan, of this there is no doubt. Which of Satan's dispositions do they come from? They come from the malicious nature of Satan; they contain venom, and they contain the true face of Satan in all its maliciousness and ugliness. They contain this kind of nature essence. What is the character of the perspectives, thoughts, outpourings, speech, and even actions that contain that kind of nature essence? Without any doubt, it is man's corrupt disposition—it is the disposition of Satan. Are these satanic things in line with God's words? Are they in line with the truth? Do they have a basis in God's words? (No.) Are they the actions that followers of God should do, and the thoughts and points of view that they should possess? Are these thoughts and courses of action in line with the truth? (No.) Seeing as these things are not in line with the truth, are they in line with the conscience and reason of normal humanity? (No.) Now you can clearly see that these things are not in line with the truth or with normal humanity. Did you previously think that these courses of action and thoughts were appropriate, presentable, and had a leg to stand on? (Yes.) These satanic thoughts and theories take a dominant position in people's hearts, guiding their thoughts, viewpoints, conduct, and courses of action, as well as their various states; so can people understand the truth? Absolutely not. On the contrary—do people not practice and hold to the things they think are right as if they were the truth? If these things are the truth,

then why does sticking to them not resolve your practical problems? Why does sticking to them not produce a true change in you, despite you having believed in God for years? Why are you unable to use God's words to discern these philosophies which come from Satan? Do you still hold to these satanic philosophies as if they were the truth? If you truly have discernment, then have you not found the root of the problems? Because what you were holding to was never the truth—rather, it was satanic fallacies and philosophies—that is where the problem lies. You all should follow this path to examine and scrutinize yourselves; see which things within you are those that you think have a leg to stand on, that are in line with common sense and worldly wisdom, that you think you can put on the table—the incorrect thoughts, viewpoints, courses of action, and foundations that you have already treated as the truth in your heart, which you do not think are corrupt dispositions. Keep digging for these things; there are many more. If you dig up all these corrupt and negative things, dissect them until you have discernment, and are able to give them up, then your corrupt dispositions will be easily resolved, and you will be able to be cleansed.

Let's go back to the example from before. When the painter hears others' assessments of their work, both negative and pleasant, what sort of response is the correct one, with behavior and outpourings that have both humanity and rationality? I just said that those thoughts within people, whether they think they are right or wrong, all come from Satan, from their corrupt disposition; they are incorrect, and are not the truth. However rightly you think, or however much you think others approve of your thoughts, they do not come from the truth; they are not the outpourings or the living out of the truth reality, and they are not in line with God's will. So how should you actually treat this matter with reason and humanity? First of all, do not have smug feelings about the words of praise others give you; that is one kind of state. Additionally, do not be averse to or loathe the bad things others say about you, much less have a malicious or retaliatory mentality. Whether they are praising you or not, or saying bad things about you, you must have a correct attitude in your heart. What kind of attitude? First off, you must keep calm, then say to them: "Painting is just an amateur hobby for me. I know my skill level. Regardless of what you say, I can treat you correctly. Let's not discuss painting; I'm not interested in it. What I am interested in is if you can tell me where I have outpourings of corrupt dispositions that I have not yet realized, that I am unaware of. Let's fellowship and investigate these matters. Let's both experience growth in our life entry, and have deeper entry—that would be so great! What use is it to discuss external matters? That cannot help a person do their duty well. Whether you say my painting is good or bad, I don't really care. If you praise my painting, might you not have an ulterior motive? Might you not want to use me to do something for you? If you want me to help you handle a matter, I will help with what I can, free of charge; if I can't help, I can give you some suggestions. There is no need to interact with me in this way. It's hypocritical, and makes me feel disgusted and nauseated! If you say my painting is bad, are you

trying to tempt me, and make me fall into temptation? Do you want me to act impetuously, and then to retaliate and attack you? That, I will not do; I am not so stupid. I will not be tricked by Satan." What do you think of such an attitude? (It is good.) What is this course of action called? It is called striking back at Satan. Some people who do not pursue the truth have nothing to do, and say all kinds of useless words: "Ah, your old career was so prosperous, it's enough to make someone jealous!" "Ah! Look at how beautiful you are! Your face is the epitome of good fortune." They look to see who is powerful, who has the looks, or who could be of some use to them, and then stick close to them constantly, flatter them, praise them, and fawn on them. They use all kinds of despicable, shameless methods to satisfy their own unmentionable intents and desires. Is this not disgusting? (It is.) So how should you treat this kind of person when you run into them? Is it right to go a tooth for a tooth, an eye for an eye? (No.) If you have no time, just say a few harsh words to strike back and shame them. You can say: "How are you so boring? Do you not have any matters to attend to? What use is it to gossip about such things?" If you think that their flattering words are too superficial and nauseating, you do not like to listen, and you do not have the time to speak at length, then reply with these few sentences and be done. If you have time, then fellowship with them. Speaking of fellowship, here, there is no corrupt disposition, no hotheadedness or naturalness, no attacking or retaliation, no hate, and not a thing that people detest—the things that pour out of you must be in line with normal humanity, must be in line with conscience and reason, must have the truth reality, must be able to help others, and must be constructive and beneficial to others. All these things are positive outpourings. So what are some negative outpourings? Try to summarize them. (Retaliation, attacking, going tooth for tooth.) Retaliation, attacking, going tooth for tooth, an eye for an eye, and the ideas that people traditionally think are correct: "Here's a taste of your own medicine," and "I am an upright gentleman, I am not a despicable person, and I am not a hypocrite." Are these things people think are right in line with the truth? (No.) These things are worth probing. Those things which are simple, clear, and easy to see at a glance are a bit easier to discern. As to the things that the majority of people cannot see, which many people think are right and good—people do not discern them, so it is easy for them to treat and keep to them as if they were the truth. In keeping to them, people think that what they are living out is the truth reality and normal humanity; they think of how perfect, how good, how just and honorable, how open and aboveboard they are. Living out and replacing the truth with those things which are hotheaded, natural, fleshly, ethical, and moral as if they were the reality of the truth is a mistake that the majority of people are prone to committing, such that even those who have believed in God for many years are unable to discern it; almost everyone who believes in God must go through this phase, and only those who pursue the truth are able to escape this mistaken idea. So, people must recognize and probe deep into these things which come from hotheadedness and from naturalness. If you can see through and resolve these things, some of the things that

normally pour out of you will be in line with the truth reality. Practicing the truth can be achieved with normal humanity; practicing the truth is the only standard which proves that someone has conscience and reason. No matter how much of the truth they practice, it is all positive; it is absolutely not a corrupt disposition, much less acting with hotheadedness. If someone has hurt you before, and you treat them the same way, is this in line with the truth principles? If, because they hurt you—hurt you very badly—you try by fair means or foul to retaliate against and punish them, according to the unbelievers, this is fair and reasonable, and there is nothing to criticize; but what kind of a course of action is this? This is hotheadedness. They hurt you, which course of action is the outpouring of a corrupt satanic nature, but if you retaliate against them, is your course of action not the same as theirs? The mentality, starting point, and source behind your retaliation are the same as theirs; there is no difference. So, the character of your actions is certainly hotheaded, natural, and satanic. Seeing as it is satanic and hotheaded, should you not change this course of action of yours? Should the source, intents, and motivations behind your actions change? (Yes.) How do you change them? If what happens to you is something small, although it makes you uncomfortable, when it does not touch on your own interests, or hurt you badly, or cause you to hate it, or make you risk your life to retaliate, then you can lay down your hatred without relying on hotheadedness; rather, you can rely on your rationality and humanity to properly and calmly handle this matter. You can frankly and sincerely explain this matter to your counterpart, and resolve your hatred. But, if this hatred is too deep, such that you get to the point of wanting retaliation and feeling bitter hatred, then can you still exercise patience? When you are able to not rely on hotheadedness, and can calmly say, "I must be rational. I must live by my conscience and reason, and live by the truth principles. I cannot respond to evil with evil, I must stand firm in my testimony and shame Satan," is this not a different state? (It is.) What kinds of states have you had in the past? If someone else steals something of yours, or eats something of yours, this does not amount to some great, deep hatred, so you will not think it necessary to go argue with them until you are red in the face because of this matter—it is beneath you, and not worth it. In this kind of situation, you can handle the matter rationally. Is being able to handle the matter rationally equivalent to practicing the truth? Is it equivalent to having the truth reality in this matter? Absolutely not. Rationality and practicing the truth are two separate things. If you encounter something that makes you particularly furious, but you are able to rationally and calmly deal with it, without letting hotheadedness or corruption pour out of you—this requires you to understand the truth principles and rely on wisdom to deal with it. In such a situation, if you do not pray to God or seek the truth, hotheadedness will easily arise in you—even violence. If you do not seek the truth, only adopting human methods, and dealing with the matter according to your own preferences, then you cannot resolve it by preaching a little doctrine or sitting down and laying your heart bare. It is not that simple.

Right now, what we are fellowshiping about all touches on the problem of people's corrupt dispositions and corrupt natures. Some people are born with a simple, straightforward temperament; when others cause losses to their interests, or say something unpleasant to them, they laugh it off and let it pass. Some people are petty, and cannot let it pass, bearing a grudge all their lives. Which of these two kinds of people has a corrupt disposition? Actually, they both do, it's just that their natural temperament is different. Temperament cannot influence a person's corrupt disposition, nor does temperament determine the depth of their corrupt disposition. People's upbringing, education, and family circumstances do not determine the depth of their corrupt disposition. So is it related to the things people study? Some people say: "I studied literature and have read many books; I have good taste and am cultured, so my ability to self-restrain is stronger than others', my understanding of people is greater than others', and my mind is broader than others'. When I encounter things, I have a way to resolve them, so my corrupt disposition might not be so deep." Some people say: "I studied music, so I am a special talent. Music uplifts people's souls and purifies their souls. As each note impacts a person's soul, their soul is purified and transformed. Listening to different music puts people in different states of mind, and gives rise to different moods. When I am in a negative mood, I listen to music to resolve it, so my corrupt disposition gradually weakens as I listen to music. My corrupt nature is also gradually resolved as my musical ability improves." Some people who sing say: "Pleasant songs can bring happiness to people's souls. The more I sing, the more splendid my voice becomes, the greater my singing skill becomes, and the more professional I become, which then improves my state. As my state becomes better and better, will my corrupt disposition not become smaller and smaller?" Do you think it is this way? (No.) So, many people have mistaken ideas in their knowledge and understanding of corrupt dispositions; when they have received a little education, they think their corrupt disposition is reduced. Some older people even think: "When I was young I suffered a lot, and life was very simple; I focused on saving and not wasting. Whatever job I did, I was clean as a whistle and my speech was courteous. I spoke frankly and was a guileless person. So, I don't have that many corrupt dispositions. Some young people are influenced by their social environment: They take drugs, and they pursue wicked trends. They are severely infected by the social atmosphere, and are deeply corrupted!" These mistaken understandings and knowledge of corrupt dispositions cause people to have different feelings and biases regarding their corrupt essence and satanic nature. These feelings and biases make the majority of people feel that although they have a corrupt disposition, although they are arrogant, self-righteous, and rebellious, the majority of their behavior is still good. In particular, when people are able to observe the rules, have normal, regulated spiritual lives, and can speak some spiritual doctrine, then they are even more convinced that they have achievements in the path of believing in God, and that their corrupt disposition has largely been resolved. There are

even some people who, when their state is not too bad, when they have achievements in doing their duty, or when they accomplish something, think that they are already spiritual, that they are holy people who have already been perfected and cleansed, and that they no longer have a corrupt disposition. Are such thoughts of people not the various misconceptions that arise under the circumstances of not truly knowing their own corrupt, satanic dispositions? (They are.) Are these misconceptions not the greatest obstacle to people resolving their corrupt dispositions and difficulties? This is the greatest obstacle, the thing that makes people most difficult to deal with.

Do you understand what we have fellowshiped about today? Have you grasped the key elements? If people's corrupt dispositions are not resolved, they cannot enter into the truth reality. If they do not know which corrupt dispositions they have, or what their own satanic nature essence is, then are they able to truly admit that they themselves are corrupt humans? (No.) If people are unable to truly admit that they are satanic, that they are members of the corrupt human race, then can they truly repent? (No.) If they cannot truly repent, then might they not often think that they are not so bad, that they are dignified, high in station, that they have status and honor? Might they not often have such thoughts and states? (Yes.) So why do these states appear? It all comes down to one sentence: If people's corrupt dispositions are not resolved, then their hearts are always disturbed, and it is difficult for them to have a normal state. That is to say, if your corrupt disposition is not resolved in some aspect, it is very difficult for you to be free of the influence of a negative state, and very difficult for you to walk out of that negative state, such that you might even think that this state of yours is right, correct, and in line with the truth. You will hold to it and persist in it, and naturally become trapped in it, so it will be very difficult to walk out of it. Then one day, once you understand the truth, you will realize that this kind of state leads you to misunderstand and resist God, and leads you into conflict with and judgment of God, to the point that you doubt God's words are the truth, doubt God's work, doubt that God is sovereign over all, and doubt that God is the reality and origin of all positive things. You will see that your state is very dangerous. This severe consequence was brought about because you did not truly have knowledge of these satanic philosophies, ideas, and theories. Only at this time will you be able to see how sinister and malicious Satan is; Satan is quite capable of deceiving and corrupting people, causing them to take the path of resisting God and betraying Him. If corrupt dispositions are not resolved, the consequences are severe. If you are capable of having this knowledge, this realization, it is entirely the result of you understanding the truth, and of God's words enlightening and illuminating you. People who do not understand the truth cannot see through how Satan corrupts people, how it deceives people and makes them resist God; this consequence is especially dangerous. As people experience God's work, if they do not know how to self-reflect, discern negative things, or discern satanic philosophies, then they have no way to be free of Satan's deception and corruption. Why does God require people to read more of His words? It is so that people will understand the truth, come to know themselves, see clearly what gives rise to their corrupt states, and see where their ideas, viewpoints, and methods of speaking, behaving, and dealing with matters come from. When you become aware that these viewpoints to which you hold are not in line with the truth, that they are in conflict with all that God has said, and that they are not what He wants; when God has requirements of you, when His words come upon you, and when your state and mentality do not allow you to submit to God, nor be submissive to the circumstances He has arranged, nor cause you to live free and liberated in the presence of God and satisfy Him—this all proves that the state to which you hold is wrong. Have you run into this kind of situation before: You live by the things that you think are positive, that you think are the most useful to you; but unexpectedly, when things happen to you, the things that you think are most correct often have no positive effect—on the contrary, they cause you to have doubts about God, leave you without a path, give you misunderstandings about God, and give rise to conflict with God—have you had such times? (Yes.) Of course, you would certainly not hold to those things you think are wrong; you only keep holding to and persisting in the things you think are right, always living in such a state. When one day you understand the truth, only then do you realize that the things you hold to are not positive—they are totally erroneous, things that people think are good, but which are not the truth. How much of the time do you realize and become aware that the things you hold to are wrong? If you are aware that they are wrong the majority of the time, but you do not reflect, and you have conflict in your heart, are unable to accept the truth, are unable to correctly face these things, and you also reason on your own behalf—if this kind of erroneous state is not turned around, it is very dangerous. Always holding to such things makes it very easy for you to come to grief, easy for you to stumble and fail, and additionally, you will not enter into the truth reality. When people always reason on their own behalf, it is rebellion; it means that they have no sense. Even if they do not say anything out loud, if they hold it in their hearts, then the root problem still has not been resolved. So at what times are you capable of not coming into conflict with God? You must turn your state around and resolve the roots of your problems in this regard; you must be clear on where exactly the mistake is in the viewpoint you hold to; you must probe at this, and seek the truth to resolve it. Only then can you live in the right state. When you live in the right state, you will have no misunderstandings about God, and you will not have any conflict with Him, much less will notions arise in you. At this time, your rebelliousness in this regard will be resolved. When it is resolved, and you know how to act in line with God's will, will your actions at this time not be compatible with God? If you are compatible with God in this matter, then will all you do not be in line with His will? Are courses of action and practice that are in line with the will of God not in line with the truth? As you stand firm in this matter, you are living in the right state. When you live in the right state, that which pours out of you and which you live out is no longer a corrupt disposition; you are able to live out normal humanity, it is easy for you to put the truth

into practice, and you are truly submissive. Right now, the experience of the majority of you has not yet reached this point, so maybe you do not understand God's words very well, and your understanding of them is unclear. You can accept them in theory and it seems as though you understand, but also as though you do not understand. The part you understand is the doctrine, and the part you do not understand is the part about states and reality. As your experience deepens, you will come to understand these words, and you will know how to put them into practice. Right now, regardless of the depth of your experience, the difficulties you have in the various things that happen to you are certainly not few, so how can you resolve these difficulties? First, you must reflect on the corrupt states that you should probe into: What different aspects are there? Who would like to try describing these? (It includes five such aspects: ideas, viewpoints, conditions, moods, and standpoints.) Once you understand the doctrine, then how should you practice and experience when things happen to you? (When something happens, we should go examine what disposition and nature the attitudes and ideas that pour out of us pertain to, come to know these mentalities, ideas, and viewpoints, then start to resolve them from here.) This is right. If you thoroughly know your own true states, attitudes, ideas, and viewpoints, then this problem is already half solved, and then by seeking the truth and putting it into practice, the difficulty is gone.

There are quite a few young people among you, as well as people who have not yet established families. You all have left your homes to do your duty for several years, so do you miss home? Do you miss your parents? Do you often live in the state of missing your parents? Let's hear about the state of missing your parents—this is a real experience. (When I had just come overseas, I especially missed my mother and sister; I always used to rely on them, so when I left on my own, I constantly missed them. But with this much overseas experience, I feel that the One I can't leave behind now is God; when anything happens, I pray to Him, and I do not miss them anymore.) These are two different states. What is the first state? Always missing home, missing your mother and sister. What are the specifics of this kind of state? It's that when something happens, you do not know how to do this or that, so you feel helpless; you cannot be without your loved ones at your side, and you have no one to rely on. When you open your eyes in the morning, you start to miss them, and before you sleep at night you think of them; you are stuck in this kind of state of missing your loved ones. So why do you miss them so much? It is because your circumstances have changed and you've left them behind. You worry about them, and moreover, you had grown accustomed to relying on them, living and depending on them for survival. You were already inseparable from one another in many things in life, so you miss them very much; this is the kind of state you are in. So what kind of state are you in now that you do not miss them? (I feel like leaving my home and doing my duty is the love of God, His salvation, which has enabled me to learn how to rely on Him. My corrupt disposition has changed somewhat, and my soul feels comforted; additionally, by recognizing God's sovereignty, I know that the fates of all

people are in His hands. They have their mission, and I have my mission, so I no longer miss them.) Is the problem resolved? (I feel like it is.) What does everyone think, is it resolved? (It is temporarily resolved.) It is temporarily resolved. If one day you were to run into a sister whose looks, tone of voice, or way of treating you is especially like your mother, or especially like your sister, how would you feel? (I would start to miss them again.) You would once again fall into the state of thinking of them, so the problem would not be resolved. So how do you solve this problem at its root? When you miss your loved ones, what are you missing? Usually when you miss someone, miss a loved one, or miss home, you certainly do not miss the things that made you sad; you miss the things that pleased you, the things that made you feel happy and good, and that you enjoyed, like how your mother used to take care of you, dote on you, and cherish you, or the nice things your father used to buy for you. You miss all these good things, so you cannot stop missing your loved ones. The more you think about your loved ones, the more you cannot give them up, and you cannot restrain yourself. Some people say: "After all these years I've never left my mother before. I follow her wherever she goes, I am the apple of her eye. How can I not miss her after having been gone so long?" Missing her is natural; this is just how people's flesh is. Corrupt human beings live in their emotions. They think: "Only living this way is the semblance of a human. If I don't even miss my loved ones, or think of them, or find sustenance in them, then am I even human? Would I not be the same as an animal?" Do people not think this way? If they have no affection or friendship, and they do not think of others, then others think they have no humanity and that they cannot live this way. Is this viewpoint correct? (No.) In fact, whether or not you miss your parents is not a big issue. It is not wrong to miss them, nor is it wrong to not miss them. Some people are highly independent, while some people are glued to their parents, but you have all been able to leave your homes and parents to do your duty. First of all, you do have the willingness to do your duty, the will to do your duty, the will to expend yourselves and cast things aside for God; but your difficulties cannot be solved with a single burst of effort, nor can you resolve your corrupt dispositions with a single burst of effort's good deeds and good conduct. You do understand this doctrine, right? So how do you resolve the matter of missing your parents at its root? Some people have left home and been living independently for two or three years; they have already grown up, and do not miss their parents so much. Is the problem thus resolved? No. If you ask them who they are closest to, they reply with a textbook answer: "I am closest to God, God is dearest to me!" But in their hearts they think: "God is not at my side, nor is He able to take care of me. I am still closest to my mother. I come from her very flesh, she dotes on me the most, and she understands and comprehends me the most. When things are at their most difficult and bitter, my mother is always there to comfort, help, and care for me. Now, having left home, there is no one like my mother to take care of me when I am sick. You say God is good, but I cannot see His face, so where is He? That's not practical." They think it is not practical to rely on God, and their words about

God being the closest to them are a little forced, a little hypocritical. In fact, in the depths of their heart, they think that their mother is closest to them. But why? "I believe in God because of the gospel spread to me by my mother; without her, I wouldn't be here." Do they not think this way? (They do.) Do you think such people understand the truth? (They do not.) Your mother merely gave birth to you and cared for you for twenty-some years. Can she grant you the truth? Can she grant you life? Can she save you from Satan's influence? Can she cleanse your corrupt disposition? She cannot do any of these things. Parental grace and parental love are therefore severely limited. What can God do for you? God can grant people the truth, can save them from Satan's influence and from death, and can grant them eternal life—is this not great love? This love is as high as the heavens and as deep as the earth. It is incredibly great: a hundred, no, a thousand times greater than the love of a parent. If people really come to know how great God's love is, will they still feel so strongly about their parents? Will they still think about them all day long during New Year and holidays? If they understand the truth, they will think more about God's love. If someone believes in God for years and still thinks that their parents' love is greater than God's, then that person is blind, and they have no faith in God at all. If someone believes in God, but does not pursue the truth, can they resolve their corrupt disposition? Can they attain salvation? They cannot. If your corrupt disposition has not been resolved and your spiritual life has not grown to a certain stature, then you can shout some slogans, but you will not be able to carry them out, because you do not have the stature. You can do things as great as you have the power to do. You can get through trials as great as you have the stature to endure. You can enter into as much of the truth reality as you can understand; that is how much of the truth reality you can live out. Correspondingly, it is also how much of the outpouring of your corrupt disposition and how many of your own difficulties you can solve; it is homologous.

One day, when you understand some of the truth, you will no longer think that your mother is the best person, or that your parents are the best people. You will realize that they are also members of the corrupt human race, and that their corrupt dispositions are all the same. All that sets them apart is the physical blood relationship with you. If they don't believe in God, then they are the same as the unbelievers. You will no longer look at them from the perspective of a family member, or from the perspective of your fleshly relationship, but from the side of the truth. What are the main aspects you should look at? You should look at their views on belief in God, their views on the world, their views on handling matters, and most importantly, their attitudes toward God. If you assess these aspects accurately, you will be able to see clearly whether they are good or bad people. One day you may see clearly that they are people with corrupt dispositions just like you. It may be even clearer that they are not the kind-hearted people who have real love for you that you imagined them to be, nor are they able to lead you to the truth or onto the right path in life at all. You may see clearly that what they have done for you is of no great benefit to you, and that it is of no use to you in taking the right path in life.

You may also find that many of their practices and opinions are contrary to the truth, that they are of the flesh, and that this makes you despise them, and feel aversion and hatred. If you come to see these things, you will then be able to treat your parents correctly in your heart, and you will no longer miss them, worry about them, or be unable to live apart from them. They have completed their mission as parents, so you will no longer treat them as the closest people to you or idolize them. Instead, you will treat them as ordinary people, and at that time, you will completely escape the bondage of emotions and truly emerge from your emotions and family affection. Once you've done that, you will realize that those things are not worth cherishing. At that point, you will see relatives, family, and fleshly relationships as stumbling blocks to understanding the truth, and to freeing yourself of emotions. It's because you have that familial relationship with them—that fleshly relationship that paralyzes you, leads you astray, and makes you believe that they treat you the best, are the closest to you, care for you better than anyone, and love you the most—it's all of this that makes you unable to clearly discern if they are good or bad people. Once you have truly walked away from these emotions, though you may still think of them from time to time, will you still miss them with all of your heart, dwell on them, and long for them the way you do now? You won't. You won't say: "The person I really can't be without is my mother; she is the one who loves me, takes care of me, and cares for me the most." When you have this level of perception, will you still cry when you think of them? No. This problem will be resolved. So with problems or matters that are causing you difficulty, if you haven't gained that aspect of the truth and if you haven't entered into that aspect of the truth reality, you will be trapped in such difficulties or states, and you will never be able to come out from them. If you treat these kinds of difficulties and problems as the key problems of life entry and then seek the truth to resolve them, then you will be able to enter into this aspect of the truth reality; unwittingly, you will learn your lesson from these difficulties and problems. When the problems are resolved, you will feel that you are not as close to your parents and family members, you will more clearly see their nature essence, and you will see what kind of people they truly are. When you see your loved ones clearly, you will say: "My mother does not accept the truth at all; she is actually sick of the truth and hates it. In her essence, she is an evil person, a devil. My father is a people-pleaser, standing on the side of my mother. He neither accepts nor practices the truth at all; he is not someone who pursues the truth. Based on my mother's and father's behavior, the two of them are nonbelievers; they are both devils. I have to completely forsake them, and draw clear boundaries with them." In this way, you will stand on the side of the truth, and will be able to renounce them. When you are able to discern who they are, what kind of people they are, will you still have feelings for them? Will you still feel affection for them? Will you still have a fleshly relationship with them? You will not. Will you still need to restrain your emotions? (No.) So what do you actually rely on to resolve these difficulties? You rely on understanding the truth, on depending on God, and looking up to God. If you are clear on these things

in your heart, then do you still need to restrain yourself? Do you still feel wronged? Do you still need to suffer such great pain? Do you still need others to fellowship with you and do ideological work? You do not, because you have already settled things yourself it is a piece of cake. Coming back around, how do you resolve the issue of not wanting to think of or miss them? (Seek the truth to resolve it.) Those are big words that sound very official—but speak a little more practically. (Apply God's words to see through to their essence; that is, discern them based on their essence. Then, we will be able to set aside our affection, and our fleshly relationship.) That's right. You must base your discernment of people's nature essence on the words of God. Without the revelation of the word of God, no one can see through to the nature essence of others. Only by being based in the words of God and the truth can one see through to people's nature essence; only then can one solve the problem of human emotions at its source. Start first by leaving behind your affections and fleshly relationships; whoever your emotions are strongest for, that is who you should first analyze and discern. What do you think of this solution? (It's good.) Some people say: "Discerning and analyzing the people for whom my feelings are strongest—that's so callous!" The point of having you discern them is not so that you will sever relations with them—it is not so that you will cut off your parent-child relationships, nor is it so that you will totally forsake them, never to interact with them again. You should fulfill your responsibilities toward your loved ones, but you cannot be constrained or tangled up by them, because you are a follower of God; you must possess this principle. If you might still become constrained or tangled up by them, you cannot do your duty well, nor can you guarantee that you can follow God to the end of the road. If you were not a follower of God or lover of the truth, then no one would require this of you. Some people say: "I do not currently understand the truth; I do not know how to discern others." If you do not have this stature, then set aside discernment for now. When your stature is sufficient, and you are able to pass through such trials, and to take the initiative yourself to practice this way, it will not be too late for you to practice this aspect of the truth.

Many people needlessly suffer emotionally; in fact, this is all unnecessary, useless suffering. Why do I say that? People are always constrained by their emotions, so they are unable to practice the truth and submit to God; in addition, being constrained by emotions is not at all beneficial to doing one's duty or following God, and is moreover a huge obstacle to life entry. So, suffering the constraint of emotion has no meaning, and God does not remember it. So how do you free yourself from this meaningless suffering? You need to understand the truth, and see through to and understand the essence of these fleshly relationships; then it will be easy for you to be free of being constrained by the emotions of the flesh. Some people who believe in God are persecuted severely by their unbelieving parents; if they are not being forced to find a partner, they are being forced to find a job. They can do whatever they want, but they are not permitted to believe in God. Some parents even blaspheme against God, so these people see their parents' true devilish colors. Only then do their hearts cry: "They truly are devils, so I cannot treat

them as my loved ones!" Thenceforth, they are free from the constraints and fetters of their emotions. Satan wants to use affection to constrain and bind people. If people do not understand the truth, it is easy for them to be deceived. Quite often, for their parents' and loved ones' sake, they are unhappy, they cry, they endure hardships, and they make sacrifices. This is their benighted ignorance; they take it on the chin, and they reap what they sow. Suffering these things is without value—a futile effort that God will not remember at all—and one might say they are going through hell. When you really understand the truth and see through to their essence, you will become free; you will feel that your previous suffering was ignorant and benighted. You will not blame anyone else; you will blame your own blindness, your foolishness, and the fact that you did not understand the truth or see matters clearly. Is the problem of emotion an easy one to resolve? Have you resolved it? (Not yet. We have not yet practiced or entered into the path of practice that God has pointed out; it is just that we have a basis for reference when this kind of thing happens.) In saying all of this, whether speaking about practical matters, or about the things you have interpreted as paths, I am telling you: When you encounter this kind of thing, the best method for handling it is to pray to God and seek the truth, and then you will have a way to resolve it. When you have seen through to the essence of the emotions of the flesh, it will be easy for you to handle matters according to the truth principles. If you are always constrained by fleshly relationships with your loved ones, then you have no way to practice the truth; even if you understand doctrine and shout slogans, you will still be unable to solve your real problems. Some people simply do not know how to seek the truth. Others are able to seek the truth, but when people fellowship the truth clearly to them, they do not fully believe and are unable to totally accept it; they just listen to it as if it were doctrine. So, your problem of being constrained by your emotions can never be resolved; if it cannot be resolved, you can never emerge from within it, and you will continue to be constrained and bound. If you believe in God but are unable to follow Him or do the duty you ought to, then in the end, you will not be worthy of receiving God's promise, until one day, you will fall into disaster and be punished weeping and gnashing of teeth will be useless, and no one will be able to save you. Are you clear now on the consequences of not resolving corrupt dispositions?

What have we fellowshiped about today? We have fellowshiped about people's states, their corrupt dispositions, as well as how to enter into the truth reality, how to correctly treat the matters that you encounter, what kind of viewpoints you ought to hold, and how to know, dissect, and resolve your own corrupt disposition. The lesson of life entry must always be learned; it is never too late to learn, or too late to start. So when is it too late? If you have died, then it is too late; if you are still alive, then it is not too late. Right now you are all alive, not dead, but are you really clear on what the living and the dead are? In English, people always say, "I'm still alive." What does that mean? It is when you are at a loss when things happen to you, or you have been dragged into the tide of society, or you feel that you are degenerate, and then you prick yourself with a

needle and can perceive it—then you will feel that you are still alive, that your heart has not yet died. If you are still alive, then you should have pursuits and live out the semblance of a human. Before, you were degenerate, you followed worldly things and you lived in a tide of wickedness; is it not time to pull yourself together now and avoid degenerating further? You see, Westerners have not found the true way, and they feel hopeless when it comes to human life and their lifestyle, so their words are filled with deep emotion, and have a sort of dejection and hopelessness—that is to say, a helpless mood—contained within. As they live, they often feel that they are not human, but they must live this way; even if they feel like ghosts, animals, or beasts, they must continue to live this way. What can be done? There is nothing they can do. If they do not die, then they must live this way; there is no other path for them, and they live pitiably. Are you all like this? If you are one day filled with deep emotion, thinking, "Ah, I'm still alive, my heart has not yet died"—if a person lives to that point, what will become of them? They are already in great danger! For a believer, this is already very dangerous. You absolutely cannot say something like "I am still alive, but my flesh is a shell, and I am a walking corpse. My heart is alive, and only the few desires and ideals in my heart are propping up my flesh." Do not get to that point! If you get to that point, it will be very hard to save you. Looking at you all right now, your situations are not bad. If you read the word of God to an unbeliever, they will not gain any awareness; so if I now use severe words to prune and deal with you, will you be at all conscious of it? (Yes.) Some of you only come to a knowledge of yourselves after being pruned and dealt with; only then do you feel remorse. This means you are still conscious, and your hearts have not yet fully died, which proves that you are still awake, still alive! If you can accept the truth and put it into practice, then you have a hope of being saved. If someone gets to the point that they simply will not accept the truth, then they have fully died, and they are beyond saving. There are more than a few people in the church who simply will not accept the truth. Although these people are breathing, they actually have no spirits. They are the spiritless dead, walking corpses. Such people have been completely exposed and cast out.

October 5, 2016

In Believing in God, What Is Most Important Is to Practice and Experience His Words

When it comes to your faith in God, in addition to performing your duty properly, what is key is to understand the truth, enter the truth reality, and make more effort with life entry. No matter what happens, there are lessons to be learned, so do not let it lightly pass you by. You should fellowship about it with each other, and then you will be enlightened and illuminated by the Holy Spirit, and you will be able to understand the

truth. Through fellowship, you will have a path of practice and know how to experience God's work, and without you realizing it, some of your problems will be resolved, there will be fewer and fewer things you cannot see clearly, and you will understand more and more of the truth. In this way, your stature will grow without you realizing it. You must take the initiative to strive for the truth and put your heart into the truth. Some people say, "I have believed in God for several years and understood much doctrine. I now have a foundation. Now, life in our church overseas is good, the brothers and sisters gather to fellowship matters of faith in God all day long, and I am thus influenced by what I see and hear, and am nourished by it—and that's enough. I don't need to put effort into solving the problems of my own life entry, or problems of my own rebelliousness. If each day, I abide by my schedule to pray, eat and drink the words of God, sing hymns, perform my duty, and fulfill the duty I am supposed to, I will naturally grow in life." This is what those confused believers think. These people do not accept the truth at all. They merely engage in religious rituals, speak eloquently, shout empty slogans, speak words and doctrines and feel that they have done well. As a result, while other people can practice some truth and achieve some change, these confused believers have no experiential testimony at all. They can't even speak about any knowledge of themselves. They end up empty-handed and gaining nothing. Aren't they impoverished and pitiful? No path to achieving salvation is more real or practical than accepting and pursuing the truth. If you cannot gain the truth, your belief in God is empty. Those who speak empty words and doctrines, who always parrot slogans, say high-sounding things, follow rules, and never focus on practicing the truth gain nothing, no matter how many years they believe. Who are the people who gain something? Those who perform their duty sincerely and are willing to practice the truth, who treat what God has entrusted to them as their mission, who gladly spend their whole lives expending for God and do not scheme for their own sakes, whose feet are firmly on the ground and who obey God's orchestrations. They are able to grasp the truth principles while performing their duty and try hard to do everything properly, allowing them to achieve the effect of testimony to God, and satisfy God's will. When they encounter difficulties while performing their duty, they pray to God and try to fathom God's will, they are able to obey the orchestrations and arrangements that come from God, and in all they do, they seek and practice the truth. They do not parrot slogans or say high-sounding things, but focus only on doing things with their feet firmly on the ground, and on meticulously following principles. They put their heart in everything they do, and learn to appreciate everything with their whole heart, and in many matters, they are able to practice the truth, after which they acquire knowledge and understanding, and they are able to learn lessons and truly gain something. And when they have incorrect thoughts or mistaken states, they pray to God and seek the truth to resolve them; no matter what truths they understand, they have an appreciation of them in their hearts, and are able to speak of their experiential testimony. Such people ultimately gain the truth. Those who are careless and shallow never think about how to

practice the truth. They only focus on exerting effort and doing things, and on exhibiting themselves and showing off, but they never seek how to practice the truth, which makes it difficult for them to obtain the truth. Think about it, what kind of people can enter into the truth realities? (Those with their feet on the ground, who are pragmatic and put their heart into things.) People with their feet on the ground, who put their heart into things, and have a heart: such people pay more attention to reality and to the usage of the truth principles when they act. Also, in all things they pay attention to practicalities, they are pragmatic, and they like positive things, the truth, and practical things. It is people like this who ultimately understand and gain the truth. Which type of person are you? (Not practical, one who always wants to do things for the sake of appearances, and relies on guile.) Can anything be gained by doing this? (No.) Have you found a way to solve your problems? If you can realize it and start to turn things around, will you know if your notions, imaginings and perspective on things have changed? (I feel they have changed somewhat.) As long as there are results and progress, you should fellowship on it and let others be edified. Although your experience is limited, it is still an experience of growth in life. The process of growth in life is your experience of believing in God, of your life growing through experiencing the word of God. These experiences are the most precious.

Since they all believe in God, read the words of God, and fulfill their duties, why is it that after a few years people become different from one another, highs and lows emerge, and people's true colors are revealed? Truly, each becomes sorted according to its kind. Some people can talk about their experiential testimony, while others have no experiential testimony at all. Some people are able to understand many truths and enter into reality, while others have not obtained any of the truth or changed their disposition in the slightest. Some people get results in their duties, they are able to seek the truth to solve problems, and they gradually perform their duties adequately. Some people are slippery and slack off while performing their duties, merely going through the motions, and do not put the truth into practice even if they understand it. Since they all attend gatherings, read the words of God, and fulfill their duties, why are the results different? Why are some people able to embark on the path of pursuing the truth while others go their own way? Why are some people able to accept the truth while others cannot? How can this be? Why are some people able to be accepting and obedient when faced with being pruned and dealt with, while others feel resistant, argue, rebel, and even make a scene? They all eat and drink God's words at gatherings, listen to sermons and fellowship, live church life, and perform their duties, so why is there such a large difference between them? Can you see through to this problem? This is the difference between good and bad humanity, and it is directly related to whether or not people love the truth. In fact, regardless of how a person's caliber is, so long as they can accept the truth, fulfill their duty diligently, and reflect and know themselves, they will have life entry, experience true change, and be able to perform their duty adequately. If you are not assiduous in reading God's words, and you do not understand the truth, then you cannot reflect on yourself; you will merely be satisfied with making a token effort and committing no evils or transgressions, and use this as capital. You will pass each day in a muddle, live in a state of confusion, merely do things on schedule, never use your heart to reflect on yourself or put effort into knowing yourself; you will always be cursory and slapdash. In this way, you will never perform your duty to an acceptable standard. To put all your effort into something, you must first put all your heart into it; only when you first put all your heart into something can you put all your effort into it, and do your best. Today, there are those who have begun to be assiduous in performing their duty, they have begun to think about how to properly carry out the duty of a created being in order to satisfy God's heart. They are not negative and lazy, they do not passively wait for the Above to issue orders, but take some initiative. Judging by your performance of your duty, you are a little more effective than before, and although it is still below standard, there has been a little growth—which is good. But you must not be satisfied with the status quo, you must keep searching, keep growing—only then will you perform your duty better, and reach an acceptable standard. However, when some people perform their duty, they never pull out all the stops and give it their all, they only give 50 to 60 percent of their effort, and just make do until what they are doing is done. They can never maintain a state of normalcy: When there's no one to keep an eye on them or offer support, they slacken off and lose heart; when there's someone to fellowship the truth, they perk up, but if the truth isn't fellowshiped to them for a while, they become indifferent. What is the problem when they always go back and forth like this? This is how people are when they haven't gained the truth, they all live by passion, which is incredibly difficult to maintain: They must have someone preach and fellowship to them every day; once there is no one to water and provide for them, and no one to support them, their hearts go cold again, they slacken once more. And when their hearts slacken, they become less effective in their duty; if they work harder, effectiveness increases, their results in performing their duties are better, and they gain more. Is this your experience? You might say, "Why do we always have trouble performing our duty? When these problems are solved, we are invigorated; when they aren't, we grow indifferent. When there is some outcome when we perform our duty, when God praises us for our growth, we are delighted, and we feel that we have finally grown up, but before long, when we encounter a difficulty, we become negative again—why is our state always inconsistent?" In fact, the main reasons are that you understand too few truths, lack depth in experiences and entry, you still do not understand many truths, you lack will, and are satisfied with just being able to perform your duty. If you do not understand the truth, how can you perform your duty adequately? In fact, what God asks of people is all attainable by people; as long as you engage your conscience, and are able to follow your conscience in performing your duty, then it will be easy to accept the truth—and if you can accept the truth, you can perform your duty adequately. You must think in this way: "Believing in God during these years, eating and drinking God's words during these

years, I have gained a huge amount, and God has bestowed great graces and blessings upon me. I live in God's hands, I live under His dominion and sovereignty, and He has given me this breath, so I should engage my mind, and strive to perform my duty with all my strength—this is what's key." People must have a will; only those who have a will can truly strive for the truth, and only once they have understood the truth can they perform their duty properly, and satisfy God, and bring shame upon Satan. If you have this kind of sincerity, and do not plan for your own sake, but only to gain the truth and perform your duty properly, then your performance of your duty will become normal, and will remain constant throughout; no matter what circumstances you encounter, you will be able to persist in performing your duty. Regardless of who may come to mislead or disturb you, and no matter whether your mood is good or bad, you will still be able to perform your duty normally. In this way, God can set His mind at rest about you, and the Holy Spirit will be able to enlighten you in understanding the truth principles, and guide you in entering the truth reality, and as a result, your performance of your duty will be sure to be up to standard. As long as you sincerely expend for God, do your duty in a down-to-earth way, and not act in a slippery way or play tricks, you will pass muster with God. God observes people's minds, thoughts, and motives. If your heart longs for the truth and you can seek the truth, God will enlighten and illuminate you. In any matter, God will enlighten you so long as you seek the truth. He will make your heart open to the light and allow you a path of practice, and your performance of your duty will then bear fruit. God's enlightenment is His grace and His blessing. Even for trivial matters, if God does not enlighten, people will never have inspiration. Without inspiration it is difficult for people to solve their problems, and they will not achieve results in their duty. With only human intellect, wisdom, and caliber, there are many things that people cannot surmount, even after many years of study. Why not? Because it is not yet the time appointed by God. If God does not act, no matter how capable a person is, it is useless. This must be clearly understood. You must believe that everything is in God's hands, and that people are just cooperating. If you are sincere, God will see, and He will open up a way out for you in every situation. No difficulty is insurmountable; you must have this faith. Therefore, when you fulfill your duties, there is no need to have any misgivings. As long as you give it your all, with all your heart, God will not give you difficulties, nor will He give you more than you can handle. You should only worry if you say things without meaning it, are all talk and no action, and say things which are pleasing to the ears but do not truly fulfill your duties—then it's over. If this is the attitude you have toward your duties and God, will you receive God's blessings? Absolutely not. If you go through the motions and deceive God, God will not pay you any heed, and will cast you out; that will be the outcome. If you deceive God, you deceive yourself. God will say, "This person's heart is too deceitful, and has no trace of honesty. They cannot be trusted or entrusted with anything. Let them be put aside." What does that mean? It means you will be left alone and ignored. If there is no repentance, you will be completely

abandoned. You will be handed over to Satan, evil spirits, and unclean spirits for punishment. What sort of state is one in when they are left alone and ignored? It means that the Holy Spirit is no longer working in you. You will not see anything clearly, and while others will always be enlightened and illuminated, you will not; you will remain numb. You will always feel sleepy and doze off when someone fellowships on the truth and life entry. What kind of phenomenon is this? One where God is not working. If God is not working, won't a person become a walking corpse? It is very frightening to believe in God but not feel His presence. Such a person loses their confidence to live, their motivation. They lose all their capital for living. What value does such a life have? Are you not worse off than pigs and dogs? Because of your actions and behavior, God sees that you are unreliable and untrustworthy. God despises you from the bottom of His heart, and thus abandons you or temporarily sets you aside. I wonder, why doesn't such a person know the pain and discomfort in their heart? What is wrong with their heart? Is there a sense of conscience? No matter how many years you have believed in God, or whether your faith is genuine or false, you have already understood some doctrines of conduct, and can live and survive without relying on anyone, but if you know that you have been exposed, that God has already abandoned you, can you still go on living? Does your life still have meaning? At that time, you will weep and gnash your teeth in the darkness. In the church, we often see people who, having been exposed and cast out, with the church about to send them away, cry their eyes red and even have a mind to die, without a will to go on living. Crying, they swear that they will repent, but by then, it is too late. This is a case of not shedding a tear until you see the coffin. So, if you wish to repent, you must do so now. Hurry to reflect on what problems remain in your performance of your duty, on whether you are careless and perfunctory, on whether there is any area in which you are irresponsible. Reflect on whether you have actually achieved results in performing your duty—if you have, reflect on why it is you achieved them, and if you have not, reflect on why it is you have not. Gain clarity on these things through reflection, and if problems do remain, seek the truth to resolve them. In doing so, there will be no difficulties in performing your duty. For all who are able to seek the truth to resolve problems when they have them, there will not only be increasingly fewer difficulties in performing their duties, but they will also grow more effective in performing them, gaining life entry in the meantime. By way of example, some people begin to understand the truth when they have been through several rounds of pruning and dealing. They are able to reflect on themselves often, and whenever they find they have done something wrong, they know they have violated the truth principles, and they pray to God, and they feel particularly regretful. At times, they even hate themselves, and slap themselves across the face, saying: "How could I have done something wrong again and caused God pain? I'm so heartless! God has said so much—why don't I remember it for long? Why can't I achieve submission to God and satisfy His will? I really have been so deeply corrupted by Satan. There's no place for God in my heart, and I don't treasure

the truth. I'm always living by satanic philosophies, and I'm inconsiderate of God's will. I really don't have a conscience or reason. I'm so rebellious against God!" Thus, they set their will on repenting and are determined to put the truth into practice, perform their duty well, and satisfy God. They do indeed have a repentant heart, but casting off a corrupt disposition is no easy thing to do—one must undergo some trials and refinement before they are able to change a bit. There are now many people who have begun to put their focus on the truth, who are willing to enter the truth reality and become people who obey God. How, then, should one with a truly repentant heart practice? Part of it is that they must pray to God and seek the truth more, resolving the problems they have and finding a path of practice in the performance of their duty. The other part is that they must find someone who understands the truth and fellowship with them, analyzing their own rebelliousness, their nature essence, and the areas in which they resist God. They must know about these problems clearly, then thoroughly consider God's words and see how they apply to themselves; once and again, they must consider those words of God's that are crucial, and aim their self-reflection at their own problems and their own nature essence, until they attain true knowledge. In this way, they can achieve true remorse and hate themselves. Then they should go on to disclose their difficulties in performing their duty and use the truth to resolve them. Thus, their difficulties in performing their duty grow fewer, and an effect has been achieved. If one wishes to repent truly, this is how they must practice. This is the only path to true repentance.

What effect will come of pursuing the truth? Part of it is that pursuing the truth is meant to cast off one's corrupt disposition; another part is that doing so is meant to allow one to put the truth into practice as they perform their duty and to become a person who truly obeys God. This is the testimony of true repentance. To repent truly, one must understand the truth and practice it before an effect is achieved. If you do not seek the truth to resolve the problem, and your repentance is merely something you say, then it cannot achieve an effect. You will not feel at peace or grounded in this way. If all you do is say in prayer that you want to repent truly, but in performing your duty, you do not seek the truth to resolve your problems and achieve the satisfactory performance of duty, you are trying to cheat God. True repentance mainly manifests as loyalty, as acting according to the principles, as practicing the truth, and as bearing true testimony in the performance of one's duty. These are the signs of true repentance, and they are the testimony of true repentance, as well. If all one does is speak to God of repentance in prayer, without doing their duty well, are they not then trying to cheat God? If something cannot at least make it past one's own conscience, how then could it make it past God? Whatever your present circumstances, so long as you cannot sincerely undertake your duty for God, and so long as many problems remain in your performance of your duty, which you do not seek the truth to resolve, you have a big problem, and you should earnestly pray about it and reflect on yourself. If you cannot truly repent and are always performing your duty poorly, you assuredly face the danger of being cast out. It does not

matter how many years you have believed in God—so long as you are always careless and perfunctory in performing your duty, always after benefits for yourself, always taking advantage of God's house, without accepting or practicing the truth in the least, then you are not a true believer in God. You are one who is sick of the truth, a nonbeliever who means only to fill his belly. You may yet be living in God's house, and you may yet say that you are a believer in God, but the fact is that you no longer have a relationship with God. God has long since put you off to one side, and you have become a soulless husk, a walking corpse. What is the point of living, then? Anyone who has reached this stage already has no destination to speak of. Their only way out is to quickly come before God to confess. If you are truly sincere and genuinely repent, God will forget your transgressions. However, there is one thing you must remember: No matter when, and regardless of whether you have knowledge of God, or have notions or misconceptions about Him, you should never fight or defy Him. Otherwise, you will absolutely suffer retribution. If you find your heart has hardened, and are in a state where you say, "I am going to do it this way, let's see what God can do to me. I'm not afraid of anyone. I've always done it this way before," then you are in trouble. This is an eruption of a satanic nature; this is intransigence. You already know perfectly well that what you're doing is wrong, which is already dangerous, but you don't take it seriously. Your heart is not afraid, it acknowledges no accusation or blame, and is not worried or sorrowful—you don't even know to repent. This is a state of intransigence, and it will cause you trouble. It makes it easy for you to be set aside by God. If a person reaches this point and is still so numb, and does not know they should turn back, can their relationship with God be restored? It will not be restored easily. Then how can you restore a normal relationship with God that makes you feel that it is perfectly natural and justified for you to approach Him? Where you can obey, bow down, and offer everything you have to Him, fear Him and accept His words as truth regardless of whether you understand them or not, and then seek the truth and practice obedience? When can you be restored to this state? How far do you have to go to restore this condition? I'm afraid it will certainly be difficult because it's not a question of time, or the length of the journey or distance you travel. It's a question of the state of your life, and whether you have truly entered into the truth reality. If you have believed in God for many years, yet are not at all able to use the truth to solve the problems that exist within you, and you are unaware of the seriousness of these problems, often joyfully living in a rebellious state without any awareness, doing the wrong things, saying the wrong words, opposing, resisting, and rebelling against God with a hardened heart, and stubbornly holding onto your own notions, imaginings, thoughts, and views, without being aware of it at all, then you don't have any truth reality, are not a person who obeys God, and are still far from meeting God's requirements. You should be clear about this in your heart. If you can't see your true state clearly, and always assume the way you believe is fine, that you are capable of expending yourself for God, that you have suffered and paid a price, and believe you are guaranteed entry into the kingdom of heaven, then you are being irrational. You don't possess any truth reality, but you don't even know it. This means that you have an unclear mind, that you are confused, that you are a muddle-headed person, and that you are not of a caliber sufficient to understand the truth or know yourself, and thus you cannot be saved by God.

Do you know what kind of people God ultimately gives up on? (Those who are continuously intransigent and do not repent before God.) What is the specific state of these kinds of people? (When performing their duties they are always perfunctory and careless, and when faced with problems they do not seek the truth to find a resolution. They are not earnest about how they should practice the truth, and handle everything in a sloppy manner. They are merely satisfied with not doing evil or bad things, and they do not strive for the truth.) Perfunctory and careless behavior depends on the situation. Some people do it because they do not understand the truth, and they even think that it is normal to be perfunctory and careless. Some people are intentionally perfunctory and careless, deliberately choosing to act in such a way. They act this way when they don't understand the truth, and even after they do understand, they do not improve their behavior. They do not carry out the truth, consistently acting this way without the slightest amount of change. They do not listen when anyone criticizes them, nor accept being pruned or dealt with. Instead, they obstinately stand their ground to the end. What is this called? This is called intransigence. Everyone knows that "intransigence" is a negative term, a derogatory term. It is not a good word. So what would you say someone's outcome would be if the term "intransigent" is applied to them, and they fit the description? (They are detested, rejected, and set aside by God.) Let Me tell you, what God despises the most and wants to give up on are these kinds of intransigent people. They are fully aware of their wrongdoings but do not repent, they never admit their faults and always make excuses and arguments to justify themselves and deflect blame, and they try to find smooth and evasive ways around the issue, shielding their actions from others' eyes, and making continuous mistakes without the slightest degree of repentance or confession in their hearts. Such a person is very troublesome, and it is not easy for them to achieve salvation. They are the very people that God wants to abandon. Why would God abandon such people? (Because they do not accept the truth at all, and their conscience has become numb.) Such people cannot be saved. God does not save these people; He does not do such useless work. Outwardly it looks like God does not save them, and does not want them, but in fact there is a practical reason, which is that these people do not accept God's salvation; they reject and resist God's salvation. They think, "What do I gain from obeying You, accepting the truth, and practicing the truth? What advantage is there? I will only do it if there is a benefit for me. If there is no benefit then I won't." What kind of people are these? They are people driven by self-interest, and those who do not love the truth are all driven by self-interest. People driven by selfinterest cannot accept the truth. If you try to fellowship on the truth with someone driven by self-interest, and ask them to know themselves and admit their wrongs, how will they

respond? "What benefit do I gain from admitting my wrongs? If you make me admit I did something wrong, and make me confess my sins and repent, what blessings will I receive? My reputation and interests will be damaged. I will suffer losses. Who will compensate me?" This is their mentality. They only seek personal gain, and feel that acting in a certain way in order to receive God's blessings is very vague. They simply don't believe it's possible; they only believe what they see with their own eyes. Such people are driven by self-interest, and they live by the satanic philosophy that "Every man for himself and the devil take the hindmost." That is their nature essence. In their hearts, acknowledging God and acknowledging the truth means they believe in God. Not doing evil is acceptable to them, but they must receive benefits and absolutely not suffer loss. Only when their interests are not affected will they talk about practicing the truth and obeying God. If their interests are damaged, they cannot practice the truth or obey God. Asking them to expend themselves, suffer, or pay a price for God is even more impossible. People like this are not true believers. They live for their own interests, merely seeking blessings and benefits, and are unwilling to endure suffering or pay a price, yet they still want a place in God's house to escape the outcome of death. Such people do not accept the least bit of truth and cannot be saved by God. Can God still save them? God will certainly detest and reject them, and cast them out. Does that mean God does not save them? They have abandoned themselves. They do not strive toward the truth, pray to God, or rely on God, so how can God save them? The only course is to give up on them, put them aside, and let them reflect on themselves. If people want to be saved, the only way is for them to accept the truth, know themselves, practice repentance, and live out the truth reality. In this way, they can obtain God's approval. They must practice the truth so that they are able to obey and fear God, which is the ultimate goal of salvation. Obedience and fear of God must be embodied in people and in how they live out their life. If you do not walk the path of pursuing the truth, there is no second path you can choose. If a person does not walk this path, it can only be said that they do not believe the truth can save them. They do not believe that all of the words God spoke can transform them and make them become a genuine person. Furthermore, they fundamentally do not believe that God is the truth, nor do they believe in the fact that the truth can change and save people. Therefore, no matter how you analyze it, such a person's heart is too intransigent. They refuse to accept the truth no matter what, and cannot be saved.

Do any of you have an intransigent state? (Yes.) Then are you all intransigent people? What is the difference between having an intransigent state and being an intransigent person? The two should be distinguished as they are different matters. Having an intransigent state means having this kind of corrupt disposition. If you can accept the truth you can achieve salvation, but if you are an intransigent person, you will have trouble. Intransigent people do not accept the truth at all; they will be unable to achieve salvation. That is the difference between these two types of people. Those with

an intransigent state show some rebellious behavior, and reveal some corruption in themselves. However, during the process of revealing corruption, they continually confess their sins and repent before God, and continuously accept God's judgment, chastisement and chastening. No matter how many times they experience failure or stumble, they can reflect on themselves, solve problems, get back up, and continue to follow God. Through this journey, they gain a true understanding of their corrupt disposition and realize that experiencing God's judgment and chastisement is indeed a form of salvation, and that they cannot do without God's judgment and chastisement. Through constant repentance, unceasing confession, and continuously accepting God's judgment and chastisement, their lives progressively grow, and their spiritual state continuously changes. In this process, the corrupt disposition of a person can gradually be shed, and they experience growth and transformation. Judging from their rebellious behavior, it may seem that such people are also quite intransigent, and they sometimes have an intransigent state, but they are not that kind of person. Since they are not that kind of person, then they certainly show positive behaviors and progress. Such people can be saved. Which kind of person are you? (We recognize when we have done wrong, and are willing to repent to God and correct our mistakes.) If you are conscious of your wrongdoings, your rebelliousness, and your corrupt disposition, and you feel remorse and regret in your heart, then this is good and there is hope for salvation. However, if you subjectively do not have the slightest awareness of your rebelliousness or corruption, and when someone points it out, you remain obstinate and unaccepting, even resorting to sophistry and self-justification, then you will be in trouble, and it will not be easy for you to be saved. If you have believed in God for a short time, say, within three to five years, and you still don't understand much about faith, it is because your stature is too small. However, if you have been a believer for over ten years and still do not know yourself, or accept being pruned or dealt with, then you are in trouble. This is a person with an intransigent disposition who refuses to accept the truth. When it comes to those who do not understand the truth and lack reality, you have to look at what point of time they are at. Some people have good qualities, enter into truth quickly, and after only one or two years of believing, already understand what life entry is about. It is also possible that they have contact with people who have done well with life entry, have the truth reality, and understand many truths. The new believers also yearn for these things, so they listen a lot, and receive much, thus entering into life quickly. Some people are of poor quality, and even if they are in contact with those who are of good quality, their progress is slow. Some people have an inherent dislike for the truth, and no matter how many years they believe, they will not practice the truth, nor will they make progress in their life. Some people just like to be doing things and are very enthusiastic, but are not willing to strive toward the truth. They are busy every day, but they do not make progress in life. People who believe in God can be in all kinds of situations. However, only those who love the truth can practice the truth, obtain the truth, and achieve salvation. The

biggest concerns for believers are having an intransigent disposition and not accepting the truth. Such people are the most troublesome and it is a problem with their nature. They may accept doctrine, but they refuse to accept the truth. These are the people who are the least likely to achieve salvation. The only thing that can be done with people who do not love the truth and are sick of the truth, is to abandon them.

Let Me give two examples of lying. There are two types of people who are capable of lying. You need to distinguish which people are intransigent and irredeemable. You also need to distinguish which can be saved. Although those that can be saved often reveal corruption, as long as they can accept the truth and reflect on and know themselves, there is still hope. In the first example, there is a person who frequently told lies. However, after understanding the truth, their reaction was different the next time they told a lie. They felt deep pain and torment, and they pondered, "I lied again. Why can't I change? This time, no matter what, I must expose this matter, casting myself wide open to reveal and dissect my true self. I need to be clear about the fact that I was lying for the sake of saving face." After opening up and fellowshiping, they felt at ease and realized, "It turns out lying is so painful, while being an honest person is so easy and wonderful! God requires people be honest; this is the likeness people should have." After experiencing this bit of well-being, from then on, they were mindful about lying less, not telling lies as much as possible, speaking when they had something to say, speaking honestly, doing honest deeds, and being an honest person. However, when faced with a situation that involved their own pride, they naturally lied and later regretted it. Then, when they found themselves in a situation where they could make themselves look good, they lied again. They hated themselves inside, thinking, "Why can't I control my mouth? Could this be a problem with my nature? Am I too deceitful?" They realized that this problem must be resolved; otherwise, God would detest and reject them, and cast them out. They prayed to God, asking to be disciplined if they lied again, and were willing to accept punishment. They gathered the courage to analyze themselves in gatherings, and said, "When I told lies in these situations, it was because I had selfish motives and was controlled by my intent. As I reflected on myself, I realized that every time I lie, it is for the sake of vanity or for my own personal gain. I see it clearly now: I live for my pride and personal interests, which is what led me to lie all the time about everything." While dissecting their own lies, they also exposed their intent and discovered the problem of their corrupt disposition. It's a win-win situation; they can practice being an honest person and at the same time obtain enlightenment and recognize their corrupt disposition. Afterward, they contemplated, "I need to change! I just discovered I have this problem. It's true enlightenment from God. People who practice the truth are blessed by God!" They also experienced a bit of the sweet taste of practicing the truth. However, one day the person unwittingly told a lie again. They once again prayed to God, seeking His discipline. Moreover, they reflected on why they always have hidden intent when speaking, and why they always consider their own vanity and pride instead of God's will.

After reflecting, they gained some understanding of their corrupt disposition and began to detest themselves. They continued in this way to seek and strive toward the truth. After three to five years, their lies indeed became fewer and fewer, and the number of times they said what they thought and conducted themselves honestly increased. Their heart gradually became purer and contained increasingly more peace and joy. They spent more and more time living in the presence of God and their state became more and more normal. This is the real state of a person who often lied when they experience being an honest person. So, does this person still lie now? Are they still capable of lying? Are they truly an honest person? It cannot be said that they are an honest person. It can only be said that they can practice the truth of being an honest person, and are in the process of practicing being an honest person, but they have not yet completely transformed into an honest person. In other words, this is a person who is willing to practice the truth. Can a person who is willing to practice the truth be said to be a person who loves the truth? They have practiced the truth and the facts have been revealed, so isn't it natural to define them as a person who loves the truth? Of course, while they were practicing being an honest person, they were not immediately able to practice pure and open fellowship, or expose everything hidden within themselves without reservation. They still kept some things back and cautiously tried to move forward. However, through their attempts and experiences, they realized that the more they live honestly, the better they feel, the more peace of mind they have, the easier it becomes to practice the truth, without any major difficulties. It is only then that they tasted the sweetness of being an honest person, and their faith in God increased. By experiencing what it is to be an honest person, they not only become able to practice the truth, but also experience peace and joy in their heart. At the same time, they gain a clearer understanding of the path of practicing honesty. They feel that being an honest person is not too difficult. They see that God's requirements for people are reasonable and attainable, and they gain some understanding of God's work. All of this is not an extra benefit, but rather, it is what a person should gain in their journey of life entry, and they are capable of gaining it.

The second example is about a person who loves to lie—it's in their nature. It's alright when they don't speak, but as soon as they open their mouth their speech is filled with many adulterations. Whether they do this intentionally or not, in short, the majority of what they say cannot be trusted. One day, after telling a lie, they pondered, "It's wrong to tell a lie and it displeases God. If people were to find out that I lied I would be disgraced! But it seems as though someone has noticed that I lied. Well, I can easily manage that. I'll find another subject, and use different wording to lower their guard, confuse them, and make them unable to see through my lies. Now isn't that even more clever?" They then told an even bigger lie to cover up their previous lie and patch up the holes, which successfully deceived people. They felt smug and self-satisfied, thinking, "Look at how smart I am! I told a lie without any holes, and even if there are some holes, I can just lie again to cover them up. Most people can't see through me. Telling lies takes

skill!" Some people say, "It's hard work telling lies. After telling one lie you have to tell many more to cover it up. It takes a lot of thought and effort." However, this master liar didn't feel that way. In this instance, their lies weren't exposed. They successfully told a lie to deceive others, then when they were afraid of being exposed, they lied again to cover up the previous lie. They felt proud, and there was no guilt or self-reproach in their heart. Their conscience was completely unaffected. How is this possible? They are unaware of how harmful lying is for them. They believe that using lies to cover up previous lies allowed them to improve their image and gain benefits. Despite the hardship and fatigue, they think it's worth it. They believe it's more valuable than understanding the truth, and practicing the truth. Why do they often lie without feeling guilty? Because they don't have love for the truth in their heart. They value their vanity, reputation, and status. They never open up their heart in fellowship to others; instead, they use false appearances and guises to conceal their lies. That's how they interact and engage with people. No matter how many lies they tell, how many lies they cover up, or how many selfish and base intentions they hide, they feel no guilt or discomfort in their heart. Generally speaking, people with a conscience and some humanity would feel uneasy after telling a lie, and would have a hard time reconciling themselves with it. They would have a sense of shame; but this person doesn't think this way. After telling a lie they feel self-satisfied, saying, "I told another lie today and fooled that idiot. I was sweating bullets, but they somehow didn't even notice!" Aren't they tired of this life of constantly lying and covering lies up? What kind of nature is this? It is the nature of a devil. Devils lie every day. They live a life of lies without any feeling of discomfort or pain. If they did feel discomfort or pain they would change, but they cannot feel pain because lying is their life—it's in their nature. When they express themselves naturally, they show no restraint and do not engage in any self-reflection. No matter how many lies they tell or deceptions they commit they feel no guilt in their heart, and no nagging in their conscience. They are unaware that God examines the depths of people's hearts; they fail to realize the responsibility they bear and the retribution they will receive after telling lies and acting deceitfully. Their greatest fear is that someone will expose their deceitful schemes, so they resort to telling even more lies to cover their schemes up, and at the same time exhaust themselves trying to find some way, some means to conceal their lies and the truth about who they are. Has such a person repented at all during the entire process? Do they feel any blame or sadness? Do they have any desire to turn themselves around? No. They think it's not a sin to tell lies or cover lies up, that most people live like this, and they have no intention to change. As for being an honest person, in their heart they think, "Why should I be an honest person, speak from the heart, and tell the truth? I don't do that. That's for fools and I'm not that foolish. If I lie and am afraid of being exposed, I'll just find other reasons and excuses to cover it up. I'm not the sort of person who can speak honestly. If I did I'd be a complete idiot!" They do not accept or acknowledge the truth. People who do not acknowledge the truth cannot love the truth. What is the state of such a person from the beginning to the end? (They are unwilling to turn themselves around.) Their unwillingness to turn things around is evident from an objective standpoint, but what is their true state? They fundamentally deny that being an honest person is the right path in life. They also deny the existence of truth, God's judgment of mankind in the last days, and that God determines the final outcome of man and the individual retribution for one's deeds. This is undiscerning, foolish and stubborn. Such thinking gives rise to their intransigent state, actions and behaviors. These things arise from one's nature essence. That is the kind of person they are—a genuinely deceitful person—and they cannot change. Some people may find it inconceivable when they see such people refuse to accept the truth, and cannot understand it. In reality, people like this lack normal humanity and their conscience is not functioning. Moreover, they lack the sense of normal humanity. Upon hearing the truth and the words of judgment, a person with normal humanity and sense would at least reflect upon themselves and genuinely repent, but this person shows no response after hearing the true way. They still insist on living according to the philosophy of Satan, without the slightest change in their faith in God over the years. Such a person lacks the sense of normal humanity, and it is difficult for such a person to be saved.

Which of these two types of people do you think God saves? (The first type, because although they lie, they can accept the truth and become honest.) People may see this and ask, "How can the people whom God saves still always lie and do wrong? Aren't they still corrupt people? They are not perfect people!" They used the word "perfect" here. What do you think about that? These are the words of a person who does not understand the normal process of life's growth. God saves people who have been corrupted by Satan and have corrupt dispositions, not perfect people without flaws or those who live in a vacuum. Some people, upon displaying a little corruption, think, "I have resisted God again. I have believed in God for many years and still haven't changed. Surely God doesn't want me anymore!" They then resign themselves to hopelessness and become unwilling to pursue the truth. What do you think of this attitude? They themselves have given up on the truth, and believe that God no longer wants them. Isn't this a misunderstanding of God? Such negativity is the easiest way to be exploited by Satan. Satan mocks them, saying, "You fool! God wants to save you, but you are still suffering like this! So, just give up! If you give up, God will cast you out, which is just like Him handing you over to me. I will torment you to death!" Once Satan succeeds, the consequences will be unthinkable. Consequently, no matter what difficulties or negativity a person faces, they must not give up. They should seek the truth for solutions, and they must not passively wait. During the process of life's growth and the course of human salvation, people may sometimes take the wrong path, deviate, or have times where they exhibit states and behaviors of immaturity in life. They may have times of weakness and negativity, times when they say the wrong things, stumble, or experience failure. All of this is normal in the eyes of God. He does not hold it against

them. Some people think their corruption is too deep, and that they can never satisfy God, so they feel sorrowful and despise themselves. Those who have a repentant heart like this are precisely the ones that God saves. On the other hand, those who believe they do not need God's salvation, who think they are good people and there is nothing wrong with them, usually are not the ones God saves. What is the meaning behind what I'm telling you? Whoever understands, speak up. (To properly handle your own displays of corruption, focus on practicing the truth, and you will receive God's salvation. If you consistently misunderstand God, you will easily resign yourself to hopelessness.) You must have faith and say, "Though I am weak now, and I have stumbled and failed. I will grow, and one day I will understand the truth, satisfy God, and achieve salvation." You must have this resolve. No matter what setbacks, difficulties, failures, or trip-ups you encounter, you must not be negative. You must know what kind of people God saves. Moreover, if you feel that you are not yet qualified to be saved by God, or if there are occasions where you are in states which God hates or is displeased with, or there are times you behave poorly, and God doesn't accept you, or God detests and rejects you, it doesn't matter. Now you know, and it is not too late. As long as you repent, God will give you a chance.

What is most important when believing in God? (Understanding the truth and having life entry.) That's right, life entry is the most important thing—it comes first. No matter what duties you fulfill, no matter how old you are, how long you have believed in God, and no matter how much truth you understand, life entry comes first. Don't think, "Some people have believed in God for twenty years, but I've only believed for five years. I'm so far behind them. Is there still hope for me to be saved? Am I lagging too far behind?" It's not a big problem to believe a few years late. If you are someone who pursues the truth, you can still catch up to those who believed in God earlier. Doesn't the Bible say, "But many that are first shall be last; and the last shall be first" (Matthew 19:30)? If a person always finds reasons and excuses for not pursuing the truth, then even if they believe their whole life, it will be in vain, and they will gain nothing. In God's house, there are many people who believed in God for twenty or thirty years, but did not fulfill their duties up to standard, and were cast out. There are many people who always pursue fame, profit, and status, and become false leaders and antichrists, and are cast out. There are many nonbelievers who stubbornly refuse to accept the truth and have all been cast out. Is this a fact? (Yes.) Furthermore, there are some who can speak about their experiential testimonies after believing for only three to five years. Their testimonies and faith far surpass those who have believed in God for many years. These people have received God's blessings. There are many people who have believed in God for many years who did not pursue the truth at all and have been cast out. This makes one fact clear to people: that God is righteous and fair to everyone. God doesn't look at how you were before or at your current stature. He looks at whether you pursue the truth and whether you walk the path of pursuing the truth. You must never misunderstand God and say,

"Why can those who can be saved by God still lie and display corruption? God should save those who don't lie." Isn't this a fallacy? Are there any among corrupt mankind who do not lie? Do people who do not lie still need God's salvation? Mankind, who has been corrupted by Satan, is who God saves. If you can't even understand this fact clearly, then you are ignorant and foolish. Just as God said, "There are no righteous upon this earth, the righteous are not in this world." It is precisely because mankind has been corrupted by Satan that God became incarnate on earth to save these corrupted humans. Why doesn't God say anything about saving angels? It's because angels are in heaven, and have not been corrupted by Satan. God has always said from the beginning, that "The mankind that I save is the mankind that has been corrupted by Satan, the mankind that has been taken back from the hands of Satan, the mankind that possesses Satan's corrupt disposition, the mankind that opposes Me, that resists Me and rebels against Me." Then why don't people face this fact? Do they not misunderstand God? Misunderstanding God is the easiest path to resistance against Him and must be resolved immediately. Failing to resolve this issue is very dangerous as it could easily result in you being set aside by God. People's misunderstandings are rooted in their notions and imaginings. If they always cling to their notions and imaginings, then they are most likely to refuse to accept the truth. When you misunderstand God, if you don't seek the truth for resolution, you know the consequences. God allows you to stumble, to fail, and to make mistakes. God will give you opportunities and time to understand the truth, practice the truth, gradually understand His will, do everything in accordance with His will, truly obey God, and achieve the truth reality that God requires people to possess. However, who is the person that God hates the most? It is the one who, despite knowing the truth in their heart, refuses to accept it, let alone put it into practice. Instead, they still live by Satan's philosophies, yet consider themselves to be pretty good and obedient to God while also seeking to deceive others and gain a position in God's house. God hates this kind of person the most, they are antichrists. Although everyone has a corrupt disposition, these actions are of a different nature. It is no ordinary corrupt disposition nor a normal revelation of corruption; rather, you consciously and stubbornly resist God to the end. You know that God exists, you believe in God, yet you deliberately choose to resist Him. This is not having notions about God and a problem of misunderstanding; instead you deliberately resist God to the end. Can God save someone like this? God does not save you. You are an enemy of God, therefore you are the devil Satan. Can God still save the devil Satan?

How do you feel about My fellowship today? Did you understand it? (Yes, we understand.) If you understand something you will gain something, and you will gain some entry into the truth. If you enter into truth your life will grow, but if you do not enter into truth your life will not grow. It's like a sprouting seed that needs to be watered, fertilized, and exposed to sunlight. If you don't cultivate it carefully, it won't grow and eventually it will wither and die. What does it mean when I say this? That just verbally

confessing and believing in your hearts in the incarnation of God is not enough to know God and be qualified to enter His kingdom. It is not assured; it's only an elementary step. You have not yet achieved salvation, you have not been transformed, and you still have a long way to go. In the last days, God proclaims the truth to save mankind completely. When you embark on the path of believing in God, you already have the opportunity to be saved by God from the very beginning. This is a tremendous blessing! This cannot be given up. God saving and perfecting humanity in the last days is an extremely rare opportunity. Mankind has lived for thousands of generations, but no one has had this opportunity before. It is a huge thing to be saved; you must not miss this opportunity. Your generation has encountered God incarnate; this is a blessing! This blessing is invisible to the secular world, but you have seen it and enjoyed it, and this is God's blessing. Perhaps some people are still unclear about the visions; they only understand some doctrines, but they don't have genuine faith. They just feel that believing in God is good, and reading God's words brightens their hearts, so they believe it is the right path in life and their hearts have strength. They are determined not to follow the path of destruction of unbelievers, nor the path of religious people who resist God. They are determined to only follow God, pursue the truth, attain purity, achieve salvation, and only walk the path of following God. It is good for people to have such resolution, and it means there is hope. Following God comes with God's protection. At least now, in this life, they will be happy. They will no longer be harmed by Satan, society, or mankind, and they will live completely and genuinely under God's dominion. This is an honorable thing and a happiness that can be felt in this lifetime. Now, what about the life to come? God has made a promise. Besides granting you salvation and providing you with truth and life, He also promises to give you a hundredfold in this life and grant you eternal life in the life to come. Therefore, do not underestimate this matter. The price you pay and the suffering you endure to obtain the truth and receive salvation are temporary. In the future, when people understand the truth and possess it, the happiness, joy, and blessings they enjoy may be indescribable. That is to say, only when you understand and obtain the truth will you be qualified to receive God's promise. God freely grants you all the truth and provisions of life. It is true that God can save you, but whether you ultimately attain the life and truth depends on whether you choose the path of pursuing truth. Is the decision to make this choice in your own hands? (Yes.) In other words, whether you can attain the life and truth, whether you qualify to receive God's promise, and whether you can receive the blessing, this benediction of "a hundredfold in this life and eternal life in the life to come," is an opportunity which rests in your hands. No one else can influence you, help you, or restrict you. You have this right; God has already granted it to you. It depends on whether you ultimately choose to walk the path of pursuing truth. This is the most crucial matter.

Man Is the Greatest Beneficiary of God's Management Plan

Right now, in the performance of their duties, the majority of people are able to hold to their duties, without doing evil, but are they devoted? Are they able to do their duties to an acceptable standard? They still fall short by a wide margin. Whether or not people can do their duties well touches on the issue of humanity. So how can they do their duties well? What must they possess in order to do their duties well? Regardless of what duty they perform or what they do, people must be meticulous and earnest, and fulfill their responsibilities; only then will their hearts feel steady and at peace. What does it mean to fulfill one's responsibilities? It means to be diligent, to give your whole heart to your responsibilities, and to do all the things you ought to do. For example, say that a church leader assigned you to do a duty, and fellowshiped the simple principles of it to you, but did not go into much detail—how should you act in order to do this duty well? (Rely on your conscience.) At the very least, you must rely on your conscience to do it. "Rely on your conscience"—how can you implement these words? How do you apply these words? (By thinking about the interests of God's house, and not doing anything that would bring shame upon God.) This is one aspect. Additionally, when you do something, you must deliberate on it repeatedly, measuring it according to the truth principles. If your heart does not feel at peace after finishing it, and you feel as though there is still a problem with it, and after it is examined, a problem is indeed discovered. what should you do at this point? You must quickly fix it and resolve the problem. What sort of attitude is this? (It is meticulousness and an attention to detail.) This is meticulousness and an attention to detail, which is an earnest, rigorous attitude. Doing your duty must be based in an earnest, responsible attitude, saying: "This work has been given to me, so I must do whatever I can to do it well within the scope of what I am able to know and achieve. I cannot make any mistakes." You cannot have a mindset of "close enough is good enough." If you always have a careless and perfunctory way of thinking, can you do your duty well? (No.) What gives rise to being careless and perfunctory? Is it not your satanic, corrupt disposition? Being careless and perfunctory is a manifestation of a corrupt disposition; it arises when people are compelled by their corrupt dispositions. It directly affects the results they get in their duties, even causing them to make a mess of their work, and affecting the work of the church. This consequence is very severe. If you are consistently careless and perfunctory in your duty, what kind of problem is this? This is a problem that involves your humanity. Only people without a conscience or humanity are consistently careless and perfunctory. Do you think that people who are always careless and perfunctory are reliable? (No.) They are so unreliable! Someone who does their duty carelessly and perfunctorily is an irresponsible person, and someone who is irresponsible in their actions is not an honest person—they are an untrustworthy person. No matter what duty they do, an untrustworthy person is careless and perfunctory,

because their character is not up to an acceptable standard, they do not love the truth, and they are certainly not an honest person. Can God entrust anything to untrustworthy people? Absolutely not. Because God searches the depths of people's hearts, He absolutely does not make use of deceitful people to do duties; God only blesses the honest, and He only does work on those who are honest and love the truth. Whenever a deceitful person performs a duty, it is an arrangement made by man, and it is man's mistake. People who like to be careless and perfunctory do not have conscience or reason, their humanity is poor, they are untrustworthy, and they are so unreliable. Will the Holy Spirit do work on such people? Absolutely not. So, those who like to be careless and perfunctory in their duties will never be perfected by God, and they will never be used by Him. Those who like to be careless and perfunctory are all deceitful, full of evil motives, and totally lacking in conscience and reason. They act without principles or lower limits; they act based only on their own preferences, and are capable of doing all kinds of bad things. All their actions are based on their moods: If they are in a good mood, and they are pleased, then they will do slightly better. If they are in a bad mood, and they are displeased, then they will be careless and perfunctory. If they are angry, then they might be arbitrary and reckless, and delay important matters. They do not have God in their hearts at all. They just let the days pass by, sitting around and waiting for death. So, no matter how people who do their duties carelessly and perfunctorily are encouraged, it is of no use, and it is useless to fellowship with them about the truth. They refuse to mend their ways despite repeated admonishments, they are heartless; they can only be cleared out, that is the most appropriate course of action. Heartless people have no lower limits in their actions; nothing can restrain them. Can such people handle matters based on conscience? (No.) Why not? (They do not possess the standards of conscience, nor do they have humanity, or lower limits.) That's right. They do not have the standards of conscience in their actions; they act based on their preferences, doing whatever they want to, based on their moods. Whether the results they get in their duties are good or bad depends on their mood. If their mood is good, the results are good, but if their mood is bad, the results are bad. Can doing one's duty in this way possibly reach an acceptable standard? They do their duties based on their moods, not the truth principles; thus, it is very difficult for them to put the truth into practice, and very difficult for them to obtain God's approval. Those who act based on physical preferences do not put the truth into practice at all.

Anything that people do touches on seeking the truth and putting the truth into practice; anything that touches on the truth relates to the quality of people's humanity, and the attitude with which they do things. Much of the time, when people do things in an unprincipled way it is because they don't understand the principles behind them. But a lot of the time, people do not only not understand the principles, they also do not wish to understand them. Even though they may know a little about them, they still don't wish to do better. This standard is not in their hearts, and neither is this requirement. So, it is

very hard for them to do things well, it is very hard for them to do things in a way that is in line with the truth and that satisfies God. The key to whether people are able to perform their duties acceptably depends on what they strive for, whether or not they pursue the truth, and whether or not they love positive things. If people do not love positive things, it is not easy for them to accept the truth, which is very troublesome—even though they perform a duty, they are only doing service. Regardless of whether or not you understand the truth, and whether or not you are able to grasp the principles, if you perform your duty based on your conscience, you will, at the very least, achieve average results. Only this is acceptable. If you are then able to seek the truth and do things according to the truth principles, then you will be able to completely fulfill God's requirements and be in accordance with God's will. What are God's requirements? (That people give all their hearts and strength to performing their duties well.) How should "giving all their hearts and strength" be understood? If people devote their whole minds to performing their duties, then they are giving all their hearts. If they use every ounce of strength they have to perform their duties, then they are giving all their strength. Is it easy to give all your heart and strength? This is not easy to achieve without conscience and sense. If a person does not have a heart, if they are lacking in intellect and incapable of contemplation, and if, when faced with an issue, they do not know how to seek the truth, and have no ways or means to do it, are they capable of giving all their heart? Definitely not. Then, if someone has a heart, are they capable of giving all their heart? (Yes.) If a person has a heart, but they do not use it to do their duty, instead thinking only about vile and crooked paths, and using it to do improper things, then will they be able to give all their heart to their duty? (No.) Say that they experience being pruned and dealt with, and come to know their corrupt disposition, and they swear to God that they are willing to repent, and have the resolve to do their duty well, but when they run into difficulties or temptations, their heart is shaken, they do their duty halfheartedly, or negativity arises in them and they run away—at this time, are they capable of giving all their heart? (No.) You just said that if someone has a heart, then they are capable of giving all their heart. Does that statement hold water? (No.) Whatever you do, you should not rely on your impulses or imaginings, much less your passion; you should not proceed based on your feelings, nor by following human ideas—rather, you need to continually seek and practice the truth. Relying on enthusiasm and feelings, or passion and temporary impulses, cannot ensure that you will do your duty well. It is like how, when everyone is very young, they want to show filial piety to their parents after they grow up. When you do grow up, and the time comes for you to fulfill that aspiration, what difficulties might obstruct you from doing so? This touches on real problems; for every person, the reality is that their difficulties are greater than their ideals. For example, when you graduate from college and start to make money, you think, "Now that I'm making money, I must first buy some nice clothes for my mom and dad to wear, and get them some health care products, and from now on I'll have to show them filial piety. I'll give them my money to

spend, so that they can pass each day happily." But after you receive your wages and do your accounting, after taking out your rent, living expenses, and various other expenses, there is hardly anything left over, and you still need to buy yourself some nice clothes to wear. When your money is all spent, you feel ill at ease, because you violated the promise you made that you would earn money to show filial piety to your parents when you grew up. You think, "I'm being unfilial toward my parents, I have to save some money next month." Then the next month comes, and the money you earn is still not enough, so you think, "There's plenty of time for me to show filial piety to my parents." Gradually, over the course of time, you find a partner, start a family, and have children, and money grows ever tighter. Based on your situation and life circumstances, your desire to show filial piety to your parents becomes very difficult to realize, because you also have to support your family and get by, and provide for your children's education; in order to survive, you also have to socialize with local tyrants and corrupt officials, which makes you miserable. Even though you want to show filial piety to your parents, it's useless; the various difficulties of real life overwhelm you, and your desire to show filial piety to your parents is slowly ground down by reality. So, is your intention to show filial piety tenable? (No.) So was your desire to be filial toward your parents when you were young real or fake? (Real.) At the time, your desire was real, but it was also naive, silly, and foolish; it was undependable. Which one is your real self? The things that pour forth from you and the things you manifest in your real life are your true humanity and the real attitude with which you treat your loved ones. You continuously put off showing your parents filial piety, until unwittingly, you lose the perception of your conscience, your self-reproach, and your sense of responsibilities and obligations. Then you think: "Everyone is like this. I'm not doing any worse than anyone else, and besides, I also have real difficulties!" Each of your pretexts, arguments, and excuses—what are these? They are part of your corrupt disposition. No matter how difficult reality is for you, how much it gives you reasons and pretexts to evade the responsibilities you ought to take on, and no matter how solid your arguments and pretexts are, in the end, the things that you manifest are your complete and true self. So how can you fulfill a positive ideal? In real life, before understanding or obtaining the truth, what are the things people manifest? Are they righteous and positive? (No.) If you do not understand the truth, then no matter how good your actions are or how correct your ideas seem to be, they are still corrupt dispositions, and they are not in line with the truth. So, if you do not pursue or understand the truth, it will be very difficult for you to practice the truth, and then what you live out will be the outpourings of corrupt dispositions. However good you think you are, however great, however upright, the things you do upon this foundation cannot possibly be in line with the truth. Do you understand? (I understand a little.) What do you understand? (People all want to do their duties properly, but because they are controlled by their corrupt dispositions, even though they wish to do their duties according to their consciences, they cannot accomplish this. Therefore, they must resolve their corrupt

dispositions in order to do their duties well.) Someone else, what more do you understand? (The things that a person does when they do not understand the truth, no matter how people see them, are not the practice of the truth. Even if people think these actions are very good, those actions cannot possibly be in line with God's will, so I've seen that understanding the truth is very important.) Very well said! It looks like you have all made some progress during this time. Obtaining the truth is no easy matter; people must pay many prices for it. In addition to forsaking the flesh and seeking and practicing the truth, people must also suffer much pain and refinement, and they must experience persecution and brutal abuse at the hands of Satan—even if they do not die, they must still have some teeth pulled—only then can they cast off their corrupt dispositions and obtain the truth. One could say that obtaining the truth is a process of experiencing judgment and chastisement, and thereby being cleansed. You may acknowledge that you have a corrupt disposition, and also acknowledge the truth, but when you practice the truth, will your corrupt disposition not come out to obstruct and disturb you? (Yes.) What things arise in people's hearts at that time? (They argue and look for excuses. Selfishness pours forth from them, and they consider their own pride and vanity.) This is a problem with people's dispositions. Some people do not say or pour forth anything at all, but when you look at their disposition, you can clearly see that there is rebelliousness in their hearts. Rebelliousness is a kind of corrupt disposition. Whether they are arguing or looking for excuses, it is all done in order to maintain their own interests, pride, status, and vanity, to achieve some kind of intent or objective. If a person has this kind of rebellious disposition within them, then it will give rise to all kinds of corrupt dispositions that are hostile and antagonistic toward God. What is rebelliousness? Put simply, it is when there is resistance within someone's heart, when they set themselves against God, saying: "Why are the words that You speak different from what I think? Why do I not like them? I do not like them, so I cannot accept them, and I am unwilling to listen to You speak." They set their heart against God, and they are disobedient, to the extent that they oppose reality, they oppose all that God has done and His requirements for them. This is where people are rebellious, and it is the greatest difficulty people have in accepting and practicing the truth. Whether you are looking for excuses or looking for various objective arguments or conditions, in any case, this is the rebellious disposition that exists within you causing you trouble. Suppose you are able to resolve this rebellious disposition, to reverse this kind of state, and whatever happens to you, you say, "This has happened to me, and I do not understand the truth, nor do I know how to practice it. All I can do is pray to God and rely on reading the word of God to find a path of practice, or seek from a person who understands the truth. If I learn how to practice in a way that is in line with the truth, that God likes, and that satisfies Him, then I will practice like that." Having such a mindset is right; this is someone who loves the truth. If you pursue the truth in this way, trying to do better in spite of all setbacks, without becoming negative or discouraged, then you will be able to cast off your corrupt disposition and attain God's salvation.

When God first tested Job, was Job able to correctly know God's will based on his understanding at the time? (No.) So what did Job manifest? Did he submit, or did he rebel, resist, and complain? (He submitted.) From his interior to his exterior, what kind of a state was he in? Did he ever show forth the slightest amount of unwillingness or resistance? He did not. Even though one can only see a simple description in the biblical record, one cannot see Job ever reveal a rebellious state at all. From these words, can you see that Job understood a lot of the truth? (No.) In reality, what truth did Job understand at the time? Did God talk about the truth of submission? Did He talk about how people should not rebel against Him? He did not talk about any of these things. What was Job's state? Although at the time he did not have today's word of God as a foundation, his conduct and all he did allowed people to see the thoughts of his heart and the state within his heart. Is this not something people can see and feel? (It is.) Some people say: "We do not know what he was thinking in his heart." You do not need to know that; you should be able to see his external actions. When he encountered trials, he displayed the actions of a person who was completely without rebellion and who submitted to God completely: rending his clothes and prostrating himself. His prostration came from within his heart, and totally conformed to all his thoughts and all he wanted to express at the time. This represented his pursuit and his attitude toward God. So what was his attitude toward God? What was his reaction to the things that God had done to him? His first reaction was to accept and submit, without objection and without dissent. Some people who do not have spiritual understanding say doubtfully: "How can there be such a person in the world? Are they not a saint? This must be fake." The reality is that there truly are people like Job, but there was only one Job, and I'm afraid there will never be another. Job's state was what unbelievers call "unselfish and without desire." When God's trials came upon him, he said nothing; rather, he expressed his attitude toward God with his actions. His prostration proved that when trials came upon him, he was truly accepting and truly submissive, and he was not resistant at all. He was neither putting on a show nor playacting; he did not do this for other people to see, he did it for God to see. So how did Job attain this kind of submission? He was not able to attain this kind of submission just by experiencing one trial and understanding submission. Every one of the members of corrupt mankind who live on the earth has been corrupted by Satan; they all have rebellious dispositions. People are selfish, and they all rebel against God. This is a nature corrupted by Satan; all corrupt mankind is of this nature. But was Job able to submit to God to this degree overnight? Certainly not. He had to pursue, and moreover, he had to have a clear goal to pursue, and a correct path. At the same time, he also had to have God's guidance, and have God take care of and guard him. It was only because Job pursued walking the right path, pursued fearing God and shunning evil that he was able to obtain grace, compassion, and blessings from God; then, he continually saw God's hand and guidance, and he continually received God's care. Only then was he able to grow. Why do you think God did not give Job such a trial when he was twenty years old? (He did not have the stature at the time.) The time had not yet come. Why did he not have such a great trial when he was forty? The time still had not yet come. Why did God only test him when he was seventy? (God's time had come.) That's right, the time had come. Do you all now need to wait until you are seventy? (No.) Why not? (Right now, we are able to listen to the words of God with our own ears. God expounds His will and His requirements to us very clearly.) The work of that era and the work of this era are different. In that era, God did not speak to man, and man did not understand the truth; God only did some simple, representative work. Those who believed in God just kept the words of God conveyed by the prophets, and those who feared God obtained His blessings. Those who did not truly believe in God were muddleheaded; at most, they kept the sacrifices and prayed, and that wasn't too bad. At that time, were Job's friends not also believers in God? Was their belief not far poorer than Job's? They and Job were of the same era, but was Job not far stronger than them? (He was.) Why was there such a big difference? (It has to do with people's nature and their pursuit.) That's right, it has to do with people's pursuit. You reap what you sow. If you do not plant anything, then when the time comes, you will have no harvest at all. Those few muddlers did not pursue; they were the same as the nonbelievers in the church today. They only kept the rules, and liked to follow the rules in all things. They did not understand the truth, and they thought they were always right, that they understood everything. When trials came upon Job, they told him: "You should quickly confess. See, God's punishments have come." In the end, what was God's attitude toward them? God said: "You have lived to this great age, and you cannot clearly see My actions or My attitude toward people, nor the pattern by which I act. You really are muddlers; Job saw clearly." So, God appeared to Job, but not to them; they were not worthy. They did not pursue a knowledge of God, and they neither feared God nor shunned evil, so God did not appear to them.

Now, everyone wants to become a person that fears God and shuns evil. So what does the way of fearing God and shunning evil mean? It can be said that it involves seeking to submit to God, and submitting to Him completely and absolutely. It involves being genuinely afraid and fearful of God, without any elements of deception, resistance, or rebellion. It is being completely pure of heart and absolutely loyal and obedient toward God. This loyalty and obedience must be absolute, not relative; it is not dependent upon time or place, or how old one is. This is the way of fearing God and shunning evil. In the process of such a pursuit, you will gradually come to know God and experience His deeds; you will feel His care and protection, sense the truth of His existence, and feel His sovereignty. Finally, you will really feel that God is in all things, and that He is right beside you. You will have this kind of realization. If you do not follow the way of fearing God and shunning evil, then you will never gain knowledge of these things. People say, "God is sovereign over all things; He is omnipresent and omnipotent." You totally acknowledge this in your heart, but you cannot see or experience these things, so how

can you come to know God? What have you been doing all these years of believing in God? You often attend gatherings and listen to sermons, and you always do your duty; you have run more than a few roads, and have won over some people in spreading the gospel. So why do you not understand that God is sovereign over all? You do not understand the truth at all! Are you completely unseeing? You clearly know that this is the true way, but you do not pursue the truth. Although you attend gatherings, listen to sermons, and live a church life, you do not understand the truth, and you have not changed at all. You are so pitiable! This is the state of the nonbelievers, as though they were not of the house of God; in God's eyes, you are a hireling, a service-doer. You might say: "I'm doing my duty. God, You have to acknowledge me!" And would God say: "I am not in your heart at all, and you do not accept any of the truth. You are an evildoer. Depart from Me!" These are God's innermost thoughts. You do not love the truth, you do not understand that God is the truth, the way, and the life, and you have no experiential knowledge. You cannot pull out any real experiences to testify that the God you believe in is the truth, the way, and the life. So can you obtain God's approval? You cannot testify of God. You still live according to a corrupt disposition, doing whatever you want to; there is no clear difference between you and an unbeliever. You can hardly forsake the little selfish and despicable pettiness you have, and you find it difficult to resolve your notions and rebelliousness. Every time God arranges circumstances for you, you do not learn your lesson, and you have no clear harvest after decades of experience, so it is impossible for your corrupt disposition to be cleansed. Whether you believe in God for twenty years, thirty years, or even longer, if your rebelliousness, resistance, and your corrupt disposition are not resolved or cleansed at all, then you are an untouched old devil, who has not changed at all. This is sufficient to prove that you are a nonbeliever, and will easily be cast out.

Some people believe in God for many years, listen to many sermons, and understand many doctrines, so they think that they have obtained the true way, obtained God, and they think that they have obtained life; but in ordinary matters, they still strive for fame and profit. They even hurt and exclude others, totally exposing their selfish and despicable ugliness. Why can they not accept the truth or practice it at all? They only know how to speak some words and doctrines, and they mistakenly think they have obtained life. Is this not the pitiable state of man? They cannot even set aside their own interests, nor can they suffer this small amount; so what can they suffer? From beginning to end, they see their own interests and selfish desires as more important than anything else. They are this way when they start believing in God, never having changed up to the present; they still feel that they are good. Why is this? They think that they have believed in God for many years, doing their duty up to the present; they think that they have suffered somewhat, and that their contributions are significant, that they are superior to others in every way—in particular, these people who have listened to many years of sermons have a feeling of superiority, and they mistakenly think that they have

obtained God. The oaths they swear and the determination they express are exactly the same as when they first began to believe in God. Neither their determination nor oaths have changed at all, nor have their enthusiasm or will. The energy they expend for God is still great, but there are also things that have not changed, that is, their arrogant, rebellious, deceitful, intransigent dispositions have not changed at all. So I wonder, what have these people been doing all these years? They believe in God and do their duties from dawn to dusk each day, expending most of their lifetime, so they think that they have already obtained God and the true way. Is this the fact of the matter? Have their feelings been confirmed by God? What does God want to see? Is this not an issue worth pondering? If there is a clear conflict between a person's feeling that they are good and the way that God looks at them, which one has the problem? (The person.) That is for certain, because God cannot be mistaken. The standard that God requires of man has never changed; rather, man is constantly misinterpreting it, constantly understanding it in a way that is beneficial to them. Some people think: "These people have believed in God for most of their lifetimes. If God really does not approve of them, are they not so pitiable?" Are such people worth pitying, worth sympathizing with? If you say they are not worth pitying, not worth sympathizing with, is this not too cruel to them? No. Why do I say this? (Because God has already given people enough opportunities. They themselves do not pursue, and the blisters on their feet are their own fault.) To say it a little less nicely, they deserve it, and they are not worth pitying. If I speak of other people, you all think: "You deserve it! The blisters on your feet are your own fault. No one prevented you from listening to God's words! God does not want you, and I neither sympathize with nor pity you. You deserve it!" But if this were to happen to you, would you examine your own consciences and introspect? What should you think? How should you think rationally, with reason and conscience, in the role a created being ought to be, and with the thoughts and attitude they ought to have? How should you think and act in order to give the most reasonable and fair accounting possible to God and man? (God, I want to say a little about my own feelings. I think that I have believed in God for many years, but have not obtained the truth. This is not because God has done something wrong, nor because God's works have not achieved results, but rather because I have not pursued the truth. I think of the example that the Lord Jesus drew: The wages of those who enter the vineyard early and of those who enter the vineyard late are the same. For those who accept God's work early and those who accept His work late, God is extremely fair and reasonable in what He gives to them all. If a person does not pursue the truth, and in the end does not obtain the truths that God bestows upon people, this is not because He has not given them enough time, but rather because they do not treasure or accept the truth; one by one, they forfeit and lose the opportunities that God has given them. Some people have believed in God only a short time, but nevertheless are able to accept and pursue the truth. After experiencing several years of the judgment, chastisement, pruning, and dealing of God's words, they obtain some transformation,

and are able to be saved. All this that God has done is just. These are some of my feelings after listening to God's fellowship.) Very good! Let us first address this issue from a human perspective. If God had not been incarnated to save mankind, then in what situation would all those who believe in God be? They would live entirely under the power of Satan, in the tides of wickedness, and among corrupt mankind. Living among corrupt mankind is equivalent to living in the prison of devils, living in a den of demons, or living in a great dyeing vat. If someone does not believe in God, they very naturally will do whatever they desire, doing bad things or evil. Their corruption grows ever deeper, and they become increasingly wicked, increasingly unreasonable, and in the end, they become living demons. From their words and deeds they appear human, but their whole mentality and disposition has already become that of a living demon. What is the ending of such people? Do they not meet the same end as Satan? (Yes.) They have been taken captive by Satan. They are Satan's partners, have become Satan's accomplices and lackeys, and are just as resistant to God as Satan. Thus they have no more room to maneuver, and in the end, their destination is to be punished and destroyed. This is speaking regarding humans. If you do not believe in God, then God will not save you. You might be very free in this world, be able to do whatever you desire, and act however you want; you might not need to be restrained by conscience and reason, nor need to accept or practice the truth, much less accept pruning, dealing, and discipline. You only live according to your own preferences, live by following the trends of the world, until you completely change to have no reason, no perception of conscience. You utterly and completely degenerate into a living demon, a living Satan, a living devil within and without; you do not need to be disguised or wrapped up—you are a genuine Satan, a devil. This is the result of unbelievers living under the power of Satan, and in the end, they must be destroyed by disasters. Suppose that someone believes in God, but is never able to accept the truth, never able to know themselves, and does not truly repent; they have believed in God for many years, but they have not changed at all; their conscience and reason have not recovered, and their way of life is the same as that of an unbeliever. Regardless of how God judges and chastises people, and regardless of how the house of God fellowships on the truth, they do not pay attention to it at all. Such people are nonbelievers, the wicked who have infiltrated the house of God. God has given many opportunities to obtain the truth and salvation, and people believe for many years without paying any attention to God's will; they still pursue the enjoyments of the flesh as usual, eating, drinking, and making merry. They have no conscience, no positive elements of humanity; they have already gone beyond the point of being saved, beyond the point of turning back. God gives up on them, and does not save them; their end need not be spoken. At this point, their life of believing in God ends; their course of believing in God is finished. Their ending is set—this is their ending. What feelings would someone have in their heart when they have this ending? Their hearts would ache faintly, they would be truly distraught and sorrowful, feeling that they had been abandoned by God,

as if they were in a limitless ocean, unable to clutch at their last straw, utterly wretched and utterly helpless. When you have not sunk to that level, you cannot feel that kind of pain, but as soon as you get to that point, you cannot turn back. In this situation in which God will not save people, this is how people eventually walk toward this kind of fate, and toward this kind of ending. But is it any loss to God for people to have this kind of fate, this kind of ending? Is it any loss to God if the people He created are corrupted by Satan, if they do not accept His salvation at all, and walk toward the road of destruction? Absolutely not. Would God stop being God because one of His creations was destroyed? Would He lose His identity and status as God, His essence as God? Would this change the fact that He is sovereign over all things? (No.) It would not. What does this mean? Regardless of whether people accept God's work, whether they are able to attain salvation, it is no loss to God. This is one aspect of things. Even if people don't believe in God and God doesn't work to save people, God doesn't lose anything at all. Satan is still Satan; God is still God. The One who has dominion over all things is still God, God is still the One who created all things, and He is still the One who administers all things. The fate of mankind, the fate of Satan and the fate of all things are held in God's hands. There can be no change to God's position, God's uniqueness, God's disposition and God's essence. God's holiness will also not be sullied, and His work will suffer no loss. God is still God. This allows people to understand one fact: No matter how numerous mankind gets, in God's eyes it is just a number. It does not amount to any kind of force and it poses no threat to God. No matter what course mankind follows, they are held in God's hands. No matter what end mankind faces, whether they believe in God or acknowledge His existence or sovereignty, none of it can affect God's intrinsic identity or position, and neither can it affect God's essence. This is a fact that nobody can change. But there is something that people have perhaps not yet understood clearly or experienced. If any one among mankind is abandoned by God, and He doesn't save them, then their final ending will be destruction, and that is irreversible. In the entire universe and all things, no matter how big they are, no matter how many planets there are, how many lives there are, they cannot change the fact of God's existence, and the fate of the universe and all things is held in the hands of the One alone. From a living organism to a star, nothing can affect God's existence, nor affect God's dominion, much less can anything control any idea God has. This is a fact. Some people believe: "I don't believe in You, so You are not God." "Not many people believe in You, so You are not God." Is this a tenable thing to say? (No, it isn't.) Some others say: "Only we believe in You, so Your power to dominate all things and mankind is only this great, only extends this much." Is this the case? (No.) People who have such views are so ignorant, so foolish!

I just fellowshiped about how if God did not save people, then mankind would be headed toward destruction, but God's identity and status would not be affected at all, much less His essence. You see this fact clearly, right? (Yes.) Regardless of whether or not mankind accepts the truth or is able to attain salvation, God is still God—His status,

identity, and essence will not change. But there is a great variability when it comes to the fate of mankind. Who controls that variability? Is it people themselves? Is it a country? Is it a ruler? Is it a force? No. The One in charge of your fate and the fate of mankind is God—all is in His hands. So, you must see this fact clearly: By saving mankind, and saving you, God is showing you grace; it is a great salvation, which is the greatest of graces. Why do I say it is the greatest of graces? Because God's salvation of mankind is not an inexorable law, nor is it an inevitable trend, nor is it a necessity. God chooses to do it freely. Would it be alright if God did not save you? Surely, He does not have to save you? At the outset, God may have predestined you, but if He does not want to choose you now, and He does not save you, then you cannot obtain this grace. So, what should you do? You must perform well, and try by every means possible to use your actions, your heart, and your true faith to move God and obtain His grace. This is certainly not infeasible. When the Lord Jesus was spreading the gospel back in the day, there was a Canaanite woman—what did she do? (Her daughter was possessed by a demon, so she asked the Lord Jesus to help her. The Lord said: "It is not meet to take the children's bread, and to cast it to dogs." The woman said: "The dogs eat of the crumbs which fall from their masters' table." The Lord Jesus said that the woman's faith was great, and fulfilled her wishes.) What about her did the Lord Jesus approve of? (Her faith.) What actually was her faith? How should we understand her faith? (She acknowledged that the Lord Jesus was God.) The Lord Jesus said she was a dog, so why was she not upset? You are not able to speak very clearly about this matter. These are the facts: Why did the Lord Jesus approve of this person's faith? He did not approve of the fact that she was willing to be a dog, nor did He approve of her willingness to eat crumbs—these were all secondary. So, what did the Lord Jesus approve of? It was that she did not care whether the Lord Jesus treated her as a dog, a person, or a devil, Satan—it did not matter to her how He treated her. The most important thing was that she treated the Lord Jesus as God, firmly believing that He was the Lord and God, and that this was a truth and a fact that could never change. The Lord Jesus is God and the Lord, and He was the One she recognized in her heart. That was enough. Whether the Lord Jesus saved her or not, whether He treated her as someone who ate with Him, as a disciple, as a follower, or treated her as a dog, it did not matter to her. In short, the fact that she acknowledged the Lord Jesus as the Lord in her heart was enough—that was her greatest faith. Do you have this kind of faith? If one day I said that you all were the guard dogs of God's house, would you be willing to accept this? If I said that you were the little darlings of God's house, God's people, and angels, you would find this quite satisfactory, but if I said that you were a dog, you would be unhappy. Why would you be unhappy? Because you view yourself as very important. You think: "I acknowledge that You are God, so how could You call me a dog? I acknowledge that You are God, so whatever You do, You ought to be fair and reasonable. The two of us are equals, we are buddies! I believe in You, which shows such great courage, love, and faith on my part.

How can You say that I am a dog? You do not love man! We are buddies, we should be on equal footing. I respect You, I fear You, and I admire You—You ought to respect me, and treat me as a person. I am a person!" What do you think of this attitude? (It lacks sense.) When people want to be on equal footing with God and to treat God as their buddy, does this not spell trouble? You say: "You look ordinary—I actually look better than You, and I am taller than You. You also cough when You catch a cold, and You also get tired when You talk a lot—I'm healthier than You. You just have the truth, and in that respect You are stronger than me. If I believe in God for many years, and understand more truths, then I will not be so much worse than You. What's more, I have a skill that You don't! By that comparison, You're not so much greater than I am." What do you think of this viewpoint? (It is wrong.) What do you think of this method of comparison? Humans cannot possibly be compared to God. What kind of mistake is being made through this method of comparison? (That person is not standing in their proper position, and they are not treating God as God. They are treating Him as an ordinary person. They only see the humanity of the incarnate God, but they do not see His divinity.) To speak plainly, it is that they have neither conscience nor reason—they have no humanity. Additionally, people have not seen God's spiritual body, so they treat His incarnation as a human, and think that this ordinary person is neither great nor impressive, and that He is easy to bully and fool. That's just how it is. Humans are just such corrupt things. If you do not pursue the truth, this is what will happen as time goes on; you will have neither a heart that is frightened of God nor a God-fearing heart. The point of people pursuing the truth is for them to be able to submit to God. No matter how He acts, what form He appears in, or in what way He talks to you, God's place in your heart will not change, nor will your fear of Him, nor your relationship with Him, nor your true faith in Him. God's essence and status in your heart will not change. You will handle the relationship between you and God very well, appropriately, and rationally, with standards, and with restraint. But if you do not pursue the truth, this will be very difficult for you to achieve—it will not be easy for you to do. If people do not pursue the truth, they will never be able to see God's essence, nor His divinity. They will not know what things make up His disposition or His true outpourings. People will not be able to see these things. Even if they are told to you, you will not be able to see them, nor will you be able to recognize them.

We just talked about what people's outcome would be if God did not save them. What outcome is that? (Destruction.) What about God? (It would have no effect on God at all.) This is speaking from the perspective of God not saving people; God would not be affected at all, but people's fate and outcome would be miserable—vastly different from the outcomes of people like Job and Abraham. If God does not save someone, then they are numbered among His enemy forces and the ranks of His adversaries. This outcome is clearly terrible. Let's talk now about what a person will obtain from God wanting to save them, and to do work on them. Why do people believe in God? What

are believers in God chasing after? Are they chasing after God's satisfaction? Are they chasing after fulfilling the duty of a created being? Are they chasing after shaming Satan and testifying for God? These reasons are all quite high-sounding, and a bit too farfetched. If I were to ask you now to talk about the intents you had when you originally began believing in God, you would have a guilty conscience and blush while speaking these words; you would have a hard time speaking, because those are not the facts. So, what actually are the facts? (People believe in God because they are chasing after blessings.) (They are chasing after a good destination, or a source of spiritual sustenance.) In summary, such intents are a bit indecent, and not quite presentable. But, if they did not chase this objective at first, would people believe in God? They certainly did not intend to believe in God, nor did they want to; if they didn't get any benefits from it, who would believe in God? When it comes to believing in God, people think that if they do not profit a little from it, they should at least receive a promise. What promise? Some people say: "God's promise is that we will receive a hundredfold in this life and eternal life in the life to come—this means that we will live forever, without ever dying. That is a kind of bliss and a blessing that no one throughout the ages has ever enjoyed or received before. What's more, if people believe in God, He will give them some grace, blessings, and protection in this life." In short, when someone has just begun to believe in God, their heart is impure and unclean. They do not believe in God in order to do the duty of a created being, to live like a human, to ultimately live out the image of a person beloved by God, to live in a way that glorifies and testifies for Him, and to not bring shame upon Him, and to still testify for Him even after death—rather, with all their heart and soul, they want to be blessed, and to enjoy more of God's grace and blessings in this life. If they have a next life, they want to obtain even greater blessings there. When people first come to believe in God, these are the wishes, intents, and objectives they carry with them; they believe in God in order to obtain the blessings of the kingdom of heaven and God's promise. For corrupt mankind, this is legitimate, and God will not fault people for it. When people first start to believe in God, they are all ignorant, and they understand nothing. By reading the words of God and experiencing His enlightenment, they slowly begin to understand the truths about believing in God and the significance of believing in God, as well as God's requirements of man. During this process, people enjoy God's care and protection; some people's illnesses are cured, their bodies are quite healthy, their families are peaceful, and their marriages are happy—in various ways, they enjoy different degrees of God's grace and blessings. Of course, these are all secondary. From God's perspective, these are not His greatest exertions. What is His greatest exertion? (The expectations He has placed on people, and His painstaking efforts.) "His painstaking efforts" has some concrete content, whereas "expectations" is a bit empty. What is the most practical benefit, the most precious thing you have received from God? (The provision of the truth.) (Understanding some of the truth, and being able to see through some matters.) It is certainly not those so-called graces and blessings. Are the

most precious things that humans receive from God not His life, words, and truths, as well as the path that humans ought to walk as created beings which God enables them to understand? In summary, people have obtained the truth, the way, and the life from God—are these not the most precious things of all? (They are.) Have you obtained them? (We have not truly obtained them yet.) It may not feel as practically beneficial or real as it would if someone gave you a hundred dollars when you were poor, or if someone gave you two bread rolls when you were hungry, but the truth, the way, and the life that comes from God is truly granted to every person who sincerely believes in Him. Isn't that a fact? (Yes.) That is a fact. No matter how much of God's word you have heard, how much of the truth you are able to accept and have understood, how much reality you have lived out, or how many results you have obtained, there is a fact you must understand: The truth, the way, and the life of God are bestowed freely on each and every person, and this is fair to everyone. God will never play favorites with one person over another because of how long they have believed in God or how much they have suffered, and He will never favor or bless a person because they have believed in Him for a long time or because they have suffered a lot. Nor will God treat anyone differently because of their age, their appearance, their gender, their family background, and so on. Every person obtains the same things from God. He doesn't allow anyone to obtain less, or anyone to obtain more. God is fair and reasonable to each and every person. He gives people exactly what they need, when they need it, not letting them go hungry, cold or thirsty, and He satisfies all the needs of man's heart. When God does these things, what does God require of people? God bestows these things on people, so does God have any selfish motives? (No.) God has no selfish motives at all. God's words and work are all for the sake of humankind, and are meant to solve all of people's hardships and difficulties, so that they can obtain the real life from Him. This is a fact. But can you prove this with facts? If you can't prove this with facts, then by saying this you are being very false and this statement is just a platitude. Can I put it like that? For example, God asks people to be honest, to speak honestly and do honest things, and to not be deceitful. The significance of God saying this is to enable people to have true human likeness, and to not be like Satan, speaking like a snake slithering along the ground, always equivocating, and stopping other people from grasping the truth of the matter. That is, it is said so that people, in both word and deed, will live out the likeness of a human, and be dignified, upright, and decent, without harboring a dark side or any shameful things, and possessing clean hearts. It is said so that people will be the same on the outside as they are on the inside, saying whatever they think in their hearts, not cheating God or any other person, keeping nothing back, with hearts like a piece of pure land. This is what God asks, and it is God's objective in requiring people to be honest. In requiring people to be honest, what does God want them to obtain? What kind of likeness does He want them to live out? Who is the greatest beneficiary of this? (Man.) Some people are never able to understand God's will, and they always doubt God,

saying: "God wants us to be honest, and to speak with Him simply and openly, so that He can find out our true situation, and then control and manipulate us, making us totally submit to His orchestrations and arrangements." Is this thought correct? This thought is so dark and shameless, and only devils would speculate about God and doubt Him in this way. What is the significance of God requiring people to be honest, to become people without any selfish motives, intents, self-will, or adulterations, and without a dark side? It is to allow people to be cleansed of their corrupt dispositions, to gradually attain holiness, to live in the light, to live more freely and liberated, to be filled with enjoyment, and brimming with joy and peace—such are the most blessed people of all. God's objective is to perfect people, to allow them to enjoy the greatest of all blessings. If you become this kind of person, what benefits can God obtain from you? Does God have any ulterior motives? Does He profit from this at all? (No.) So if a person is honest, who is the greatest beneficiary of this? (The person themselves.) What benefits and advantages can a person receive from this? (Their heart will be free and liberated, and their life will become easier and easier; they will be trusted more and more by others as they interact with them, and they will have normal relationships with other people.) What else? (When people conduct themselves in accordance with God's words and requirements, they will no longer be in pain, instead, they will live relaxed, peaceful, and happy lives.) This feeling is guite real. So, what is the objective of God's salvation of man? (To transform and cleanse people, so that in the end He can gain them.) What is the consequence of being gained by God? It is obtaining the wonderful destination that God has promised. So, who is the greatest beneficiary of this? (Man.) Man is the greatest beneficiary!

What do people gain from following God all these years? Most people would say that their harvest has been great. For now we will not talk about how great the harvest is of those who have good caliber and who pursue the truth; even those who have ordinary caliber harvest a lot. First off, do people have some discernment regarding this wicked, corrupt world? (Yes.) How did you used to feel, when you were mixed in with the unbelievers? Each day, you felt tired, irritated, angry, aggrieved, and depressed; you dared not blow off steam for fear that you would run into an evil person who would bully you, and you would not be able to beat them, so you had to swallow your pride. That is to say, living in an unbelieving world, in this wicked world, those you came in contact with were devils; they brutalized one another, so your heart was in great pain. This is the most obvious feeling. So after believing in God, what did this obvious feeling turn into? What did this fragment of conscience and moral perception of yours become? It became true discernment and true knowledge of this wicked era. By suffering many persecutions, you can see the hideous countenance of the devil kings, as well as the darkness and wickedness of this era. Is this not a harvest? If you do not believe in God and do not accept the truth, can you have such a harvest? Before, you merely felt: "How are people more and more wicked? Inconceivable." Would you still say that now? Right now, you

have some knowledge and discernment of evil people, of wicked and worldly devils. Would you be willing to come in contact and interact with them? (No.) You would certainly not be willing. If you were asked to associate and mingle with them, you would instead gasp, saying: "I am afraid. I cannot beat them. Those people all belong to Satan, they are so evil!" What made you change so much? Is it not the effects of the word of God? Is it not that always speaking of how to discern evil people, the wicked era, and wicked trends allows you to come to know this era and mankind? You have this knowledge, so you are unwilling to mingle with them; the moral sense and conscience within you is disgusted by them, and you start to have discernment. You gradually see through to their nature essence; from the bottom of your heart, you can see that they are devils. Getting along with them pains your heart and makes you so upset that you have no way to continue living; your only wish is to immediately separate yourself from them. Some people, when they first enter the church and come into contact with the brothers and sisters, feel: "How are these people different? They are all able to simply and openly speak their innermost thoughts, like family members. How do they not defend themselves from others at all? Are they stupid, or what? I'm the smart one. I defend against everyone, and I do not speak my innermost thoughts with anyone." As time goes on, they understand a little truth; they think that if they do not start pursuing becoming an honest person, instead always disguising themselves, lying, and deceiving, then would they not be a devil, Satan? They would certainly be cast out. "I must accept the truth and be an honest person." Then they try to open their hearts to the brothers and sisters and speak their innermost thoughts. When they occasionally tell lies, they pray to God, and they forsake their lies, and practice the conduct of an honest person. They always practice this way, and then one day they feel that living this way is really good; not only are they not tired, they are also not depressed, and they have no pain. Their hearts are free and liberated, and they really have feelings of peace and joy. After this point, they are able to openly fellowship all their thoughts and ideas with the brothers and sisters. "Only the house of God has the environment of the truth, only there does God's word exercise authority, and only there is a pure land. Only in the house of God can people have more of the semblance of a human as they continue to live!" If you really have such feelings, then you will not leave God, because you see that God is love, and you enjoy His love. Unbelievers do not comprehend it when they see people believe in God and follow Him in this way. They do not understand what these people are doing, why they have such great faith in God, or why they would still persist in gathering in such difficult circumstances—even when they are cleared out and expelled they do not leave God, they still persist in doing service, and they spread the gospel and prepare good deeds. There are some people among them who might not dare to leave God out of fear; they fear that leaving will bring upon them God's punishment. I tell you the truth: You can simply go out with your heart at ease, God will not punish you. God gives people freedom, and the door to the house of God is eternally open; whoever wants to leave may do so at any time and place, without restrictions. But if someone wants to reenter after leaving, that is not so simple, because it constitutes betrayal against God. They must go through strict examination; whether or not they have truly repented, whether or not they are a good person, must be investigated. Only then can they be accepted back into the church. But as to those who want to forsake God and return to the world, the house of God has never had any restrictions. Does the church have any administrative regulations that say certain people are not permitted to leave? (No.) There never have been. The house of God permits anyone to leave the church; if an evil person leaves the church, the house of God will even see them off gladly. But there are some people who always want to express their good intentions to the people who want to leave, saying: "You can't leave, you still have some gifts, and some caliber. You still have a future in the church, and you could be blessed greatly in the future." There are some wellintentioned people who try to persuade others in this way, thinking that this is love. Is it any use to ask people to stay like this? You can get people to stay, but you cannot get their hearts to stay. Those who do not love the truth cannot stand firm in the house of God; even if you compel them to stay, they are not someone who pursues the truth, so what blessings can they obtain? If they are devoted service-doers, then the blessing of being able to survive is not small; but for those who do not love the truth, believing in God is tiresome, so are they willing to do service? So, this method of good intentionbased persuasion has some results for a good person, but is a little foolish when applied to an evil person. There are principles for exhorting others. Practicing exhortation toward those who are able to repent gives some results, while practicing exhortation toward evil people is useless. The more you try to persuade them, the more they are disgusted with you, and their shame turns into anger. This demonstrates foolishness—it is foolish to exhort an evil person. There are some people who, though they have not believed in God for very long, they feel in the depths of their hearts that reading the words of God the past few years has given them perceptual, plain knowledge of many truths, and that although they have not yet fully obtained the truth, they have changed somewhat, and have truly obtained a great deal from God. Though when you are asked to speak about experiential knowledge and testimony you are still unable to talk about it clearly, you simply feel that you are moving forward in a good and positive direction, and that you are not moving backward in a bad or negative direction—and you are constantly telling yourself, "I need to be a good person, I need to be an honest person. I absolutely cannot be a deceitful person, much less an arrogant acolyte of wickedness, who God detests. I need to be someone who pleases God." You often thus admonish yourself and restrain yourself, and after a few years, you finally think that you are able to live out a little of the likeness of a human. Speaking from people's truest feelings, experiences, and understandings, man is the greatest beneficiary of God's work as He saves mankind. Having believed in God up to the present, what have you missed out on? I will lay it out for you. You have missed out on self-indulgence, doing whatever you want, on living

heartlessly, on opportunities to go to dance, sing, and party at nightclubs and bars, and you have missed out on the opportunity to eat and drink yourself stupid in the tides of wickedness. You have not had these days. But more than that, what have you obtained? People often feel that believing in God makes them pretty happy and carefree. Living a whole lifetime this way would be pretty good. Most of what you obtain is happiness, joy, and peace. Are these not real benefits? (They are.) Some people might say: "Although I am a bit tired from doing my duty the past two years, I nevertheless feel at ease." This easiness and peace cannot be bought with money, nor can they be exchanged for status, fame, profit, or academic degree.

For a believer in God, to obtain the truth is to obtain life, and to obtain life is to obtain real benefits. At the same time that man obtains real benefits, what does God obtain from them? What are God's requirements of man? What does God need to obtain from man? Is God engaged in a transaction? (No.) In God's speech and actions, has He ever said, "I have said these words, so you need to give Me this much money"? Has God ever asked you for a single cent? (No.) Some distrustful people never believe that God would so selflessly and freely grant so many truths that can be man's life to mankind; they do not believe in this fact. They think that all matters on earth are transactional, that there is no such thing as a free lunch, so they do not believe that all God's words and deeds are granted to mankind freely, and without price. They think that even if it is this way, it is certainly a trap. That they would doubt God in this way is hardly surprising, because they do not know who God saves and perfects, much less on whom the truth is bestowed. But what God does is truly free. No matter what He requires people to do, as long as they do it, He is pleased, and people are able to receive His commendation. As long as people are able to accept the truths God expresses, and are able to live according to His words, this is the result God expects, and is what He wants from people as He saves them. God wants this little bit, but can people give it to Him? How many people are there who can treat this requirement of God as the most precious thing of all to repay Him? Who can understand God's heart? No one can, and people are unaware that they have obtained the most precious thing of all. Why do I say they have obtained the most precious thing of all? God has bestowed His life, all He is and all He has, on man, so that they can live it out, so that they can take all that He is and has, and the truths He has bestowed on man, and turn them into their life direction and goal, so that they can live according to His words, and make His words into their life. In this way, could it not be said that God has bestowed His life freely on man so that He could become their life? (It could.) So what is it that people get from God? His expectations? His promises? Or what? What people get from God is not an empty word, it is God's life! At the same time that God grants people life, His only requirement of them is that they live His life out as their own. When God sees you living out this life, He is gratified; this is His only requirement. So, what people obtain from God is something priceless, but at the same time that He grants them this priceless thing, He gets nothing. The greatest

beneficiary is man; man reaps the greatest harvest, and man is the greatest beneficiary. At the same time that people accept God's words as their life, they understand the truth and have principles and a foundation for conducting themselves, so they have a direction for their life path. They are not deceived or bound by Satan any longer, nor are they deceived or used by evil people any longer; they are no longer polluted or enticed by wicked trends. They live free and liberated between the heaven and earth, and are able to live under God's dominion, never again to be brutalized by any wicked or dark force. That is to say, as a person lives out this kind of life, they no longer suffer pain, and they have no difficulties; they live happily, free and easy. They have a normal relationship with God; they do not rebel against Him, nor resist Him. Truly living under His sovereignty, inside and out they live in a way that is perfectly justified; they have the truth and humanity, and become worthy of the name of mankind. Compare obtaining such a great benefit with what in the imagination of man are the promises given to man by God or the blessings man wishes to obtain—which is better? Which one do people need most? Which one is able to make people submit to and worship God, make them live forever, without being destroyed or punished by God? Is your desire to be blessed important, or is truly living out the life that God has given you important? What is more able to help you come before God, without making Him detest you, forsake you, or punish you? What is able to preserve your life? Only by accepting the truth that comes from God can you obtain this everlasting life. Once you have this life, your life is without a time limit—this is eternal life. The implication is that if someone does not obtain the life that comes from God, they must die; human life is limited by time. Is life limited by time still eternal life? It is not. Can receiving eternal life from God take the place of your desire to be blessed? Can someone's desire to be blessed keep them from dying? No, that is for certain.

God has come to express so much truth. People obtain life from God and they obtain the everlasting life which comes from Him, a life that is eternal. Has God changed? (No.) Theoretically speaking, God's great project of saving mankind has finally caused people to be qualified to live forever without dying; on this level, God has fulfilled His wishes, fulfilled His six-thousand-year management plan—the work of saving mankind. God's great work has been accomplished, and it seems as though God has gotten some benefit out of it, but in reality, who is the one who will live forever? Who is the one obtaining the greatest blessings? (Man.) It is mankind. If God does not obtain these people, will His status change? (No.) God's status would not change, nor would His essence, nor would anything else. On the contrary, man's fate would change significantly; not a small difference, but the difference between heaven and earth! One is to die eternally, the other is to live eternally. Which should people choose? (To live eternally.) What does God wish to see? What is His greatest expectation of mankind? Why would He pay such a great price? God granted His life to man freely, without any demands or transaction, and without any additional requirements. All He requires of people is to accept His words

into their hearts and live out the semblance of a human according to His requirements, and then His work will achieve results, and His wishes will be satisfied. But humans are narrow-minded; they think that in saying all these words and having people eat and drink them and enter into them, in having people cast things away and expend themselves, forsake themselves, put themselves aside, and constantly worship Him, God may be getting some great profit. Is this in fact the case? (No, God is selfless. He freely bestows the truth upon man, without demands, and without requiring people to repay Him.) Looking at these matters, is the phrase "God is selfless" true? (Yes.) God is selfless. There is no selfishness in any of the things God does. Has God ever done anything that was only for Himself, and not for man? He never has. Up to the present, God has never done such a thing, which people can know through their experiences. At the same time that God allows people to understand the truth and obtain the life that comes from Him, He also arranges a great many circumstances, people, events, and things, and provides people with the appropriate opportunities to do their duties; so that they may have the appropriate circumstances and conditions in which to sufficiently experience and understand the truthfulness of His words and the truth contained therein. He uses all kinds of methods, such as dealing, discipline, trials, refinement, promptings, and encouragement, as well as church life and the mutual fellowship, support, and help of the brothers and sisters, to help people understand His will, to not misunderstand His heart, and to get people to step onto the right way. At the same time that God does all this, does He have any additional requirements of people, requiring them to do special things for Him? (No.) In summary, in the time that God saves people, He gives them sufficient opportunities and sufficient space, and provides various advantageous and convenient conditions and circumstances to build up each person. At the same time, He also cleanses each person, and in the end, He perfects those who can be perfected; He perfects those who love and pursue the truth. In short, all this that God does, whether the words He says to people, the work He does, or the price He pays, is done freely.

Actually, no matter how many years God works, how much of God's word people are able to understand, how much of the truth they are able to put into practice, or how much life provision they get from God, can anyone among mankind truly converse with God? Set aside conversation for now—this requirement is a bit high for you right now—is there anyone who can truly understand the heart of God? Let us not speak of satisfying Him—can you understand His heart? No one can. Some people say: "God is so great, and we humans are so small. God is in heaven, and we are on earth. One of God's thoughts is enough for us to ponder over for years—how can we understand Him? This is not easy to achieve, and conversing with Him is even more unachievable." So is achieving this a difficult matter? Is there a level of difficulty? Where does that difficulty come in? God's thoughts are in all His words, in the truth He has expressed, and in His disposition. If someone does not pursue the truth, cannot understand the truth, nor can they obtain the truth and life that comes from God, then they can never comprehend

Him. If someone does not comprehend God, then they can never come before Him to converse with Him, nor will they be capable of doing that. What do I mean by converse? It is to lay one's heart bare, to speak from the heart. Do you know how to do this? You know how to speak from the heart with your parents, with your siblings, and with your bosom friends, but you never know how to speak from the heart with God. Where does the problem come from? (Not comprehending God's heart.) Why can you not comprehend God's heart? (Man does not have true knowledge of God.) This is one main reason. People do not comprehend God's heart; they do not know His heart, nor do they know what He is thinking, what He loves, what He hates, why He is sorrowful, or why He is sad. You cannot appreciate these things, which proves that you have not obtained the truth or life from within God's words, and your heart is still far from God. What does it mean when one's heart is far from God? First, it means that people have no place for God in their hearts; they still want to be their own master. Carrying on like this leads to them rebelling against and resisting God everywhere, all the time; they even forsake God, and leave Him. Some people encounter disaster and calamity and misunderstand God, and complain against Him; they say things that judge and deny God. Such people are already resisting and betraying God. This is the truth of the situation. For God, is living in such a state good or bad? (Bad.) Why is it bad? (This is not what God wants, nor is it what He hopes to see.) This is one aspect, and God does not hope to see such things. So how would God feel in His heart? (Regretful and hurt.) First, He would be hurt. If you were full of expectations for someone, and you hoped that they would lay their hearts bare to you, but they instead were estranged from you and misunderstood you, always hiding from you and avoiding you, what would you think? Even if they opened their heart to you and talked with you, and what they said was not what you wanted to hear, what would you think? Would you not feel lonely? (Yes.) First you would feel lonely and isolated, as though you had no loved ones, no confidants, no one to speak from the heart with, no one to believe in or rely on; your heart would be lonely. At the same time that you felt lonely, what would you think? How would you feel? Would your heart not hurt? (Yes.) It would hurt. Is this pain easy to resolve? What sorts of things could lessen this pain? How could you change this situation? Could giving up on this desire and pretending you could not see this fact do it? (No.) So what would you have to do in the end? What should the final choice be? How can such a situation be changed? God could do two things. Man might have other methods, but corrupt mankind's choices are certainly different from God's courses of action. Man's choice would be, "If you do not act in line with my will, I will not pay you any heed. If this person will not do, I will choose that person. If the first is bad, I will choose the second." Would God act this way? Certainly not. God does not give up on the things He wants to do. So what would God do? This is a matter in which God's selfless essence is embodied. For one, God would continue to freely provide for man's needs, for the needs of their life and their spirit, as well as the various needs of their circumstances. Additionally, God would do the second thing, which is what He has been doing for the past several thousand years. Can you think of what it is? (Wait.) What else? (God would continue to wait, and continue to guide them.) It seems that you have some understanding, this mindset. That's right, He would wait. God would not choose a second method, whether escape, or giving up, or lessening His sorrow. At the same time that He freely grants life provision to mankind, He also freely waits. This is what He does. How well does He do it? To use man's words, is God not really something? (God does all He can and all He ought to.) God does all this freely, so that people can obtain eternal life. He has no other requirements; at the very least, it could be said that He has no unreasonable requirements of man. At the same time that God grants all this to man, He, freely and bit by bit, grants His most precious and valuable thing to man, which is the thing that man most ought to value and cherish. As people obtain all these things, they obtain happiness, peace, a foundation for survival and human conduct, and the greatest benefits possible. But at the same time, have any of these people thought of God? Have they thought of what He is doing and thinking? They haven't thought of this, have they? As people obtain all this, do any of them ask themselves: "What did we give God in return for all that He has bestowed upon us? What does God get from us? When we obtain joy and happiness, is God happy?" People might not ask or think about this. When people fellowship about the words of God with one another, and are steeped in happiness and merriment, have any of them thought about God? They do not think; they have never thought, and they do not know how to think. Such things are not in their hearts. At the same time that people get all this from God, they think: "I'm so lucky! Getting all this is so great, I'm so blessed! No one is as blessed as me. It's really thanks to God!" People just say one word of thanks; they only have a kind of grateful mood. No matter how sincere they are, or how fervent their hearts are, or how great a burden they think they can carry, and no matter how much of the truth they think they already understand, or what they can do for God, even when God is by man's side, He is still lonely! Why do I say He is lonely? Because, from beginning to end, no matter what God bestows upon man, what He does to them, in what form He appears to them, or in what manner He works on them, God is isolated by them. Is this not the case? (It is.) So at what point will this situation change, so that God no longer needs to wait, and no longer feels lonely? Which things do people need to do and what level does their stature need to be at in order to change this condition, to change this state? What is this dependent on? (It depends on people's pursuit.) This matter ultimately still depends on man, not on God. As I have said, when man is able to speak from the heart with God face to face, and when their hearts are not estranged, when they are able to converse with God and comprehend His heart, when they know what He is thinking and what He wants to do, what He likes and what He hates, why He is sorrowful and why He is pleased, then God will not be lonely. If people are able to do this, then they will truly be obtained by God. This is the true relationship God wants to see between Himself and man. Do you understand? (A little.) Is God's heart easy to understand? When you earnestly read the word of God and diligently consider and experience each word and every truth that He has expressed, then you will gradually enter into and comprehend God's heart. At the same time that you comprehend God's heart, you will know how to satisfy His heart. If someone cannot comprehend God's heart, then how can they satisfy Him? It is impossible. What is the precondition to satisfying God? (Comprehension.) Understanding and comprehension are first, then you can speak of satisfaction. Is this matter difficult for you? (By putting in effort and diligently considering, it is not difficult.) This matter is not actually difficult. People can hear the words God speaks and see the work He does; they acknowledge these words in their hearts, and no one denies them. This depends on people's hearts; as long as they have the heart for it, it is easy to achieve. If you are heartless, then it is troublesome. It does not matter how many words are said to you—they are all in vain.

I just fellowshiped about how man is the greatest beneficiary of God's management plan. Is that not a fact? Have you seen this fact? (We have.) Some people have heard and understood, and now are pondering, "So I can get real benefits. This is not just a story for children, I can really receive eternal life!" How can you receive eternal life? (Practice according to God's requirements.) Who do you think most needs these truths that God has expressed? Does God need them? (God does not need them, man needs them.) It is man who needs them most; God does not need them. God has granted to man the things they most need. Are they not the most blessed? (They are.) Right now, if you were given a choice between the whole world and eternal life, which would you choose? Some foolish people would say: "I don't want eternal life, since I can't see it or feel it. Pursuing it seems very tiring. I want money, a mansion, and a fancy car—those are tangible benefits!" Do such people exist? You cannot say they do not, there are all kinds of idiots out there. However I speak, they do not understand, so let them go. They do not have this blessing. They have made their own choice. In the end, you will obtain what you choose; you have to be responsible for your own choices. You have to pay for your own choices; whether life or death depends on the path you have chosen. If you want to resist God to the end, then you are on the road to death. If you say, "I will live by following the path God has pointed out to me," then you will be able to live always—this will come true. Every word of God will be fulfilled and become real, that cannot be denied. Some people say: "How is it that I do not know this matter?" If you do not know and I tell you, then do you not know it? Some others say: "Even if I have heard of it, I have not seen it with my own eyes, so I still think it is not real." Then there's nothing to be done. If someone has no faith, then they will not believe even if they see with their own eyes. Those who do not have spiritual understanding do not know, even if they see, nor do they understand, even if they hear. Only those who have spiritual understanding and understand the truth can see the word of God being accomplished and fulfilled each day. If you believe that God's words accomplish everything, that God is omnipotent, that all His words will be fulfilled, then you should pursue the truth. If you see that God's words

are fulfilled and accomplished in you, then you will have faith in Him. Rest assured, God's promises and blessings for you will certainly surpass all that you could ask for or imagine!

December 11, 2016

A Corrupt Disposition Can Only Be Resolved by Accepting the Truth

Believing in God is the right path in life. God has chosen you all, and you have all chosen to follow Him and to embark on the right path in life. Ideally, you will manage to satisfy God's will, do your duties properly, gain the truth, and be perfected by God. Is this not your dream and aspiration? (It is.) It is a good thing, a positive thing, for a believer to have such a dream, and God fulfills people's positive dreams and aspirations. Do people sometimes have negative or incorrect dreams and aspirations? This is possible, as people's states are unsettled before they gain the truth, even regressing at times. When those negative things appear, do they not affect your life entry and impact your normal relationship with God? If people live in those states, will their conditions not worsen and become negative and weak? What should they do at such times? (Come before God in prayer.) Well, are there not times when people do not wish to pray, when they want to keep living in a depraved state, letting Satan manipulate them as it pleases, while they indulge themselves and do whatever they wish, without thinking about what their outcome will be? Does such a state exist? (It does.) What problem is this a manifestation of? (They have turned away from God.) And what led them to turn away from God? Is this not a manifestation of their insufficient stature and their lack of the truth? It is indeed due to their inadequate understanding of the truth, and their insufficient stature. Every time such a situation occurs, when a person finds themselves in a state like that, they must pray to God, rely on Him, and seek the truth. If their stature is too small and they fall short of the truth, they should seek out and fellowship with someone who does understand the truth, and get provision and support from them. Sometimes, they will also need to be dealt with and pruned by another person, or disciplined by God. If they lack the ability to stand on their own two feet, it is because they do not understand enough of the truth and they are lacking in stature. Inadequate stature makes people unable to resist all manner of negative, depraved states and thoughts. Is this not an exhausting way to live? In what states do those lacking in stature usually live? Do any of you have first-hand experience of this? What sort of states make you feel lonely, miserable, indecisive, and very exhausted and lost, like there is no path forward, leaving you feeling gloomy all day, in no mood to pray or pursue the truth? When you encounter a seemingly insurmountable problem, do you ever think about giving up? (Yes.) So what causes these states to arise? Are they intentionally thought up and planned out in

people's minds? Certainly not. So, ponder on this question—what do you think causes them? Tell Me, if a person understands the truth, then they will truly know their own corrupt disposition, they will be able to see clearly the truth of their own corruption, they will know what truths they need to be equipped with in order to live out human likeness, and they will know how to satisfy God in different situations, as well as the proper ways to handle certain matters and the principles that must be upheld while doing so—when a person who is possessed of such a stature is faced with difficulties, what will their state be like? Surely, they will still feel negative and weak to some extent, right? (Right.) So, where does this negativity and weakness come from, and how can it be resolved? Have you never pondered or sought out these issues before? (Rarely.) So, you have managed to muddle through your difficulties and times of weakness and negativity, without ever taking these matters seriously. In that case, you are very lucky to have made it this far, and it was only thanks to the grace of God, who led you through these difficulties. Now what was the question that I just posed? (What leads people to live in a negative and weak state?) Think about it for a minute; do you have an answer? Theoretically, it is because they do not understand the truth. In that case, what guides people's lives before they understand the truth? (Their corrupt, satanic dispositions.) Yes, is that not your answer? Have you figured it out now? When people are faced with difficulties, they want to give up, they feel anxious, weak, miserable, constrained, and shackled, like there is no way forward, and then they become negative, they lack faith, and think that believing in God is meaningless. What causes this? (Their corrupt, satanic dispositions.) When people do not understand the truth, what sort of disposition do they live with? What nature do they live with? What guides their life? (Their corrupt, satanic dispositions.) What things can arise within a person as a result of a corrupt, satanic disposition? Arrogance, resistance against God and the betrayal of God, and opposition toward God. All these corrupt dispositions bring people nothing but misery, negativity, and weakness. Now, why is it that corrupt, satanic dispositions can bring people misery, negativity, and weakness, but cannot provide peace, joy, comfort, or happiness to a person's mind? Why can these negative things make a person negative? Corrupt dispositions are negative things, and they are hostile toward the truth, so they cannot perform any positive functions, only negative ones. They cannot provide people with positivity, drive, or an upward-facing mindset, they only bring people weakness, negativity, and misery. When a satanic disposition has taken root in people and become their nature, this is enough to plant darkness and evil in their hearts, and to lead them to pursue and choose the wrong path. Under the driving force of a corrupt satanic disposition, what are people's ideals, hopes, ambitions, and life goals and directions? Do they not run contrary to positive things? For example, people always want to have renown or be celebrities; they wish to gain great fame and prestige, and to bring honor to their ancestors. Are these positive things? These are not at all in line with positive things; moreover, they run counter to the law of God's having dominion over the fate of mankind. Why would I say that? What kind of person does God want? Does He want a person of greatness, a celebrity, a noble person, or a world-shaking person? (No.) So, then, what kind of person does God want? (Someone with their feet planted firmly on the ground who fulfills the role of a created being.) Yes, and what else? (God wants an honest person who fears Him and shuns evil, and submits to Him.) (Someone who stands with God in all matters, who strives to love God.) Those answers are also correct. It is anyone who is of the same heart and mind as God. Does it say anywhere in God's words that people must keep to their position as humans? (It does.) What does it say? ("As one of the creatures, man must keep his own position, and behave conscientiously. Dutifully guard that which is entrusted to you by the Creator. Do not act out of line, or do things beyond your range of ability or which are loathsome to God. Do not try to be great, or become a superman, or above others, nor seek to become God. This is how people should not desire to be. Seeking to become great or a superman is absurd. Seeking to become God is even more disgraceful; it is disgusting, and despicable. What is commendable, and what the creatures should hold to more than anything else, is to become a true creature; this is the only goal that all people should pursue" (The Word, Vol. 2. On Knowing God. God Himself, the Unique I).) Since you know what God's words require of people, are you able to stick to God's requirements in your pursuit of human conduct? Do you always want to spread your wings and take flight, do you always wish to fly solo, to be an eagle rather than a little bird? What disposition is this? Is this the principle of human conduct? Your pursuit of human conduct should be based on God's words; only God's words are the truth. You have been too deeply corrupted by Satan, and always take traditional culture—the words of Satan—as the truth, as the object of your pursuit, which makes it easy for you to take the wrong path, to walk the path of resisting God. The thoughts and views of corrupt mankind, and the things they strive for are contrary to the will of God, to the truth, and to the laws of God's rule over everything, His orchestration of everything, and His control over mankind's fate. So no matter how proper and reasonable this kind of pursuit is according to human thoughts and notions, from God's perspective they are not positive things, and they are not in line with His will. Because you go against the fact of God's rule over mankind's fate, and because you wish to go solo, taking your fate into your own hands, you are always hitting walls, so hard that blood flows from your head, and nothing ever works out for you. Why does nothing work out for you? Because the laws that God established are inalterable by any created being. God's authority and power are above all else, inviolable by any created being. People think far too much of their abilities. What is it that makes people always wish to be free of God's sovereignty, and always wish to grab hold of their own fate and plan their own future, and wish to control their prospects, direction, and life goals? Where does this starting point come from? (A corrupt satanic disposition.) What then does a corrupt satanic disposition bring to people? (Opposition to God.) What comes of people opposing God? (Pain.) Pain? It is destruction! Pain isn't the half of it. What you see right before your eyes is pain, negativity, and weakness, and it is resistance and grievances—what outcome will these things bring? Annihilation! This is no small matter, and it is no game. People who do not have a God-fearing heart can't see this.

Some people become negative and weak as soon as they encounter a bit of trouble, but when there isn't any, they are full of ambitions and desires, always hoping to become a celebrity or some kind of expert. When people live with such a mindset they are simply being dominated by their satanic nature. When people are always full of ambitions and desires, will they be able to live happy lives? If you don't cast these things off, your suffering will not abate. Suffering will always follow you; it will feel like a knife twisting in your heart. How can this problem be resolved? (By seeking and pursuing the truth.) You are all more or less able to speak about the broad concept of seeking the truth, and you are all aware of it. When faced with a problem, you must first seek the truth. Man's corrupt dispositions can only be resolved by seeking, understanding, and gaining the truth. Only after resolving their corrupt dispositions can people experience true joy, peace, comfort, and happiness, and only then can they truly come before God. This solves the problem right from the root. Now, how should one set about seeking the truth? What particulars are involved? Who can explain? (When you sense that you are thinking about or actively pursuing status and reputation, do not ignore these thoughts and behaviors. Try to understand them and dissect them according to God's word. Recognize that this is the harm brought on man by satanic, corrupt dispositions. Recognize the incorrect path that you have been walking, and then eat and drink the word of God, pray to God, and rely on Him to break this shackle that Satan uses to bind man.) (The most important part is recognizing the mistaken views that you harbor about what you should pursue, understanding the harm that satanic, corrupt dispositions cause people, and reversing your views on things. Then you must come before God in prayer more, get closer to Him, and gradually build a normal relationship with Him.) Anything else? (If you sometimes feel weak and negative, and can't identify the cause or the corrupt disposition that those feelings come from, you should first pray to God, and ask Him to enlighten you. You can also lay yourself bare before some brothers and sisters and fellowship with them. By hearing their fellowship about their experiences, you can clarify your understanding of this state, after which you should look for relevant passages in God's word with which to resolve it.) Keep going. (If, when something does not go the way you wanted it to, you always split hairs, analyzing who was right and who was wrong, then at these times you should first quiet your heart before God and submit to the situation—pray to God and seek from God with faith in His sovereignty. God will then enlighten you and allow you to understand His will. Then, when you reexamine the situation, you will understand what sort of corruption you were revealing and what God's will is. This is how I entered into the truth.) You all need to practice fellowshiping on the truth—share your knowledge, experience, and ideas, and learn how to lay yourselves bare in fellowship. If you do so, you will gain more and more, and understand more and more. Some of you just shared your personal experiences and knowledge, and each of you had something different to say. Great job, you all shared something very practical. After listening to your fellowship, I can see that you have all grown and had some life entry over the past few years of performing your duties. You have some knowledge and experience regarding matters of belief in God, not just simple declarations, and you have laid down a foundation. This is excellent. It seems that believing in God is not that difficult: So long as one is sincere, listens to God's words, and does whatever God says, and so long as they are able to practice the truth, they will be able to fulfill God's demands. In conclusion, there is one fact you should understand in your faith in God above all others: Belief in God does not merely mean believing in God's name, much less is it having faith in the vague God of your imagination. Believing in God means you must believe that God is real; you should believe in God's essence, in His disposition, and in what He has and is; you must believe in the fact that God rules the destiny of mankind, and that He rules your destiny. So what does it mean to believe? Does it not mean that people need to actually cooperate and put it into practice? For example, when some people encounter an unfavorable situation, they'll start complaining and blaming other people. They never consider that they might have brought it upon themselves, and instead always push the responsibility onto someone else. Then, they feel content and at ease, and they think, "Problem solved. Believing in God this way is so pleasant and easy!" What do you think of this method of solving problems? Can one gain the truth by practicing in this way? Does it show an attitude of obedience toward God? With what perspective, and by what means, do such people believe in God? Have they applied the words "God rules the destiny of mankind, all things and all events are in His hands" to their everyday lives? When they analyze the problem using the mind of man, when they address the matter using human means, are they believing in God's sovereignty? Are they submitting to God's sovereignty over and arrangement of people, matters, and things? Obviously not. Firstly, they do not submit; this is already a mistake. Secondly, they are unable to accept from God the situation, people, matters, and things He arranges for them; they do not look beyond the surface. They look only at how the situation appears from the outside, then analyze it using their human mind and try to resolve it with human methods. Is this not another mistake? Is it a big mistake? (It is.) How is it so? They do not believe that everything is ruled by God. They think everything happens randomly. In their eyes, not a single thing is ruled by God, and most things happen because of the actions of men. Is this believing in God? Do they have true faith? (No.) Why not? They do not believe that God rules over everything. They do not believe that God rules over all matters and all objects—that God rules over every situation. If something does not go as they imagined, they are unable to accept it from God. They do not believe that God can orchestrate these situations. Because they cannot see God, they think these situations happen randomly as a result of the actions of men, rather than being orchestrated by God. They do not believe in God's sovereignty. Then what is

the essence of their belief? (They are nonbelievers.) That is right, they are nonbelievers! Nonbelievers do not accept anything from God. Instead, they rack their brains trying to deal with things using human perspectives, minds and methods. This is the behavior of nonbelievers. When you run into this kind of person in the future, you should develop some discernment regarding them. Nonbelievers are good at engaging their brains and coming up with ideas when issues arise; they constantly study the matter at hand, and try to resolve it using human methods. They always view people and things using human reasoning and satanic philosophies, or based on the law, not believing that God's word is the truth or that God's sovereignty encompasses everything. Everything that happens is allowed by God, but nonbelievers are not able to accept these things from God, and they always view things based on human notions and imaginings. Though nonbelievers usually say they believe that a person's fate is in God's hands, and that they are willing to submit to God's sovereignty and arrangement, when things actually befall them, they are unable to accept those things from God and they develop notions about God. This is the behavior of nonbelievers. Are there any people like this in your life? Do you yourselves ever behave this way? (Yes.) You behave like nonbelievers, but are you actually nonbelievers? Do you believe that God is sovereign over everything? Do you acknowledge the fact that every person, matter, thing, and situation is in God's hands? How many things can you accept from God? How many matters have you resolved using human methods? And how often do you live according to a corrupt disposition? How often are you able to submit to God? Ponder on these questions, you surely know the answers to them in your hearts. Is it easy to accept things from God? (There will be an internal struggle.) It is true that there will be a struggle, but what is the result of that struggle? Is it success or failure? (Sometimes failure, sometimes success.) If it's an even split, then there is still hope for you, but if you fail often and rarely succeed, it proves that you are not someone who loves the truth. Failure is normal—do not be afraid of failure, do not be discouraged, do not become negative or back down, and keep trying hard. Failure is not a bad thing; people can, at the very least, benefit from failure, which is a good thing!

The process of people gaining the truth is like a brave warrior stepping onto the battlefield, ready to fight against all manner of enemies at any moment. The enemies of those pursuing the truth are the various corrupt dispositions of Satan. These people are fighting with their corrupt flesh; in essence, they are battling with Satan. And what weapon is used to fight with Satan? Of course, it's the truth, it's following the word of God. To defeat Satan, what aspect of the truth must one first practice? It's submitting to God, to His word, and to the truth. This is the lesson that one must enter into first when battling Satan. If you are unable to accept things that befall you from God, you won't be able to submit before God, and therefore you won't be able to quiet yourself before God to pray or to seek the truth. If you can't pray to God or seek the truth, you will not understand the truth, or why God would place you in those situations, with those people,

matters, and things—you will be mired in confusion. If you cannot seek the truth, you cannot overcome your corrupt disposition. Only by defeating your corrupt disposition and your corrupt flesh may you humiliate Satan the devil of the spiritual world. Battling Satan mostly depends on seeking the truth; if you do not understand the truth, then any problem or notion that arises in you can make you weak and negative. If your outpourings of corrupt dispositions are never resolved, you are likely to fall down and fail, and it will be hard for you to stand up again. Some stumble when they encounter temptation, some become negative when faced with a painful illness, and some fall flat on their face when met with a trial. These are the consequences of never pursuing the truth, and of not seeking the truth to resolve the corrupt dispositions that one reveals. What do you think: Do satanic dispositions cause people a lot of trouble? (Yes.) How much trouble? (They hinder people from coming before God, and render them unable to submit to God.) If people cannot submit to God, what will they live by? (They will live by satanic, corrupt dispositions.) When people live by satanic, corrupt dispositions, they often reveal notions and become hot-headed. For instance, if you do something wrong and a brother or sister exposes you or deals with you, how should you submit to God and seek the truth? There's a lesson to be learned here. Perhaps you start pondering on this, thinking: "That person usually looks down on me, and this time they've found something to use against me. They're targeting me, so I'm not going to play nice. I'm not to be messed with!" Is this not hot-headedness? (It is.) What is hot-headedness? (It is when a person's satanic disposition bursts forth when their interests are hurt or their prestige and status are harmed, and they say something or do something impulsively. That is my understanding of what hot-headedness means.) That understanding is basically correct. Who can add to that? (When something befalls a person, and they don't seek the truth, and instead release those things that naturally exist within them, that is hot-headedness.) The word "naturally" she used is very apt. After people were corrupted by Satan, when their most natural, most primitive disposition that comes from their very root is exposed, it's called hot-headedness. It's the thing that doesn't go through thought, mental processing, pondering, or packaging, but just comes out. That is hot-headedness. Hot-headedness is what pours forth from people who live within corrupt dispositions. So why is it the things that naturally pour forth from man's nature are not in line with the truth? Why do people reveal hot-headedness? What's the reason? It is caused by man's satanic nature. Man's innate disposition belongs to hot-headedness. When damage is done to a person's interests, vainglory, or pride, if they do not understand the truth or have the truth reality, they will let their corrupt disposition dictate their treatment of that damage, and they will be impulsive and act rashly. What they manifest and reveal then is hot-headedness. Is hot-headedness a positive thing or a negative thing? It is obviously a negative thing. For a person to live in a hot-headed manner is no good thing; it is liable to bring about disaster. If someone's hot-headedness and corruption are exposed when things befall them, is that a person who seeks the truth and obeys God? Obviously, it is certain that

such a person is not obedient to God. As for the various people, events, things, and environments that God arranges for people, if someone cannot accept them from God, instead coping with them and resolving them in a human way, what will result from that in the end? (God will detest and reject that person.) And will that be edifying for people? (No, it won't.) They will not only lose out in their own life but will also be of no edification to others. More than that, they will humiliate God and have Him detest and reject them. Such a person has lost their witness and is unwelcome wherever they go. If you are a member of God's house, yet you are always hot-headed in your actions, always expose what is natural in you, and always reveal your corrupt disposition, doing things with human means and with a corrupt, satanic disposition, the final consequence will be your doing evil and your resisting God—and if you remain unrepentant all the while and cannot tread upon the path of pursuing truth, you will have to be exposed and cast out. Is the problem of living in reliance on a satanic disposition and not seeking the truth to resolve it not a grave one? One aspect of the problem is that one does not grow or change in their own life; beyond that, one will adversely influence others. They will not serve any good purpose in the church, and in time, they will bring great trouble to the church and to God's chosen people, like a stinking fly that flies back and forth above a dining table, courting disgust and loathing. Do you want to be this kind of person? (No.) Well then, how should you act in order to please God, and edify others? Regardless of what corrupt disposition you have revealed, you must first calm yourself down, hurry before God in prayer, and seek the truth to resolve it. You absolutely must not continue to reveal corruption by following your own will and hot-headedness. In every second of every minute of every day of your life, whatever you do and whatever you're thinking, God is scrutinizing and watching you. What is God observing? (What a person thinks and how they respond when they encounter the people, matters, or things that God has arranged for them.) That's right, and what is God's objective in observing these things? (To see if this person is someone who fears God and shuns evil.) That is part of the reason. What is the main reason? Ponder on this carefully. (To see if they have a heart for seeking the truth and submitting to God.) Whether it's fearing God and shunning evil, or having a heart for seeking the truth and submitting to God, these things all touch on the question of what path one has chosen to walk. Why is God constantly scrutinizing people? It's to see what sort of path you are walking, what your life goals and direction are, whether you've chosen the path of pursuing the truth or the path of the hypocritical Pharisees. It's to see which of these paths you are on exactly. If you've chosen the right path, God will guide you, enlighten you, supply you and support you. If you've chosen the wrong road, it shows that you've completely turned your back on God, so He will naturally abandon you.

There are people who always preach the words and doctrines and violate the truth principles in everything they do, even doing things that hurt the interests of the house of God, but why are they not disciplined or reproached? Some people cannot understand this issue. Let Me tell you, God has already given up on people like this. No matter how

many years a person has been a believer, if God decides to abandon this person, then that is a gravely serious matter! What is God's will and desire, regarding the sort of path He hopes people will walk? When God puts people in certain situations, does He hope they will submit or rebel? Does He hope that they will seek and gain the truth, or ignore it and come to a standstill? What is God's attitude toward this? What does He expect of people? He hopes that they will be able to submit and actively cooperate with His work, without becoming passive, slacking off, or ignoring it. Some people are lukewarm in their duties: When they are assigned a task, they will do it as they see fit, but they will not seek the truth or God's will. They feel that there is nothing wrong with this approach since they are not violating any administrative decrees, offending God's disposition, or disrupting or disturbing the church's work, and they are still doing their duty, they feel that they will not be condemned. What do you think of this sort of attitude? (It's not good. It's a negative, passive, lukewarm attitude, which God despises.) What is a lukewarm attitude? Why does God despise it? What is the essence of this kind of attitude? (I can share a little bit of my experience of this. In my duty recently, I was following my own will and violating the principles. After being pruned and dealt with, I didn't self-reflect, and I misunderstood God and guarded against Him. My heart was closed off to God, I didn't want to get close to Him, and I didn't pray to Him. My attitude was lukewarm, and it made me negative, passive, and miserable during that time. Because once my heart was closed to God, it was as if the most important pillar of my life had crumbled and I was left feeling miserable. From the outside, I appeared to be doing my duty without engaging in any clearly rebellious behavior, but I received no enlightenment from the Holy Spirit and I did not have a mindset of actively cooperating with God. Maintaining this lukewarm, negative, and unmotivated attitude was the same as slowly killing myself. People who turn away from God are like a tree whose roots have died. With its life-supply cut off, the branches and leaves gradually wither away until the entire tree is dead.) That was very well explained. Perhaps the majority of people are in this state: They do whatever is asked of them, without causing trouble, or doing evil, or disturbing things—they are just lukewarm. Why does God despise this kind of attitude? What is the essence shown by such an attitude? It's negative, defiant, and a rejection of the truth. Would you say it's God who renounces people first, or people who first renounce God? (People do it first.) If you renounce God first, your heart becomes closed off to God, which is a serious problem. "Closed off" is one way of putting it. What's really happening is people sealing off their hearts, locking God out, which means: "I don't want You anymore. I am severing all ties with You, and putting a stop to all contact between us." When a created being has this kind of attitude toward their creator, how does God handle this? What is His attitude? When He sees people in such a state, does He feel joy, disgust, or sadness? First, He feels sadness. When He sees people become too numb and utterly unwilling to accept the truth, God feels disappointed, and then He despises them. When a person's heart is sealed off from God, how will He approach this? (God will orchestrate

some situations that allow them to understand His will and open their heart to Him.) Yes, this is one of God's active approaches, He sometimes does things like that, but sometimes He does not. Sometimes, He will hide His face and bide His time, waiting for you to open your heart to Him. When you have admitted Him into your heart and are able to accept the truth, He will continue to have compassion for you and enlighten you. However, in general, if you have this sort of attitude, with your heart fully sealed off from God, rejecting a normal relationship with Him, rejecting all contact with Him, then you are rejecting God's sovereignty over you and His guidance. This is the same as rejecting Him as your God, and not wanting Him to be your Lord. If you reject Him as your God and Lord, can He still work on you? (No.) Then all He can do is desert you. Only after you understand what has happened, and realize the error of your ways, and know to repent can God's work on you begin again. So, when faced with a lukewarm attitude like this, God will certainly not work, He will set people like this aside. Do you have any experience of this? Is such a condition peaceful and joyous, or unbearable and miserable? (Unbearable and miserable.) How miserable? (It's like being a walking corpse. It's a thoughtless, soulless existence like that of a beast.) If God is not in someone's heart, then their heart is empty; it is the same as them having no spirit. Doesn't this mean that they have become a spiritless dead person? How terrifying! A person can betray God anywhere and at any time. With a little bit of carelessness, they can deny God in their heart, after which their condition immediately changes: The state of their spirit immediately declines, they no longer feel God's presence, and their dependence on God and relationship with Him disappear entirely, just like a heart that has stopped beating. This is a dangerous situation. What can be done with such a state? You need to have the right attitude and promptly pray to God and repent. If a person always lives in a negative, defiant state, a state in which they have been completely deserted by God and cannot reach Him, that is dangerous! Have you realized what undesirable consequences this danger can lead to? It's not only a matter of the losses one may experience—what other consequences might there be? (They might be possessed by evil spirits.) That is one. There are many other possibilities. (They might commit a grave evil and be exposed and cast out by God.) This is also possible. Anything else? (They may become more and more distant in their relationship with God.) Now, if this condition persists, do you think this person will eventually consider not believing in God anymore? (They will.) Isn't that terrifying? (It is.) If a person has this evil desire to abandon their belief, that is the most terrifying thing, because they have already betrayed God in their heart, and God will not save a person like this.

As a believer, one must maintain a normal relationship with God; this is very important. When a person's relationship with God is normal, they will be in a good state; when their state is bad, their relationship with God will not be normal. A person's heart will be in two completely different situations depending on whether they are in a good state or a bad state. When a person is in a good state, they will feel a certain strength in their heart, a strength that drives them to never marry, to follow God to the end no matter

how much they suffer, and to remain devoted to God until the end, until death. How does this kind of resolve come about? (It comes from a sort of zeal that people possess.) Does God find this zeal acceptable? Is this sort of resolve a positive or negative thing? (Positive.) Does God find positive things acceptable? (Yes.) God scrutinizes people's hearts. He scrutinizes what people think deep in their hearts and what their state is like there. So, when you express this kind of desire and resolve in your heart, God scrutinizes this too. Where does this resolve come from? Does it come from a person's naturalness and hot-headedness? (No, it's instilled in people by the work of the Holy Spirit.) That's right. When people live in the correct state, the Holy Spirit gives them this kind of power, which allows them to have that resolve. This is a positive thing, and it is given to people by the Holy Spirit because of their cooperation and sacrifice. Do people ever happen to have this kind of faith on their own? Of course not, right? When people have just a bit of resolve to cooperate, the Holy Spirit gives them such powerful motivation! From this, what do you now see? (People must stay with God. Without God, there is only death.) "People must stay with God," that is true. This is knowledge gained from experience. If you open your heart to God, if you have that small bit of resolve, and are able to lay your heart bare in prayer to God, He will give you this power. This power will last your entire life and allow you to have such deep resolve, and to say, "I offer my entire life to God, I will spend it all expending myself for Him and living for Him!" It's a fact; this is how people think, and what they want to do. However, if someone follows God and does their duty relying on their own mind, their own thoughts, and their own caliber and gifts, then how much strength will they have? If you don't have the will to pursue the truth, then no amount of hard work will cut it. This inner strength cannot be achieved by man; it is given by God. How do people lose this strength? What causes this? When God is no longer in their hearts, this power disappears. When people have this strength, it is the work of the Holy Spirit, it is power given to people by God—it is all God's doing. If your heart is sealed off from God, if you say "no" to God, and you reject His sovereignty over and orchestration of your life, as well as all the environments, people, events, and things that He has arranged around you, then you will not even have the heart to pursue the truth. When people lose God, it is indeed this terrible; this is a fact. Those who have lost God are nothing. If a person seals off their heart from God, they may even have second thoughts about believing in God, which they can reveal at any time and in any place. The most terrible part of this is that these thoughts of theirs will become stronger and stronger, to the extent that they may even regret all that they renounced and expended, and regret the resolve that they once possessed and the suffering that they endured. Their condition will be entirely different to how it was, as if they were a different person altogether. How does this happen? If a person can submit to the people, events, things, and environments that God has set out for them, they can live a peaceful and happy life. If they always try to escape the people, events, and things that God has set out, and are unwilling to submit to the environments they find themselves in, over which God has sovereignty, what condition will result from this? (Misery and darkness.) They will experience darkness, misery, agitation, constant anxiety, and sadness. Is this not a stark difference? (It is.) When people live in a good state, it's like living in heaven, right before God. When they are in a bad state, their state grows ever darker, and God remains out of their reach. Living in a dark state is no different than living in hell. Have you ever felt the suffering of hell? Is it pleasant or unbearable? (Unbearable.) How would you describe it, in one sentence? (It's worse than death.) Right, it's worse than death. Dying would be much more pleasant than living, it is so torturous. You put it very well; that is the way that it is.

All of the difficulties that people face, and all of their negativity and weakness, directly relate to their corrupt dispositions. If their corrupt dispositions can be resolved, it can be said that all of the difficulties in their faith will be more or less resolved: There will be nothing holding them back from seeking the truth, they will encounter no difficulties in practicing the truth, and nothing will prevent them from submitting to God. So, resolving one's corrupt dispositions is crucial. God asking people to pursue the truth and to be honest is related to resolving corrupt dispositions and to achieving dispositional change. The goal of seeking the truth is to resolve the problem of a corrupt disposition, and pursuing the truth is done to achieve dispositional change. So how does one seek the truth? How can one gain the truth? What did I say a while ago? (Have faith that God is sovereign over everything, and submit to the environments that He has laid out.) Yes, have faith, submit, try to learn lessons, seek the truth, and hold to your duty in the environments that God has created. If you can learn lessons from the environments that God has created, will it not be easy for you to submit? (It will.) When you seek the truth and learn your lessons, isn't it true that you will avoid revealing a corrupt disposition and prevent yourself from exposing your hot-headedness? During this process, will you not avoid using human methods and human thinking to deal with the people, events, and things that God has set out for you? This way, will you not be in a normal state? And when you are in a normal state, will you not be able to live constantly before God? Then you'll be safe. If you can come before God often, constantly live before Him, seek His will frequently in the environments that He has laid out for you, and submit to all the people, events, and things that He has arranged, then will you not always be living under the eyes of God, and under His care? (Yes.) When your fate is under God's sovereignty, and being watched over and managed by Him, when you enjoy God's protection every day, will you not be the happiest person? (That's right.) That's the end of our fellowship on this topic. Going forward, you can all fellowship on it together, and summarize and share your understanding of it. Figure out how to live a happy life and how to earn God's acceptance, like Job did, so that God will hold you in His heart and say that you are a person that He loves; find out how to step onto the right path in life, like Job did, which is that of fearing God and shunning evil.

Six Indicators of Life Growth

Right now, do you all have a path and growth with respect to your life entry? Do you know what the signs of growth in life entry are? Which changes in your spiritual state, or which manifestations that are different from the ones you previously possessed allow you to feel that you have life growth, or allow the brothers and sisters to see that you have grown up, and that your disposition has begun to change? Looking at the spiritual state, when someone experiences growth in their life entry, they no longer feel vague about believing in God, they do not hesitate, and they have a path to follow; they know that belief in God is for salvation, and they know that only those who pursue the truth can attain salvation. Clearly seeing and stepping onto this path first brings people's hearts peace and comfort. Do you have this peace and comfort in your hearts now? (Yes. When we encounter people, events, or things, and are able to grasp God's will, and see that these circumstances are arranged specifically for the things we lack—that they are the things we need—at that time, we feel peace of mind. But when we encounter difficulties and do not know how to deal with them, we feel alarmed.) No matter what state you normally have within when you run into difficulties, first look at the big picture: In your hearts, do you not think that choosing the path of belief in God is correct, that it is perfectly natural and justified? Have you not already determined that this path is the correct one for life? Do you not have the resolve and will to continue, without being of two minds? Is this not your state? (It is.) This is one changing aspect, which is the first indication that your life is growing. Additionally, with regard to many matters—for example, people, the world, this society, the path of life, life goals and direction, the meaning and values you have toward life—are there any changes in your thoughts and viewpoints? (There are some changes.) When people regularly listen to sermons, then there are some changes in doing their duty, in their conduct and behavior, and in their thoughts; but are they truly changing in their viewpoints toward people, matters, and life goals and direction? If they do change in this respect, then this involves life entry. The degree to which you change is evidence of how much life entry you have. Many people are still muddled about this aspect of things. They do not know how to view people or matters, nor do they know how to experience the things and circumstances that they encounter. Compared to the time before they believed in God, on the surface they look as though they have accepted some correct viewpoints, which are in line with the truth, but they do not know how to apply them when they encounter matters, and they cannot relate them to the matters. Is this a true change? (It is not.) It is not a true change. How many indicators have been mentioned to see whether or not a person has experienced growth in their life entry? (Two.) These are the first two indicators, which have to do with the truth of visions and theories.

When judging whether or not someone has experienced growth in their life entry, there are several other indicators which have to do with practice. First off, the most

preliminary and most basic indicator is this: Each day, no matter what you are busy with or what duty you are doing, how much time your heart is calm before God, and lives in His presence. This ratio is crucial. If you spend almost the whole day busying yourself with outside affairs and working for your living, without setting aside some time to read God's words or pray to Him, without spending your thoughts on pondering the truth, then your relationship with God is abnormal; you have no place for God in your heart, and you do not treat belief in God as something important. If your heart always lives in such a state, then you will grow further and further away from God, your faith in Him will grow less and less, and you will become passive and weak when things happen to you. When this happens, your inner state becomes increasingly abnormal. That is to say, whether or not you are in a condition of belief in God, whether or not you have the normal state that a believer in God ought to, how much time you live in this kind of normal state, and aside from the many matters of physical life that occupy your heart, how much time you spend before God—this is the first indicator with regard to practice. Some people, aside from their physical life, spend very little time reading God's words or fellowshiping about the truth. Most of the time, they spend their lives on external matters, living for carnal enjoyment. Is this not living in a corrupt disposition? If someone often lives in a corrupt disposition, their resistance to and rebellion against God will increase, which leads to an abnormal relationship with God, which is equivalent to having no relationship with Him. So, is preserving and upholding a normal relationship with God important or not? (It is important.) How important is it? Where is it important? (If one has no place for God in their heart as they do their duty, then they are relying on themselves, which is not practicing the truth at all. They cannot have life entry this way.) Perhaps you are able to understand this on a theoretical level, but you cannot speak clearly as to the practical aspect; by that, I mean the majority of people are not too clear on and do not understand well this aspect of the truth, and you only have a little perceptual knowledge, right? (Right.) Then I ask you all, if a believer in God frequently has nothing to do with belief in God or with God Himself in their actions, words, conduct, or in doing their duty, then will all they do have anything to do with the truth? (It will not.) Who are they doing all this for? What foundation are they built on? From where do their starting point, motivations, goals, and principles come? If someone is incapable of having a normal relationship with God, and nothing they do has anything to do with God, then what are they relying on to act? What is the source of their actions? (Satanic philosophies.) They rely on satanic philosophies to act, that much is apparent. If what a person acts out and lives out as they act and do their duty has nothing to do with God—the implication being that they have nothing to do with the truth—then what are they relying on as they busy themselves every day? They rely on Satan's poisons and their satanic, corrupt disposition to act, do their duty, live, and conduct themselves. This is the third indicator for measuring whether or not a person has growth in their life entry—in brief, it is whether or not a person has a normal relationship with God.

There is one more indicator of practice that can be used to judge whether or not a person has experienced growth and change in their life entry. Can you think of what it is? (Isn't it that when things happen to them, they believe that it is orchestrated and arranged by God, and they have a submissive heart?) That's right, it is having a submissive heart; it is judged by looking at how submissive a person is toward the people, things, and events they encounter, and the degree to which they are able to submit. Whether or not a person can submit when something happens to them, the degree to which they are able to submit, and after they have submitted to all God's orchestrations, what truth they are able to obtain—which aspect of someone's life entry does this test? (It tests whether or not they have true faith.) It tests whether or not they truly believe in God, and it tests how great their faith in God is; that is one part of it. Anything else? (Fear of God.) It tests whether or not people have God-fearing hearts, that is another part of it. What else? (Whether or not they love the truth.) That's right, it also tests whether or not they love the truth, whether or not they are able to practice the truth. All together, that is three aspects. Whether or not you are able to submit depends on what attitude you have when things happen to you, whether you are resistant or accepting; that is the most basic thing. At times, when something happens, you may have a submissive attitude, but if the thing does not line up with your notions, it takes some effort for you to submit; if it aligns with your tastes and you can be benefited by it, it is easier for you to submit. Does this not mean that you are insufficiently submissive? Is occasional or temporary submission representative of true submission to God? With regard to that which comes from God and God's arrangements, there are some things you are able to accept, and other things you are not able to accept. This is a problem. Is it not clear rebellion against God? For example, say God called you a fool, how would you react? You would think a moment, "God's words are certainly not mistaken," and you would accept it in your heart, and say amen to God's word. This way, you would basically be about eighty or ninety percent submissive, but in the process of experiencing it, you might sometimes feel that you are pretty smart, not foolish—this is that last ten percent off, which prevents you from totally submitting. This kind of state is normal. At what point of experience will you fully understand this saying? (One day, when we will be exposed, realize that we are fools, and have a true knowledge of ourselves.) That's right. When you have some knowledge about your own nature, disposition, and principles of action, as well as the quality of your humanity and your caliber, etc., then you will realize: "I am a fool! My thoughts are not at all clear, nor do I speak clearly; I deal with matters poorly, and I get through the things that happen to me in a muddled way; I don't take anything seriously, and even if I do, I don't understand—that's what a fool is!" The more you experience, the more you will come to feel that God's words are right, that He is speaking of you; you will increasingly submit to these words. People have an acceptance process regarding these words, but what is the first thing God wants? When God says that you are a fool, does He want a resisting, perfunctory

attitude, or an accepting attitude from you? (An accepting attitude.) God wants people to have an accepting attitude. People must have such a state, which is that no matter how much they know, they should first learn to accept and submit. Although you might think that you are only a little foolish, not the total fool that God said you are, you should nevertheless accept it. In the process of experience, in the process of pursuing a change of disposition, you will gradually come to a knowledge of your own humanity, the outpourings of your corrupt disposition, your attitudes and the results of your actions, and all the states you have as you do your duty. You will realize that you are not a little foolish, but that you are actually a fool, and not a small one. At this time, you will have no thoughts or resistance to the fool God has revealed, nor will you have any notions, and you will be able to accept it. God searches the depths of people's hearts. Do you accept God's revelation as fact, or accept it as condemnation of you? (As fact.) Then do you accept it as the truth? In reality, God's revelations of man are all in line with the facts, they are the truth, and people should accept them as such. Some people say: "Is the word 'fool' the truth?" How to explain this? In reality, it is not that this word is the truth, but rather the essence of this word—God's definition and evaluation of this kind of disposition is the truth. That is the fact of the matter. To say that you are fools, you can basically accept it based on your current stature. Is the word "fool" offensive? (It is not.) Why not? (Because it is a fact.) Some people might not think so in their hearts, and they say: "The word fool is almost elegant and civilized, and it is not a curse, so why would we not accept it? We have heard much more severe words than this—we can accept those, so how much more should we be able to accept such an elegant word?" Is the implication not that your skin is thick, and so such an elegant, civilized word does not seem like a barb to you? Is that how it is? In fact, it is not. Whether a word is elegant or severe, if you think that you are not such a person, if you do not know whether the words of evaluation are right or not, whether or not that is your essence, then even if the word is pleasant and elegant, you will be unable to accept it. This has to do with the problem of whether or not a person can accept the truth, and also the problem of whether or not they have a true knowledge of their own nature essence. You have heard more severe words before, and you have accepted, endured, and acknowledged the more severe, so the less severe word "fool" does not bother you, but in reality, you are not truly applying the word to yourselves. This is not an attitude of true submission and acceptance. If you were really able to accept this word as the truth and apply it to yourself, then your selfknowledge would grow deeper. When God calls you a fool, He is not asking that you accept some statement, or word, or definition—He is asking that you understand the truth within this. So when God does call someone a fool, what truth is contained inside? Everyone understands the superficial meaning of the word "fool." But as for what the manifestations and dispositions of a fool are, which of the things that people do are foolish and which aren't, why God exposes people in this way, whether or not fools can come before God, whether or not fools are able to act according to principle, whether or

not they are able to understand what is right and what is wrong, whether or not they are able to discern what is beloved by God and what is despised by God—most of the time, people are unclear about these things; to them they are ambiguous and ill-defined, utterly unapparent. For example: Most of the time people don't know—it is not clear to them—whether doing something in a certain way is simply following rules, or practicing the truth. Neither do they know—neither is it clear to them—whether something is beloved of God or despised by God. They do not know whether practicing a certain way is placing people in strictures, or fellowshiping the truth and helping people as normal. They don't know whether the principles behind the way they act toward people are correct, and whether they are trying to create allies, or to help people. They don't know whether acting in a certain way is abiding by principle and standing firm in their position, or being arrogant and self-righteous, and showing off. When they have nothing else to do, some people like staring at a mirror; they don't know whether this is narcissism and vanity, or if it is normal. Some people have a temper and are a little odd; can they tell whether this is related to them having a bad disposition? People can't even differentiate between these commonly seen, commonly encountered things—and yet they still say they have gained so much from believing in God. Is this not foolish? So can you accept being called a fool? (Yes.) Right now, it looks like the majority of people can accept this. What should you do after accepting it? You must compare it against your own state and specifically reflect about which matters you are being foolish in, and which you are being clear-headed in. Compare it against your own state, dig out your own corruption, and then come to know yourself in these matters, and strive to be numbered among the ranks of the fools. What do you think of this kind of practice? Is this knowledge total? (It is not. We must pursue the truth, and experience a change in this aspect.) That's right. And do you want to be fools your whole lives? (No.) No one wants to be a fool. In fact, fellowshiping and dissecting in this way is not to make you try to class yourself as a fool; no matter how God defines you, no matter what He reveals about you, how He judges and chastises you, or deals with and prunes you, the ultimate aim is to allow you to escape those states, understand the truth, gain the truth, and try not to be a fool. So what should you do if you wish not to be a fool? You must pursue the truth. First of all, you must know in what matters you are a fool, in what matters you are always preaching doctrine, always meandering about in theory and words and doctrines, and staring blankly when you are faced with the facts. When you solve these problems and are clear about each aspect of the truth, there will be fewer times when you are foolish. When you have a clear understanding of each truth, when you are not bound by hand and foot in all you do, when you are not bridled or constrained—when, once something happens to you, you are able to find the correct principles to practice and are truly able to act according to principle after praying to God, seeking the truth, or finding someone to fellowship with, then you will no longer be foolish. If something is clear to you, and you are able to correctly practice the truth, then you will not be foolish when it comes to

that thing. People have but to understand the truth for their hearts to naturally be enlightened.

God says that some people are fools, and in the beginning, they may not be able to accept it, but after some time passes, they realize that they truly understand nothing clearly; they do not know how to discern false leaders and antichrists; they feel quite foolish, and that their caliber is low, so they accept it and submit. "Fool" is a relatively pleasant-sounding, elegant word, and people have to go through a period of time before they can accept it; it might be harder for them to accept less pleasant-sounding, inelegant words. Among God's words, some hit the nail right on the head as they reveal and judge people; they are more severe. The majority of people have too little stature to accept these. After hearing them, they feel pain and unhappiness; they feel that their dignity has been injured, that their immature hearts have been aggravated and wounded. Which words make you especially uncomfortable to hear, make you think that God should not say them, which you cannot accept? For example: trash, maggot, filthy demon, less than swine or dogs, beast, etc. It sounds like it is not easy for the majority of people to accept these words. Do civilized people usually say such words? You are all well-educated. You all pay attention to being refined and understated in your speech, as well as to the manner in which you speak: You are tactful, and have learned not to do damage to the dignity and pride of others. In your words and actions, you leave people room to maneuver. You do everything you can to put people at ease. You do not expose their scars or shortcomings, and you try not to hurt them or embarrass them. Such is the interpersonal principle by which most people act. And what kind of principle is this? (It is being a people-pleaser; it is deceitful and slippery.) It is conniving, slippery, treacherous, and insidious. Hidden behind people's smiling faces are a lot of malicious, insidious, and despicable things. For example, when interacting with others, some people, as soon as they see that the other person has a bit of status, they think in their hearts: "When I speak with them, I need to choose pleasant-sounding words, otherwise I might damage their reputation—what if they were to punish me?" They just don't say anything, or if they do speak, they do it in a tactful, pleasant-sounding, flattering way. When they meet, they say: "Ah! I've never seen someone as good-looking as you. Are you a fairy? You're so pretty you don't even need makeup; if you put makeup on, you'd be even more incomparable. Look at your build, everything you wear looks good! Such good-looking, pretty clothes must have been specially designed for people like you!" They speak especially pleasantly, so whoever hears them feels at ease, but do they actually think those things in their heart? (They do not.) What are they really thinking? They certainly have intents and ulterior motives, which are certainly shameful; they might be especially sinister, wicked, or contemptible, which would disgust others. Once they have parted ways, they speak ill of that person to others, saying any offensive and hateful thing they can about them. Their words contain an attack, a venom! The flattering words they just finished speaking cause them to feel annoyed and unwilling; belittling and slandering

other people behind their backs brings them back into balance. Such people have darkness in their hearts; they are selfish and contemptible. This kind of conduct is disgusting and detestable. What kind of person is this? This is a deceitful person. There are too many such people among the unbelievers, and there are even some in the house of God. When they say those pleasant-sounding words, they have a shameful and contemptible intent and ulterior motive; they say whatever will help them achieve their objective. They do not speak in accordance with the facts at all, and they exaggerate; they have intents and objectives behind their pleasant-sounding words. When they speak offensively, they speak any hateful thing they can, and they are capable of speaking all kinds of venomous words. What kind of person is this? Beyond the surface outpourings of their dispositions, which are hypocritical, slippery, and deceitful, what else is in their nature? They are venomous—too venomous! When they compliment others, do the others ask for it? (No.) Why do they compliment them? (They have an objective.) That's right. By fair means or foul, they toy with people in order to achieve their intents and objectives; they would say anything, no matter how sickening. Is this not venomous? Then to resolve the imbalance in their heart, they stab people in the back, curse, and slander them, and they say any offensive and hateful thing they can. Is this not venomous? It is so venomous! From this matter you can see the nature of man. Nothing they do in front of people or behind their backs is genuine or sincere, nor is any of it in accordance with the truth or with humanity; it is all evil, poisonous. Are there not poisonous elements in everything corrupt mankind says? (There are.) So, are people's words reliable? Can their words be trusted? People are so unreliable, so untrustworthy! Why? Because as they live, the things that pour forth from their actions and speech, their every deed and action, their every thought and idea, are all of a satanic disposition, totally representative of a satanic nature essence.

Why do people believe in God, but do not believe that His words are the truth? It is because their eyes are blind, they do not understand what the truth is, and they have no knowledge of God. Many people read the words of God and can acknowledge that His words are the truth, but they have notions and resistance over what God has spoken regarding "maggots," "trash," "devils," and "beasts," to the point that they are totally unable to accept these things. This is because they do not know their own nature. How do people see human nature essence? (They acknowledge their own satanic dispositions, but they think they still have a good side, and they do not see that they themselves are a living Satan.) Do people understand their own nature essence as accurately, clearly, and truly as God does? (No.) In fact, human nature essence is totally inimical to God. God looks at human essence and nature. He does not look at what people say or do outwardly, He looks at their hearts, their essence, and their nature. Where do those definitions and modes of address that God has for man come from? They are defined based on human nature essence, as well as the corrupt dispositions that pour out of man. Having spoken to this point, do you understand what is meant by

"God searches the depths of people's hearts"? People always say that "God searches the depths of people's hearts," so what experiences do you have with these words? Have you ever really experienced them? What knowledge and understanding do you have of these words? Some people are muddled; they think it means that God knows the thoughts and ideas that pour out of them, that He knows the things they do which are not in line with the truth, that He knows the filth, corruption, and extravagant desires of their hearts; even if they do bad things without speaking of them, God knows. As God searches people, does He really only examine the surface level, the things that people are aware of? Could that be called God searching the depths of people's hearts? (No.) What is the deepest part of a person's heart? (Their nature essence.) Are people capable of being aware of their own nature essence? Can they feel it? Can they know it? (They cannot.) If people cannot feel it, then how do they come to truly know themselves? (They can only come to know themselves through the revelation of God's words and His exposure.) God examines people's nature essence, which they can neither feel nor know; when God reveals people's nature essence, when the facts expose it, they are sincerely convinced. People's thoughts, ideas, and views are all surface level things. Sometimes they are spoken aloud, and sometimes they are merely a momentary idea, a thought from the heart, or a temporary living thought, but they are all surface level things. These living thoughts can temporarily influence and guide your actions, but can they influence or guide the direction and goals of your life? They cannot. So what can influence and guide your actions, as well as guide the direction and goals of your life? Can you see this matter clearly? This is what is hidden in the deepest parts of people's hearts, hidden in their minds. This is the thing that controls people's thoughts and actions, the thing that gives rise to their viewpoints. Some people do not understand the meaning of the phrase "God searches the depths of people's hearts." What is meant by "the depths of people's hearts" here? What things arise at the bottom of a person's heart? Is it their deepest inner thoughts? From the surface, it would appear so, but what is it in reality? It is the things of human nature essence which no one can move from their place, people's truest thoughts, which they never speak to anyone; at times, even they themselves do not know what they are. People live according to these things. They think that if they lose these things, if they lose the motivation that these things give them, they might no longer be able to believe in God. So do you know what things lie within the depths of people's hearts? (Faith in God in order to obtain blessings; this is something that lies within people's hearts.) That's right, people believe in God in order to be blessed, to be rewarded, to be crowned. Doesn't this exist in everyone's heart? It is a fact that it does. Although people don't often talk about it, and even cover up their motive and desire to obtain blessings, this desire and motive deep in people's hearts has always been unshakable. No matter how much spiritual theory people understand, what experience or knowledge they have, what duty they can perform, how much suffering they endure, or how much of a price they pay, they never let go of the motivation for blessings hidden

deep in their hearts, and always silently labor in its service. Isn't this the thing buried deepest inside people's hearts? Without this motivation to receive blessings, how would you feel? With what attitude would you perform your duty and follow God? What would become of people if this motivation to receive blessings that is hidden in their hearts was gotten rid of? It is possible that many people would become negative, while some would become demotivated in their duties. They would lose interest in their belief in God, as if their soul had vanished. They would appear as if their heart had been snatched away. This is why I say the motivation for blessings is something hidden deep in people's hearts. Perhaps, as they perform their duty or live the life of the church, they feel that they are able to forsake their families and gladly expend themselves for God, and that they now have knowledge of their motivation to receive blessings, and have put this motivation aside, and are no longer governed or constrained by it. Then, they think that they no longer have the motivation to be blessed, but God believes otherwise. People only view matters superficially. Without trials, they feel good about themselves. As long as they don't leave the church or deny God's name, and they persist in expending for God, they believe they have changed. They feel they are no longer driven by personal enthusiasm or momentary impulses in the performance of their duty. Instead, they believe they can pursue the truth, and that they can continuously seek and practice the truth while performing their duty, so that their corrupt dispositions are purified and they achieve some genuine change. However, when things happen that are directly related to people's destination and ending, how do they behave? The truth is revealed in its entirety. So at the end of the day, as far as people are concerned, is this circumstance one of salvation and perfection, or one of exposure and being cast out? Is it a good thing or a bad thing? To those who pursue the truth, it means salvation and perfection, which is good; to those who do not pursue the truth, it means exposure and being cast out, which is bad. Going through a period of time, do people not all encounter circumstances of trial and refinement? Why does God do this? It certainly has meaning, because God searches the depths of people's hearts; He knows the real state of people's innermost parts, He understands people, and He sees their nature essence clearly and completely. After a time, someone might have some success, they might have done some good things, not made any big mistakes, and they might be able to accept being dealt with and pruned. When things happen to them, they might have a somewhat submissive attitude. So they think that they are pretty good, that they have stepped onto the right track of belief in God, that they have been saved and perfected. When they are most complacent and self-satisfied, God's discipline, judgment, and chastisement comes. These circumstances expose people, their stature, their corrupt dispositions, their nature essence, and their attitudes toward God. This exposure is actually good for people. If they pursue the truth, then this exposure, this circumstance, will cleanse them. Cleanse them of what? It will cleanse you of your unreasonable demands of God and your extravagant desires, and cause you to assume the correct viewpoint; you will no longer try to trade with God or make demands of Him for your extravagant desires; rather, more and more you will have a true God-obeying heart. You will not ask for anything, you will only seek to pursue the truth and satisfy God's heart, causing you to become increasingly pure, until in the end, you are able to attain salvation. Is this not a result achieved by the work of God? (It is.) Does God not have a meaning behind doing this? Does this not cleanse people? Do people need to be cleansed in this way? (They do.) If God did not expose or cleanse people like this, then could people obtain the truth? (No.) They could not obtain the truth. Based on their satanic nature, what kind of road can people walk onto? (Following Satan and resisting God.) Can such a person be blessed? They cannot, they can only be cast out.

Do you know what a Pharisee actually is? Are there any Pharisees around you? Why are these people called "Pharisees"? How are Pharisees described? They are people who are hypocritical, completely fake, and put on an act in everything they do. What act do they put on? They pretend to be good, kind, and positive. Is this what they are actually like? Absolutely not. Given that they are hypocrites, everything that is manifested and revealed in them is false; it is all pretense—it is not their true face. Where is their true face hidden? It is hidden deep within their hearts, never to be seen by others. Everything on the outside is an act, it is all fake, but they can only fool people; they cannot fool God. If people do not pursue the truth, if they do not practice and experience God's words, then they cannot truly understand the truth, and so no matter how nice-sounding their words are, these words are not the truth reality, but words and doctrines. Some people only focus on parroting words and doctrines, they ape whoever preaches the highest sermons, with the result that in just a few years their recital of words and doctrines grows ever more advanced, and they are admired and venerated by many people, after which they start to camouflage themselves, and pay great attention to what they say and do, showing themselves to be especially pious and spiritual. They use these so-called spiritual theories to camouflage themselves. This is all they talk about wherever they go, specious things that fit with people's notions, but which lack any of the truth reality. And through preaching these things—things that are in line with people's notions and tastes—they dupe many people. To others, such people seem very devout and humble, but it is actually fake; they seem tolerant, forbearing, and loving, but it is actually a pretense; they say they love God, but it is actually an act. Others think such people holy, but it is actually fake. Where can a person who is truly holy be found? Human holiness is all fake. It is all an act, a pretense. On the outside, they appear loyal to God, but they are actually just performing for others to see. When no one is looking, they are not the slightest bit loyal, and everything they do is perfunctory. Superficially, they expend themselves for God and have given up their families and careers. But what are they doing in secret? They are conducting their own enterprise and running their own operation in the church, profiting from the church and stealing offerings secretly under the guise of working for God.... These people are the modern hypocritical Pharisees.

Where do Pharisees come from? Do they emerge among the unbelievers? No, all of them emerge among believers. Why do these people become Pharisees? Did someone make them that way? This is obviously not so. What is the reason? It is because this is what their nature essence is like, and this is due to the path they have taken. They use God's words only as a tool to preach and profit from the church. They arm their minds and mouths with God's words, they preach fake spiritual theories, and package themselves as holy, and then use this as capital to achieve the purpose of profiting from the church. They merely preach doctrines, yet have never put the truth into practice. What sort of people are those who continue to preach words and doctrines despite never having followed God's way? These are hypocritical Pharisees. Their meager, so-called good behaviors and good conduct, and what little they have given up and expended, are accomplished entirely through the restraint and packaging of their own will. Those actions are entirely fake, and they are all pretense. In these people's hearts, there is not the slightest fear for God, nor do they have any genuine faith in God. More than that, they are nonbelievers. If people do not pursue the truth, then they will walk this sort of path, and they will become Pharisees. Is that not frightful? The religious place in which the Pharisees gather becomes a marketplace. In God's eyes, this is religion; it is not the church of God, nor is it a place in which He is worshiped. Thus, if people do not pursue the truth, then no matter how many literal words and superficial doctrines about God's utterances they equip themselves with, it will be of no use. Some people say: "It's useless no matter how many I equip, so I just won't equip myself at all." What are they saying? Is that not nonsense? Is that not absurd speech? What is My purpose in fellowshiping on these words? Is it to prevent you from equipping yourself with the words of God? (No.) You must equip yourself with God's words, but the crucial thing that you must be clear on is that you are not meant to use God's words to package yourself in any way, nor are you meant to use them as capital to profit from the church, much less use them as a weapon to strike others. What are God's words? God's words are the truth, the way, and the life which resolve people's corrupt dispositions. If you apply and practice these words perfectly, then you will obtain the truth; the truth will not be doctrines or just words to you, but will be your life reality. Once you have obtained the truth, you have obtained life.

On the subject of God searching the depths of people's hearts, which I just spoke about, I will share a story: There was once a beautiful woman who was married to a rich man. How does the world usually look on such marriages? The beautiful woman is after the rich man's money, and the rich man is after the beautiful woman for her looks; they each take what they need, and there is no real love—it is a transactional marriage. According to the imaginations of the world, this beautiful woman would certainly spend money wastefully, living luxuriously, but she did not do so. She lived like an ordinary housewife, doing chores; each day, she was diligent and conscientious, she was good to her husband and his family, such that she could be called virtuous and kind. But how

did the rich man treat her? First off, he worried that this beautiful woman would not be able to truly live with him, and he worried that their marriage would not last, so he kept all his riches and important things to himself. He put them all under his own name, instead of under his wife's control. But the beautiful woman did not care about any of this. No matter how her husband treated her—whether he did not trust her, or whether he restricted her financially—she did not manifest any unwillingness or displeasure. Rather, she was even more diligent. After a few years, the beautiful woman had several children, and she continued to care for her whole family as before, as a good wife and loving mother; she was obedient, gentle, and considerate to her husband. Finally, one day, the rich man felt that his wife was not as he had imagined her: She was not after his riches, nor was she after his material things. She had no extra requirements beyond those of a normal life, and moreover, she expended a great deal to manage the family her youth, her looks, and her time. She was diligent and conscientious for the family, never complaining. The rich man was moved. After he was moved, what was his first thought? Would he not think: "Ah, my wife is so reliable, but I doubted her and guarded against her. It was unfair of me to treat her that way. I should give her all my riches and my things to take care of, because she is my true love, the person I most ought to trust, and who is most worthy of my trust. If I don't believe in her, if I guard against her, then I'm being unfair to her. There is no character to such behavior. She has already gone through so many years of trials, I cannot doubt her any longer." Did this thought not arise after seeing all the facts? (Yes.) This kind of thought comes from human judgment. Observing her behavior as things happened to her gave rise to his judgment, which gave rise to his definition of her. Therefore, when the rich man was stirred, he put all of his riches under his wife's name, demonstrating his total trust in her, and answering her many years of loyalty and her investment in him. To the majority of people, this is in line with human conscience, judgment, morals, and ethics. Is this matter ended? (No.) After going through the legal procedures, the rich man put all his riches under his wife's name. One day, the rich man returned home to eat, and as soon as he entered the door, he felt the atmosphere was wrong. His wife did not welcome him home or speak to him, and the house was cold. Why was the table, which was usually filled with food by now, empty today? He looked behind him, and on the dining table he saw a paper, on which were written two big words—Bye-bye!

The story is now over. You probably all more or less understand the point, so what is the purpose behind telling this story? (To let us know that people cannot be trusted, and they pretend too well.) The rich man was deceived by a false appearance. This beautiful woman pretended very well; in all those years, she never let slip a single flaw, and in all those years of living with her, the rich man never saw the tiniest hint. What kind of person is this beautiful woman? (She is sinister and deceitful, and especially crafty.) Did she have this intent from the very beginning, or did she only intend to do this in the end, after she had gotten all the riches? (From the beginning.) What were her original

intentions when she married the rich man? Did she manifest them? (No, she hid them.) So what did she let pour forth on the surface? (A false appearance.) A totally false appearance. What was behind this false appearance, at its deepest? (She wanted to obtain wealth and profit.) She did not sincerely marry the rich man, she only wanted his riches. Whether it took ten or twenty years, as long as she could cheat him of his riches, then it didn't matter to her that she had to marry him, or spend all those years of her youth and hard work. That was the deepest thought of her heart. Of what character are the things she did for the sake of this thought? (Pretending and deception.) Is that worth remembering, or should people spurn her? (Spurn her.) Is it good, or evil? (Evil.) It's all evil. On what basis are all of her actions and all of the external prices she paid determined to be evil? Where does this conclusion come from? (It's based on the intents and starting point of her actions.) So what do you understand from this story? (People look at the outward appearance, but God looks at people's essence.) That is for certain. Why do people look at the outward appearance? Can people find out others' intents and motivations from their words and actions? Do you know how to discern them? (We can see some obvious, surface-level ones.) You can see some external manifestations, but when you understand the truth and possess some of the truth reality, will you not be able to see people's essence a bit more clearly? (Yes.) Why can God see people's hearts so clearly? It is because God is the truth, He is omnipotent, and He searches the depths of people's hearts. Do you think humans have a correct standard of judgment by which they can judge others like God does? (They do not, because humans are all of the same kind, and God is the Creator.) Humans are all of the same kind, so are there differences between humans? Is there a difference between someone who has the truth and someone who does not? Is there a difference between someone who knows God and someone who does not? Is there a difference between someone who fears God and someone who does not? (There is.) What kind of person can see through another person's essence? (Someone who knows God and fears Him.) In the final analysis, how can a person see through another person's essence? With respect to humans, only when they understand the truth and have the truth reality can they discern it. Then with respect to God, why is He able to see through people's essence? How do you explain this matter? Can it be said that God is the standard by which to judge all people, events, and things, that He is the criterion by which to judge all positive and negative things? (Yes.) What is the practical element of these words? A person's external conduct might be good and perfect, but if you have the truth reality, you can discern whether or not they practice the truth. However, if you do not have the truth reality, then when you see a person with perfect conduct, who disguises their outward appearance very well, a seamless disguise, then will you be able to see whether or not they practice the truth? You will not know how to discern them. Without the truth reality, you will not have a standard by which to judge others, and you will not know how to judge them. If you see someone with good external conduct, who speaks very genially, who suffers and

expends a great deal, who outwardly reveals no problems, and who has no faults to speak of, how do you judge whether they are a good or bad person, whether they love the truth or are sick of it? How do you discern this? If you do not have a standard for your judgment, then you will be easily blinded by their external conduct and actions. If you are blinded and deceived by them, then will you be able to discern whether they are good or bad, whether they are kind or evil? You will not. Some people say: "Are people who understand the truth able to examine the hearts of others the same as God?" Humans do not have this capability. Even if they do have a deeper understanding of the truth, that does not mean they possess the reality of the truth. However, if a person understands the truth, then they are able to discern whether someone else is a good person or a bad person, whether someone else loves the truth or not, whether they are honest or deceitful, whether they fear God or are rebellious and inimical to God, and whether they sincerely follow God or are a hypocrite. You will be able to discern all these things. In the final analysis, what is most important? (Having the truth reality.) People who do not have the truth reality cannot thoroughly understand anything; they always act foolishly, and act in ways which are in conflict with the truth, and which resist God. Such people are pitiable. This touches upon the importance of whether or not a person is able to obtain the truth and enter into the truth reality. How do people see others when they themselves do not understand the truth? They can look at others only with their own notions and imaginings. When they judge and classify another person, they only look at their caliber and knowledge; they only look at whether or not their external conduct is ethical, whether or not it is in accord with traditional culture and human morality, and whether or not their actions benefit others. If they can see that a person's words and deeds are basically reasonable, that they are totally in accord with human notions of ethics and morality, and that they are in accord with everyone's tastes, then they will classify that person as a good person. But how does God classify people? Are all these methods that people use to reach conclusions and their starting points the standards by which God determines a person's essence? (No.) What does God base His determination on? God bases His determination of a person's nature essence on the thoughts and ideas of their heart, and the motive for their words and deeds, which is their intents and objectives. It is for this very reason that God is said to be the One who searches the depths of people's hearts. Can a human search the depths of other people's hearts? (No.) People can only see the external manifestations of others, and the intentions they reveal through their speech or through reading between the lines; at best, people are able to see these things, so they can only base their determination of others' behavior on what they see and hear. When God determines people, on the other hand, He does not look only at their actions, the direction they are headed, or the quality of a particular action. God wants to see their truest thoughts, to see what their intents and objectives actually are as they act, what things their nature essence gives rise to, and which road those things compel them to go down. These are the things God looks

at. So I ask you, God searches the depths of people's hearts—what does "the depths of people's hearts" refer to? Put simply, it is the truest thoughts of people's hearts. So in the presence of God, no matter how you disguise yourself, how you conceal yourself, or what you fabricate for yourself, God has a clear grasp of all your truest thoughts and the things hidden in your deepest, innermost parts; there is not one person whose hidden, inner things can escape God's scrutiny. Do you understand what I'm saying? With decades of life and behavior, that beautiful woman deceived the person closest to her if the same thing happened to you, would you not also be deceived? (We would.) So could you not say that she not only deceived her husband, she also deceived you and everyone else? (Yes.) She did not divulge the truest thoughts of her heart to anyone else—she did not tell anyone—and moreover, her disguise was seamless, and no one was aware of it. Nevertheless, she neglected one thing—God watches everything people do. She may have been able to deceive everyone else, but she could not deceive God. That rich man seemed astute on the outside, he was able to earn a lot of money, but he fell victim to a woman. Was that momentary carelessness on his part? (No.) Then what caused it? It was because he could not see through her. What facts am I telling you with this story? I am telling you that you must walk the correct path as you believe in God and conduct yourselves, and do not engage in crooked and evil ways. What are crooked and evil ways? Believers in God always want to rely on little schemes, on deceptive and crafty games, and on playing tricks, to cover up their own corruption, their defects and faults, and problems like their own poor caliber; they always deal with matters according to satanic philosophies, which they think isn't too bad. On surface-level matters, they fawn over God and their leaders, but they do not practice the truth, nor do they act according to principles. They carefully weigh the words and expressions of others, always pondering: "How has my performance been recently? Does everyone support me? Does God know about all the good things I have done? If He knows, will He praise me? What is my position in God's heart? Am I important there?" The implication is, as someone who believes in God, will they obtain blessings, or will they be cast out? Is always pondering these matters not a crooked and evil way? This is indeed a crooked and evil way, not the right way. So then what is the right way? (To pursue the truth and a change of disposition.) That's right. For those who believe in God, the only right way is to pursue the truth, obtain the truth, and achieve a change of disposition. Only the way in which God leads people to attain salvation is the true way, the right way.

God searches the depths of people's hearts; He is able to see the deepest parts of people's hearts, their truest thoughts. When God says "People are maggots," on what basis does He speak? (Based on human nature essence.) Have you ever dissected the essence, state, and manifestations of the "maggots" that God speaks of and sees? What elements of man's essence cause God to say this to them? Why does God say that people are maggots? In God's eyes, corrupt humanity is clearly His creation; but do humans fulfill the responsibilities and duties that created beings ought to? Many people

do their duty, but how is their performance as they do it? They do not take the initiative in doing their duty; if they are not pruned, dealt with, or disciplined, then they do not continue moving forward; they always need to meet, fellowship and be provided for in order to have even a little bit of faith, some small active elements—is this not their corrupt disposition? (It is.) People do not know their own position, nor do they know what they ought to do, what they ought to pursue, or the road on which they should walk; much of the time, they even act according to their own wills, and they run amok. If not for frequent watering, dealing with, and pruning, if not for God constantly arranging circumstances to guide people back to Him, what would people do? You could say that not only could such a person not do their duty well, they would also degenerate to the point that they would become negative, slack off in their work, act perfunctorily, and deceive God. If someone cannot do the duty that they ought to, then what is the quality of all their actions? You could say that they are all evil deeds—they only do evil! All day long, their thoughts have nothing to do with the truth, nothing to do with following God's way. Every day, they eat three square meals without thinking or putting in any effort; even if they do have a thought, it is not in line with the truth principles, nor does it have any relationship at all to God's requirements of man. They do disrupting and disturbing things, without testifying of God at all. Their heart is filled with thoughts of how to seek after their physical welfare, how to strive for status and fame, how to stand firm among other people, to have status and renown. They eat the food God grants and enjoy all that God provides, without engaging in human affairs. God does not like such people—He hates them. Some people do their duty as a mere formality. They come to church to observe the work like an unbelieving leader; they make the rounds once, shout a few slogans, lecture the brothers and sisters, make everyone listen to them obediently, and then they're done. When they see someone just do their duty perfunctorily, without taking responsibility, they think: "That has nothing to do with me, and it doesn't constitute a threat to my status, so I don't care about it." Day by day, they drift along like this, never doing any actual work, never solving any actual problems. What kind of person is this? (Someone who eats three square meals a day without thinking or putting in any effort.) They do not know what they ought to do each day, so they carelessly drift through the days, not knowing whether God is pleased with them or hates them, or whether He is examining them. Are the things they do in accord with the truth? Are they fulfilling their responsibilities? Are they loyal? Are they being perfunctory? Are they exalting themselves in the things they do? Are they testifying of God? They do not know any of this. Someone who eats three square meals a day without thinking or putting in any effort is commonly described as a "freeloader." They do not do any real work; they are too lazy to even serve themselves a plate of food, and they want people to wait on them. What kind of person is this? They stay wherever they drift to each day, they eat wherever the food is good, they go wherever there is a comfortable place to sleep, and they go wherever there are people to flatter them. There is no difference between such a person and a maggot, is there?

(No.) There is no difference. Based on these human behaviors, is it unfair to call people "maggots?" (It is not unfair.) People constantly live in this kind of degenerate nature; after they do a little bit of real work, they want recognition of their achievements. Some people say: "I've been doing my duty for five or six years already. I persist in doing my duty every day, and my hair is turning white." Is this not a disgusting way to speak? How could you speak the same way as Paul? What is the objective behind trying to get recognition for your achievements? Is it not that you want a reward from God? What do we commonly call people who want a reward? Is it not "beggars?" Are such people not shameless? You are doing the duty of a created being, and who is your hard work for? Is it for God? God does not value such. In fact, you are acting on your own behalf, acting so that you can attain salvation, so what recognition do you want, and what reward are you asking for? Has God given you only a little grace, or few blessings? Has God given you this life so that you can ask for a reward? Is it so you can reach your hand out to beg God for food? Right now you are doing your own duty. This is your obligation and responsibility. God has entrusted you with a duty, which is gracious on His part, so you should not beg for anything; if you do, God will hate and be disgusted with you. People always want to beg God for grace and rewards. What kind of people are they? Are they not shameless people of inferior character? Are you all in such a state? (Yes.) How should you resolve this state? You must recognize which of your words and deeds belong to this state, and afterward, quickly come before God in prayer, and accept His scrutiny; dissect your ugliness and nature essence. After you have some knowledge and understanding, take these things to your brothers and sisters and fellowship about them, and lay yourself bare before them. At the same time that you fellowship and lay yourself bare in this way, you will actually be accepting God's scrutiny, and in this way, your state will slowly be resolved. In order to resolve your own corrupt disposition, you must first clearly come to know just how wicked and hideous your corrupt disposition is; only then can you hate and despise yourself in your heart—if you do not despise yourself, you cannot resolve the problem. If you always think that there is nothing wrong with living according to a corrupt disposition, that other people will be fine with it, and that as long as you do not do anything evil, you are alright—is that not nonsense? Can such people obtain the truth? Can they attain God's salvation? Why does God reveal people's corrupt states? You should earnestly fellowship about God's words, link people's corrupt states and corrupt outpourings, and then compare them against the words with which God reveals that corrupt mankind is maggots—can you see that this problem is very serious? Are you able to accept it? (Yes.) When God says that people are maggots, who is He primarily addressing? Which of man's states and corrupt dispositions is He primarily addressing? Which side of man's corrupt nature is He revealing? First off, someone who is a maggot is worthless, without a sense of shame; in God's eyes, they are not worth a single cent! Why do I say that they are not worth a single cent? God created you and gave you life, and you cannot even do the bare minimum of your duty; you are a freeloader.

From God's perspective, you are good for nothing, and your life is superfluous! Are such people not maggots? (Yes.) So what should people do if they do not want to be maggots? First off, you should find your own place and, by hook or by crook, find a way to do your duty, so that you can establish a normal relationship with the Creator, and so that you can give an accounting to God. Next, ponder how you can achieve loyalty in doing your duty, without being perfunctory; you should put your whole heart into it. Do not try to deceive the Creator. Do whatever God asks of you, listen, and submit. Now, do you have any other thoughts or resistance to God's words calling people maggots? Can you relate this to yourselves? Some people say: "I have been doing my duty for many years, so I'm probably not a maggot, right?" Are they right? (No.) Why are they wrong? Whether you are a maggot or not has nothing to do with what you do on the outside. God wants to see how you do your duty, what state you are in as you do your duty, what you rely on to do your duty, whether or not you achieve results as you do your duty, whether or not you fulfill your responsibilities, and whether or not you are able to do your job. If you do your duty according to the truth principles, achieve loyalty, are able to do your duty up to an acceptable standard, and satisfy God, then you will have escaped the "maggot" form of address.

As you experience God's work, you must first accept the words of His that reveal man's nature essence. If you are able to clearly see people's corrupt disposition and the truth of their corruption, and if you truly come to know yourself, then is this not the way forward for you to attain salvation? The way you approach God's words which judge and expose man is crucial. First of all, you must ponder and understand the words of God which reveal man's nature; if you are able to clearly see that what God's words have revealed is totally in accordance with your real state, then you will reap the harvest. Some people, when they finish reading God's words, always compare them against others; they always think that they are aimed at others, and that the words God has spoken have nothing to do with them, no matter how stern they might be. This is troublesome this kind of person does not accept the truth. Then how should you approach God's words? Every time you read any of God's words, you should compare them against yourself, cross-reference them to your own state, to your own thoughts and viewpoints, and cross-reference them to your own behavior. If you are truly comparable to them and seek the truth to resolve your own problems, then in this way, you will reap the harvest. You should then use the reality of the truth you understand to go and help others; help them understand the truth and resolve problems, help them come before God, and accept His words and the truth. This shows love for others, and you can reap the harvest from it; it benefits both you and others, a twofold harvest. Acting this way makes you a useful person in the house of God; if you possess such truth reality, then you are able to testify for God. Do you not then win God's acceptance? You should use the same methods to accept and submit to the remainder of the words with which God has exposed people, and then dissect yourself and come to know yourself. Do you know how to compare yourselves in this way? (A little bit.) If God said that you were Satan, that you were a devil, that you have a corrupt disposition, and that you resist Him, then you might be able to compare these larger things against yourself; but when His words touch on certain other states and outpourings to ascertain what kind of person you are, you are unable to compare them against yourself, and you cannot accept them—this is very troublesome. What does this mean? (It means we do not truly know ourselves.) You do not truly know yourself, and you do not accept the truth, isn't that the case? (It is.) People need to slowly come to understand the words God uses to expose people, like "maggots," "filthy demon," "not worth a cent," "trash," and "good for nothing." Is God's objective in exposing people to condemn them? (No.) Then what is it? (To have people know themselves, and to cast off their corruption.) That's right. God's objective in exposing these things is to allow you to know yourself, to obtain the truth in the process, and to understand His will. If God exposes you as a maggot, as a lowly person, as good for nothing, how should you practice? You might say, "God says I am a maggot, so I'll be a maggot. God says I am good for nothing, so I'll be good for nothing. God says I am not worth a single cent, so I'll be a worthless piece of trash. God says I am a filthy demon, that I am Satan, so I'll be a filthy demon, I'll be Satan." Is this the way to obtain the truth? (No.) God's objective in saying these words, His ultimate objective in all His judgment, chastisement, and exposure, is to allow people to understand His will, to step onto the path of practicing the truth, knowing God, and submitting to Him. If people always misunderstand God as they walk this path, if they are often unable to fully accept His judgment and chastisement, and if their rebelliousness is too great, then what can they do? You must often come before God, accept His scrutiny, allow Him to lead you through repeated trials and refinement, and allow Him to arrange circumstances to cleanse you. People's corruption is so deep, they need God to cleanse them! If people do not have the will to do this, if they always indulge in comforts, if they are always muddleheaded, and if they do not seek the truth at all, then their hope of obtaining the truth is very slim. There are many practical manifestations of God searching the depths of people's hearts, which can be seen from the many things in people's corrupt dispositions which God exposes. Only God can see the things within man's nature essence. So, if you do not listen to God's words, do not live the way God has told you to, and do not believe in Him or do your duty in the way He has told you to, then you have no way to embark upon the path of satisfying God's will; you have no way to embark upon the right track of belief in God, and it is very difficult for you to attain salvation. Is what I say right? (It is.) Can people satisfy God by believing in Him according to their own methods? (No.) People's methods, imaginings, and the ways and means they arrive at are not in accordance with the truth, so this kind of belief in God can never satisfy Him.

I just spoke about the fourth indicator of how to judge whether or not a person has experienced growth in their life entry, which is the degree to which someone is able to submit to God in the people, events, and things they encounter. What determines the

degree to which you are able to submit to God? If you are unable to receive or understand God's words, if you cannot at all grasp the things God says and requires, then can you submit to Him? (No.) This is far too difficult. So in the final analysis, what does someone need in order to achieve submission? (To understand the truth.) If a person understands the truth, is that not equivalent to understanding God's will? (Yes.) Only once they understand God's will can they gradually achieve submission to God and satisfaction of His will.

In judging whether or not a person has experienced growth in their life entry, there is another key indicator, which is whether or not you are able to understand God's will and obtain the truth in the midst of the things you encounter. Now, when most of you encounter a matter or circumstance, how much truth are you able to understand from it? Are you able to obtain the truth from it? Do you obtain the truth in the majority of matters, or are you unable to obtain the truth most of the time, always acting muddleheadedly and leaving loose ends? (Most of the time, we leave loose ends.) This is your true state: Most of the time you are unable to obtain the truth. What does this show? It shows that your stature is very small, and when you encounter many matters, you do not have the stature or the truth reality necessary to solve problems. No matter whether you encounter trials or temptations, you do not stand firm in your testimony, so you do not have the truth reality. If you cannot see through your own problems, and you do not know how to seek the truth to resolve your own problems, then you have utterly failed. If you encounter the same kind of trial again, you will still be muddleheaded, and you will use the same method to resolve it and the same attitude in your approach to it. Does this not show a lack of growth? (It does.) To what degree is your stature stuck right now? When things happen to you, you get confused, and then you search God's words, the hymns, and sermons and fellowships, as well as the various principles you usually use, or else you go find people to fellowship with—is this the stature you are currently at? (Yes.) So is your stature great or small? (Small.) Can you live independently with this kind of stature? Can you independently solve your problems? (No.) If you are currently at this stature, then as soon as you leave the church life, leave your brothers and sisters, leave the circumstances and places in which you do your duty, are you still able to follow God? Can you really follow Him to the very end? This is not yet known. It is also possible that after three or five years, you might still be following God, but your behavior and conduct, the goals you pursue, the direction of your life, your viewpoints on matters, the way you get along with others, and the attitude with which you treat matters, none of these things will have changed, and you will be no different from an unbeliever. The only difference will be that you just call yourself a believer, you still believe in God in name only, and you still call yourself one of His followers. In essence, however, God is no longer in your heart, you no longer hold His way in your heart, and you have nothing to do with Him. Because you often come before God without knowing what to say in prayer to Him or what to seek, and have nothing to say to Him in your heart, you start to get farther away

from God. When you encounter things, God's words do not act as your guide, nor do you know how to seek the truth, and you act according to your own imaginings. Have you not thus become a through-and-through nonbeliever? What do I mean by these words? Before a person has obtained the truth, they always get confused when things happen to them, they do not know how to apply the truth, and they do not know how to deal with things in line with God's will. Regardless of whether you are in good or terrible circumstances, whether you are being tempted or tested, you are always at a loss; you merely passively cope with it, and you are unable to use a positive attitude or the truth to resolve things. No matter what circumstances you encounter, you totally lack the ability to withstand them, and you are unable to take the initiative to use the truth to solve problems. Even if you were to seek the truth right at that moment to resolve them and try to satisfy God's will regarding this matter, you would be unable to do it. So how much of your conduct and life is related to God, related to the conduct and life that a believer ought to have? If only one percent in terms of formality and the subjective wishes of your heart is related to God, and ninety-nine percent is unrelated to the truth, then you are just as God has said: "You have done much that is irrelevant to the truth." Is this not frightening and dangerous? (It is.) This is very frightening, and very dangerous. So what are the problems people face? If people leave the circumstances that God has arranged, then they lose the opportunity to have God make them perfect, they become unworthy of God's earnest intentions, and they give up on the lessons that God deliberately arranges for them. This is the thing that grieves God the most. God arranges appropriate circumstances for people so that they can pursue the truth. If people give up on their duties, give up on pursuing the truth, do not read God's words, and are capable of departing from God at any time and place, then are they a sincere follower of God? Absolutely not. You can probably see this clearly—this is your real stature at the moment. People who do not pursue the truth do not understand God's will at all. If people do not at all understand the circumstances that God arranges for them, nor do they know how to pray to or commune with God, what kind of stature do these people have? Is it not that their stature is too small, and they do not know how to pursue the truth? If they do not know how to pursue the truth, then how can they obtain it? From a subjective perspective, you might think that you have cast everything away and that your belief in God is true, but in fact, you do not accept the truth, and God has not obtained your heart—is this not the case? (It is.) God has not obtained your heart, which means that in many matters, you are still capable of resisting and betraying God, and departing from God, to the point that you would even deny God's existence. Not only can you not submit to God, not be loyal to God, and not fear God, but you are also capable of resisting and betraying God at all times and places. This is the situation that people are in before they have obtained the truth. What is My purpose in saying all this to you? Why do I say these words? Is it to douse you with cold water? (No, it is to allow us to know our own true stature.) These words are a wake-up call for you and will benefit you. As a believer, if you do not obtain the truth, you will never gain God, and He will have no way to gain you. Thus, pursuit of the truth in your belief in God is the most important thing.

To pursue the truth, one must focus on practicing the truth, but where should one begin to practice the truth? There are no rules for this. You should practice whichever aspects of the truth you understand. If you have started a duty, then you should start practicing the truth in the performance of your duty. In the performance of your duty, there are many aspects of the truth to practice, and you should practice whichever aspects of the truth you understand. For example, you can start by being an honest person, by speaking honestly, and by opening your heart. If there is something about which you are too embarrassed to speak with your brothers and sisters, then you should kneel down and tell it to God through prayer. What should you say to God? Tell God what is in your heart; do not give empty pleasantries or attempt to deceive Him. Start with being honest. If you have been weak, then say you have been weak; if you have been evil, then say you have been evil; if you have been deceitful, then say you have been deceitful; if you have had vicious and insidious thoughts, tell God about them. If you are always competing for status, tell Him this, too. Let God discipline you; let Him arrange environments for you. Allow God to help you get through all your difficulties and resolve all your problems. You should open up your heart to God; do not keep it shut. Even if you shut Him out, He can still see into you. However, if you open up your heart to Him, you can gain the truth. So which path should you choose? You should open up your heart and tell God what is in your heart. By no means should you say anything false or disguise yourself. You should start by being an honest person. For years, we have been fellowshiping on the truth concerning being an honest person, and yet today there are still many people who remain indifferent, who speak and act only according to their own intents, desires, and aims, and to whom it has never occurred to repent. This is not the attitude of people who are honest. Why does God ask people to be honest? Is it to make it easier to understand people? Certainly not. God requires people to be honest because God loves and blesses honest people. Being an honest person means being a person with conscience and reason. It means being someone who is trustworthy, someone whom God loves, and someone who can practice the truth and love God. Being an honest person is the most fundamental manifestation of possessing normal humanity and living out a true human likeness. If someone has never been honest, or considered being honest, then they cannot understand the truth, much less can they gain the truth. If you don't believe Me, go and see for yourself, or go and experience this for yourself. Only by being an honest person can your heart be open to God, can you accept the truth, can the truth become your life, and can you understand and gain the truth. If your heart is always closed, if you don't open up or say what is in your heart to anyone, such that no one can understand you, then your walls are too thick, and you are the most deceitful of people. If you believe in God yet cannot purely open yourself up to God, if you can lie to God or exaggerate to deceive God, if you are incapable of opening your

heart to God, and can still speak in circles and hide your intentions, then you will only harm yourself, and God will ignore you and not work in you. You won't understand any of the truth, and you won't gain any of the truth. Now can you see the importance of pursuing and gaining the truth? What is the first thing you should do to pursue the truth? You should be an honest person. Only if people seek to be honest can they know how deeply corrupted they are, whether or not they really have any human likeness, and clearly take their own measure or see their deficiencies. Only when they are practicing honesty can they become aware of how many lies they tell and how deeply hidden their deceit and dishonesty are. Only while having the experience of practicing being honest can people gradually come to know the truth of their own corruption and know their own nature essence, and only then will their corrupt dispositions be constantly purified. Only in the course of their corrupt dispositions being constantly purified will people be able to gain the truth. Take your time experiencing these words. God does not perfect those who are deceitful. If your heart is not honest—if you are not an honest person—then you will not be gained by God. Likewise, you will not gain the truth, and will also be incapable of gaining God. What does it mean if you do not gain God? If you do not gain God and you have not understood the truth, then you will not know God, and so there will be no way you can be compatible with God, in which case you are the enemy of God. If you are incompatible with God, God is not your God; and if God is not your God, you cannot be saved. If you do not seek to attain salvation, why do you believe in God? If you cannot attain salvation, you will forever be a bitter enemy of God, and your outcome will be set. Thus, if people wish to be saved, then they must start by being honest. In the end, those who are gained by God are marked with a sign. Do you know what it is? It is written in Revelation, in the Bible: "And in their mouth was found no lie; they are without blemish" (Revelation 14:5). Who are "they"? They are those who are saved, perfected and gained by God. How does God describe these people? What are the characteristics and expressions of their conduct? They are without blemish. They speak no lies. You can probably all understand and grasp what speaking no lies means: It means being honest. What does "without blemish" refer to? It means doing no evil. And what foundation is doing no evil built on? Without any doubt, it is built upon the foundation of fearing God. To be unblemished, therefore, means to fear God and shun evil. How does God define someone without blemish? In God's eyes, only those who fear God and shun evil are perfect; thus, people who are unblemished are those who fear God and shun evil, and only those who are perfect are unblemished. This is totally correct. If someone lies every day, is that not a blemish? If they speak and act according to their own will, is that not a blemish? If they always ask for recognition when they act, always asking God for a reward, is that not a blemish? If they have never exalted God, always bearing witness to themselves, is that not a blemish? If they do their duty perfunctorily, act opportunistically, harbor evil intentions, and slack off, is that not a blemish? All these outpourings of corrupt dispositions are blemishes. It's just that before people understand the truth, they do not

know it. Right now, you all know that these corrupt outpourings are blemishes and filth; only once you understand a little bit of the truth can you have this kind of discernment. All that pertains to corrupt outpourings is related to lies; the Bible's words, "found no lie," are the key element to reflecting on whether or not you have blemishes. So, in judging whether or not a person has experienced growth in their life, there is one more indicator, which is: whether or not you have entered into being an honest person, how many lies can be found in the things you say, and whether your lies are gradually decreasing or if they are the same as before. If your lies, including your disguising and deceiving words, are gradually decreasing, that proves that you have started to enter into reality, and your life is growing. Is this not a practical way to look at things? (Yes.) If you feel like you have already experienced growth, but your lies have not decreased at all, and you are basically the same as an unbeliever, then is this a normal manifestation of entering into the truth reality? (No.) When someone has entered into the truth reality, they will at the very least speak much fewer lies; they will basically be an honest person. If you lie too much and your words are too adulterated, this proves that you have not changed at all, and you are not yet an honest person. If you are not an honest person, then you do not have life entry, and so what growth can you experience? Your corrupt disposition is still intact, and you are an unbeliever and a devil. Being an honest person is an indicator by which to judge whether or not a person has experienced growth in their life; people must know how to compare these things against themselves and know how to take their own measure.

In all, how many indicators of whether a person has experienced growth in their life entry have we fellowshiped about? (Six.) Summarize what these six things are. (The first is whether or not someone believes in their heart that choosing the path of believing in God is correct, and perfectly natural and justified, whether they have already determined that this path is the correct path in life, and whether they have the determination and will to follow God without being in two minds about it. The second is whether or not they have changed their viewpoints regarding people, the world, this society, life's path, goals, and direction, and the meaning and value of life. The third is whether or not people have a normal relationship with God. The fourth is whether or not they are able to submit to God in the people, events, things, and circumstances they encounter, and the degree to which they are able to submit. The fifth is whether or not people can come to an understanding of God's will and obtain the truth when things happen to them. The sixth is whether or not they have entered into being an honest person.) You must frequently examine yourselves to see whether or not you have entered into these things, and fellowship on them in gatherings. If you do not always focus on these things, your life will have no way to grow, and your disposition will have no way to change. People get results in whichever things they focus on, wherever they put forth effort. If you always focus on doctrine, then you will only obtain doctrine; if you focus on getting status and power, then your status and power might be stable, but you will not have obtained the truth, and you

will be cast out. Regardless of the duty you do, life entry is the important thing. You cannot relax in this regard, nor can you be neglectful.

January 31, 2017

Only With Fear of God Can One Tread Upon the Path of Salvation

Those who have no God-fearing hearts will not change, no matter how long they believe in Him. Only those who fear God can obtain the work of the Holy Spirit and step onto the path of salvation. How crucial it is, for man to have a God-fearing heart! Why do some people never come to know themselves? It is because they have no God-fearing hearts. Why are some people never able to obtain the work of the Holy Spirit? It is because they have no God-fearing hearts. Only those who have God-fearing hearts are able to often self-reflect and come to know themselves; they are always afraid of making mistakes or walking down the wrong road. When things happen to them that require them to make choices, they would rather offend man than offend God, and they would rather suffer persecution than distance themselves from God or betray Him. Job was a man who feared God and shunned evil, and he received God's praise.

So, where must your experience begin, if you would attain salvation in your belief in God? You must start by accepting God's judgment and chastisement, attaining a true knowledge of yourself, and truly repenting—this is stepping onto the path of salvation. It is not easy for people to know themselves; it is even more difficult for them to know their own corrupt disposition and essence, to know how small and insignificant they are before God, before the Creator. If people cannot know their own corrupt dispositions or what their corrupt essence is, will they then know what kind of relationship they have with God, their measure before God, or whether God likes them? (They will not.) So what have they obtained after all these years of believing in God? Have they obtained the truth? Have they stepped onto the path of salvation? If, after coming to believe in God, they eat and drink His words, live a church life, and perform their duty, does that amount to having a relationship with God? What can a person do, what should they pursue, what position should they stand in, and how should they choose their path, in order to have a relationship with the Creator? Do you know? You cannot answer. It seems you lack too much, which means that you do not focus on seeking or fellowshiping about the truth in many things you do not understand, so your church life is lacking in specifics, and the results thereof cannot possibly be very good. You have on your lips the spiritual terms and sayings that are often spoken in believing in God, but you do not take them seriously, nor do you return to your own spirit and quiet your heart to ponder: "What do these words that God said mean? How do I apply them in my real life? How do I make these words

concrete—how do I turn them into reality? What can I do so that these words do not stop at doctrine and theory, but become a part of my life, become the direction in which I walk? How must I behave so that God's words become a part of my life?" If you can ponder such things, you will be able to reason out many details. But in general, you never ponder such things, so for the majority of the truths commonly spoken about, you stop at a literal understanding. If people stop at a literal understanding, what will others be able to see about them? People often preach about spiritual theories, spiritual terminology, and spiritual sayings, but in their lives, you cannot see the reality of them putting God's words into practice or experiencing God's words. Today, you face a very large problem. What problem is that? It is that, because you are capable of preaching a little doctrine, and have a grasp of certain spiritual sayings, and can talk a little about your experiences of knowing yourselves, you think that you understand the truth, that your faith in God has reached a certain level, that you are above most people, but in fact, you have not entered the truth reality, and without people to support and provide for you, without people to fellowship the truth to you and guide you, you would come to a standstill, and grow dissolute. You are incapable of undertaking the work of testifying to God, you are not able to complete God's commission, yet inside, you still have a high opinion of yourselves, you think that you understand more than most people—but in fact, you lack stature, you have not entered the truth reality, and have grown arrogant merely from being able to understand a few words and doctrines. As soon as people enter this kind of state, when they think they have already gained the truth, and become complacent, what kind of danger are they in? If a glib-tongued false leader or antichrist really does appear, you will undoubtedly be taken in and start following them. This is dangerous, is it not? You are liable to be arrogant, self-righteous, and complacent—in which case, will you not stray from God? Will you not turn your back on God and go your own way? You do not have the truth reality, and you are unable to testify to God; you can only testify to yourselves and flaunt yourselves—so are you not in danger? Additionally, if you are mired in this circumstance, what corrupt dispositions will pour out of you? First of all, you will reveal an arrogant and self-righteous disposition; that goes without saying. Will you not also pull rank and flaunt your seniority? Will you not lecture people from on high? If you reveal these corrupt dispositions, will God not hate you? If someone is especially arrogant and self-righteous, and they do not self-reflect, then is it not possible that God will detest and reject them? It is truly very possible. For example: You may have performed your duties for several years, but there has been no discernible progress in your life entry, you merely understand a few superficial doctrines, and have no true knowledge of the disposition and essence of God, no breakthroughs to speak of—if this is your stature today, what will you be liable to do? What outpourings of corruption will you have? (Arrogance and conceitedness.) Will your arrogance and conceitedness intensify, or remain unchanged? (They will intensify.) Why will they intensify? (Because we will think ourselves highly qualified.) And on what basis do

people judge the level of their own qualifications? On how many years they have performed a certain duty, on how much experience they have gained, is it not? And with this being the case, will you not gradually start thinking in terms of seniority? For example, a certain brother has believed in God for many years and performed a duty for a long time, so he is the most qualified to speak; a certain sister has not been here long, and although she has a little caliber, she is not experienced in performing this duty, and hasn't believed in God for long, so she is the least qualified to talk. The person who is most qualified to speak thinks to themselves, "Since I have seniority, that means my performance of my duty is up to standard, and my pursuit has reached its peak, and there is nothing I should strive for or enter into. I have performed this duty well, I have more or less completed this work, God should be satisfied." And in this way they begin to grow complacent. Does this indicate they have entered the truth reality? They have stopped making any progress. They have still not gained the truth or the life, and yet they think themselves highly qualified, and talk in terms of seniority, and wait for God's reward. Is this not the outpouring of an arrogant disposition? When people are not "highly qualified," they know to be cautious, they remind themselves not to make mistakes; once they believe themselves to be highly qualified, they grow arrogant, and start to have a high opinion of themselves, and are liable to be complacent. At such times, are they not likely to ask for rewards and a crown from God, as Paul did? (Yes.) What is the relationship between man and God? This is not the relationship between the Creator and created beings. It is nothing more than a transactional relationship. And when that is the case, people have no relationship with God, and God will likely hide His face from them—which is a dangerous sign.

Some people set God aside, controlling God's chosen people themselves, transforming the setting in which people do their duty into an independent kingdom of antichrists; they transform churches that serve God and worship Him into religious organizations. Have these people entered into the truth and life? Do these people follow, serve, or testify of God? They absolutely do not. Are they fulfilling their duty? (No.) So what are they doing? Are they not involved in the operations and enterprises of man? No matter how well you engage in the operations and enterprises of man, if God is not in your heart, and if you do not pursue the truth, then does that not mean that you have no relationship with God? Is that not a terrible thing? When someone believes in God and follows Him, what is most to be feared is that they depart from God's words and the truth to engage in human operations and human enterprises. To do so is to stray onto one's own path. Say, for example, that a church elects a leader. This leader knows only how to preach the words and doctrines, and focuses only on their own prestige and status. They do no practical work. Yet you hear them preaching the words and doctrines well, and in accord with the truth, and all they say is right, so you very much admire them and feel them to be a good leader. You heed them in all things and ultimately, you follow them, submitting to them completely. Are you not then beguiled and controlled by a false leader? And has that church not become a religious group with a false leader at its head? The members of a religious group with a false leader as its head may appear to be performing their duties, but are they truly performing their duties? Are they truly serving God? (No.) If those people are not serving God or performing their duties, do they have a relationship with God? Does a gang that has no relationship with God believe in Him? Tell Me, do followers of a false leader or people under the control of an antichrist have the work of the Holy Spirit? Certainly not. And why is it that they do not have the work of the Holy Spirit? Because they have deviated from God's words, and they do not obey God or worship Him, but heed false shepherds and antichrists—God detests and rejects them and does no more work on them. They have deviated from God's words and been detested and rejected by Him, and they have lost the work of the Holy Spirit. So, can they be saved by God? (No.) They cannot, and that means trouble. Therefore, however many people there are in a church performing their duties, whether they can be saved depends crucially on whether they are really following Christ or a person, on whether they are really experiencing God's work and pursuing the truth or engaging in religious activities, in human operations and human enterprises. It depends crucially on whether they can accept and pursue the truth and on whether they can seek the truth to resolve problems when they discover them. It is these things that are most crucial. What people really pursue and what road they walk, whether they really accept the truth or abandon it, whether they submit to God or resist Him—God is constantly surveying all these things. Every church and every individual is watched by God. No matter how many people there are performing a duty or following God in a church, the moment they depart from God's words, the moment they lose the work of the Holy Spirit, they cease to experience the work of God, and thus they—and the duty they are performing—have no connection to and no part in God's work, in which case this church has become a religious group. Tell Me, what are the consequences once a church becomes a religious group? Wouldn't you say these people are in great danger? They never seek the truth when faced with problems and they don't act according to the truth principles, but are subject to the arrangements and manipulations of human beings. There are even many who, while performing their duty, never pray or seek the truth principles; they only ask others and do as others say, acting on cues from others. Whatever other people tell them to do, that's what they do. They feel that praying to God about their problems and truthseeking is vague and difficult, so they look for a simple, easy solution. They figure that relying on others and doing what others say is easy and most practical, and so they simply do what other people say, asking others and doing as they say in everything. As a result, even after believing for many years, when faced with a problem, they have never once come before God, praying and seeking His will and the truth, and then achieving an understanding of the truth, and acting and behaving according to God's will—they've never had such an experience. Do such people really practice faith in God? I wonder: Why is it that some people, once they have entered a religious group, are so liable to go from believing in God to believing in a person, from following God to following a person? Why do they change so quickly? Why, having believed in God for so many years, would they still heed and follow a person in all things? So many years of belief, yet there has never really been a place for God in their hearts. Of all that they do, none of it ever has anything to do with God, and nothing to do with His words. Their speech, actions, life, dealings with others, handling of matters, even their performance of their duty and service of God, and all their acts and deeds, and all their behaviors, and even each thought and idea that pours forth from them—none of them have anything do with belief in God, or with His words. Is such a person a sincere believer in God? Can the number of years one has believed in God determine that person's stature? Can it prove whether their relationship with God is normal? Absolutely not. What is crucial for seeing whether a person sincerely believes in God is looking at whether they can accept God's words into their heart, and at whether they can live amid His words and experience His work.

Ponder this: As you believe in God, if you just involve yourself in religious rituals and keep some rules; if you just go through the motions as you perform your duty and act, without focusing on the truth principles; if you only talk about words and doctrines as you fellowship on the truth, but have no practical knowledge; if the words of your fellowship are superficial as you spread the gospel and bear testimony; if you only speak the spiritual words and doctrines to provide for and support people—can you achieve results? If you only pursue outward spirituality as you believe in God, is such belief as yours an experience of God's work? Can you obtain the truth as you perform your duty this way? Is this true belief in God? (No.) What is true belief in God, really? You may have followed God for many years, read many of His words, listened to more than a few sermons, and understand many doctrines—and of course, some of you have partially entered into the truth reality—but would you dare say that you have already attained the stature of salvation? Can you be sure that you will not again be deceived and taken captive by Satan? Can you be sure that you will not again worship and follow man? Can you ensure that you will follow God to the end of the road, that you will absolutely not backtrack, that you will not merely believe in a heavenly, vague God, as religious people do, rather than following the practical God? You may follow the incarnate God, but are you pursuing the truth? Are you capable of achieving true submission to God and knowledge of Him? Are you not still in danger of betraying God? You should ponder all these things. Today, which of your means of belief, views, and states are the same as, or similar to, those of believers in Christianity? In what do you share the same state? If someone who believes in God adheres to the truth as though it were a set of rules, is their belief not liable to become an engagement in religious ritual? (It is.) Observing religious rituals is really no different from Christianity—those who do so are merely more advanced and have progressed further in terms of teaching and theory, and are a bit more elevated and advanced in their faith. That is all. If belief in God turns into religious belief, into a study of theology, into a set of rules or rituals, has it not then turned into

Christianity? There is a difference between new and old teachings, but if all you do is understand the truth as doctrine, and you do not know how to practice the truth, much less how to experience God's work—and if, however many years you believe in God, however many hardships you undergo, however many good behaviors you have, what you have is nevertheless not a genuine understanding of the truth, and you have not gained the truth or entered the truth reality—then is your mode of belief not that of Christianity? Is that not the essence of Christianity? (Yes.) So, what views or states do you have in your actions or the performance of your duty that are similar to those of Christians, or the same as theirs? (We adhere to rules and equip ourselves with the words and doctrines.) Adherence to rules, preaching the words and doctrines, regarding the truth as the words and doctrines—what else? (We focus on doing work, not life entry.) You focus only on exerting yourselves, not on gaining life or entering into the truth reality—what else? (We focus on the appearance of spirituality and good behavior.) You've said a bit now, so I'll summarize: to pursue the appearance of good behavior, and to try mightily to wrap oneself in a veneer of spirituality, and to do things that people hold to be correct in their notions and imaginings, things that people tend to endorse this is a pursuit of false spirituality. Such a person is a hypocrite who stands on their soapbox to preach the words and doctrines, who instructs others to do good deeds and to be good people, who poses as a spiritual person. Yet in their dealings with others and handling of matters, and their performance of their duty, they never seek the truth, but live by satanic dispositions. Whatever befalls them, they go by their own will, putting God off to the side. They never act according to the truth principles; they merely adhere to rules. They do not understand the truth at all, nor do they understand God's will, or the standards of His requirements for man, or what He will achieve by saving man. They never look seriously into these details of the truth or ask about them. All that these sayings and behaviors of man reveal is the stuff of hypocrisy. Having looked at the true states in such people's hearts along with their outward behavior, one can be certain that they have nothing of the truth reality, that they are in fact hypocritical Pharisees, that they are nonbelievers. If someone believes in God but does not pursue the truth, is their belief genuine? (No.) Can someone who believes in God for however many years, but who does not accept the truth at all, come to fear God and shun evil? (No.) They cannot achieve that. What, then, is the nature of the outward behavior of such people? What kind of path can they walk? (The path of the Pharisees.) With what do they spend their days equipping themselves? Is it not with words and doctrines? They spend their days arming themselves, dressing themselves up with words and doctrines to make themselves more like the Pharisees, more spiritual, more like people who serve God—just what is the nature of all these deeds? Is it worshiping God? Is it genuine faith in Him? (No, it isn't.) So, what are they doing? They are deceiving God; they are just going through the steps of a process. They are waving the flag of faith and performing religious rites, attempting to deceive God in order to achieve their aim of being blessed. These people do not worship God at all. In the end, such a group of people will end up just like those within the chapels who supposedly serve God, who supposedly believe in and follow God.

What is the difference between the scribes and Pharisees who believed in God in the Age of Law and the pastors, elders, fathers, and bishops of modern Christian and Catholic chapels? That is to say, what is the difference between believing in Jehovah and believing in Jesus? Aside from the name in which they believe, what is the difference? What did those who believed in Jehovah hold to? What was their method of belief? (They kept the law and the commandments.) Did they understand the work of the Holy Spirit? Did they understand the path of carrying one's cross? (They did not.) Did they know that God is the truth, the way, and the life? Did they have such a concept? Did they know the messages that believers in Jesus have heard? (They did not.) How do those who believe in Jesus see them? (They were backward, conservative, and they did not keep up with the work of the Holy Spirit.) The main thing is that they did not keep up with the steps of God's work. God said the Messiah would come, and when He came in the flesh He was called Jesus Christ. They did not accept Him, instead stubbornly resisting Him. They did not acknowledge that the Lord Jesus was God incarnate, and they crucified Him. They fell behind, and they were cast out by the Age of Grace. They did not know the messages of the Age of Grace, like redemption, the salvation of the cross, and repentance. Is that not a difference? (It is.) So what do those in the Age of Grace speak of? What is the difference between them and the believers of the Age of Law? What more do they know? First of all, looking at reading the Bible, they read the Old and New Testaments; looking at the name of God they believe in, they no longer refer to God as Jehovah only, instead primarily calling Him Jesus Christ. What do they practice? Confession and repentance, long-suffering and humility; they are loving, they keep the commandments, they carry their cross, they walk the path of suffering the cross, and they look forward to ascending to heaven after death. In many ways, they are different from the believers in God in the Age of Law. They speak of the work of the Holy Spirit, and being filled with and led by the Holy Spirit; they speak of prayer, of acting in the name of the Lord Jesus, and of spreading the gospel. The things they speak of are totally different from those in the Age of Law, but in the end, they receive the same conclusion from God as the people of the Jewish faith—they also belong to a religious group. What kind of matter is this? Those Jewish Pharisees, head priests, and scribes of the Age of Law nominally believed in God, but they turned their backs on His way, and even crucified the incarnate God. Could their belief, then, have gained God's approval? (No.) God had already designated them as people of the Jewish faith, as members of a religious group. And God likewise sees those today who believe in Jesus as members of a religious group, in that He does not acknowledge them as members of His church or as believers in Him. Why would God condemn the religious world so? Because all members of religious groups, especially the high-level leaders of various denominations, lack a God-fearing heart, nor are they followers of God's will. They are

all nonbelievers. They do not believe in the incarnation, much less accept the truth. They never seek, ask after, examine, or accept God's work in the last days or the truths He expresses, instead going straight to condemning and blaspheming the work of God's incarnation in the last days. One can see clearly in this that they may nominally believe in God, but God does not acknowledge them as believers in Him; He says that they are evildoers, that none of what they do has the least relation to His work of salvation, that they are unbelievers who are outside of His words. If you believe in God as you do now, will the day not come when you, too, are reduced to religious adherents? Belief in God from within religion cannot attain salvation—why is this, exactly? If you cannot tell why this is, it shows that you understand neither the truth nor God's will in the least. The most tragic thing that can happen to belief in God is its reduction to religion and its being cast out by God. This is an unimaginable thing to man, and those who do not understand the truth can never see this matter clearly. Tell Me, when a church has gradually turned into a religion in God's eyes and become a denomination over the many long years since its inception, are the people in it candidates for God's salvation? Are they members of His family? (No.) They are not. What road is it they walk, these people who nominally believe in the true God, yet are thought by Him to be religious people? The road they walk is one on which they bear the banner of belief in God yet never follow His way; it is one on which they believe in Him yet do not worship Him, and even forsake Him; it is one on which they claim to believe in God yet resist Him, nominally believing in the name of God, in the true God, yet worshiping Satan the devil, and engaging in human operations, and establishing an independent, human kingdom. That is the road they walk. To look at the road they walk, it is apparent that they are a bunch of nonbelievers, a gang of antichrists, a group of Satans and devils that set out explicitly to resist God and disrupt His work. That is the essence of the religious world. Does a group of such people have anything to do with God's management plan for the salvation of man? (No.) Once believers in God, however many they may be, have their mode of faith defined by God as a denomination or a group, then they, too, are defined by God as those who cannot be saved. Why do I say this? A group without God's work or guidance that does not submit to Him or worship Him at all may nominally believe in God, but it is the priests and elders of religion whom they follow and obey, and the priests and elders of religion are by their essence satanic and hypocritical. Therefore, what those people follow and obey are Satan and devils. In their hearts, they are practicing belief in God, but in fact, they are being manipulated by man, subject to human orchestrations and mastery. So, in essential terms, what they follow and obey is Satan, and devils, and forces of evil which resist God, and the enemies of God. Would God save a gang of people like this? (No.) Why not? Well, are such people capable of repentance? No; they will not repent. They engage in human operations and human enterprises under the banner of faith in God, running counter to God's management plan for the salvation of man, with the ultimate outcome being that they will meet with God's detestation and rejection. It is

impossible that God would save these people; they are incapable of repentance, and as they have been carried off by Satan, God hands them over to it. Does whether one's faith in God might meet with His approval depend on its longevity of years? Does it depend on the sort of rituals one observes or the rules one upholds? Does God look at human practices? Does He look at their numbers? (No.) What does He look at, then? When God has selected a group of people, on what basis does He measure whether they can be saved, whether He will save them? It is based on whether they can accept the truth; it is based on the road they walk. Though God may not have told man as many truths in the Age of Grace as He does now, and though they were not as specific, He was then still able to make man perfect, and there were still people who could be saved. So, if the people of the current age, who have heard so many truths and who understand God's will, cannot follow His way or embark on the path of salvation, what will their outcome be in the end? Their final outcome will be the same as that of believers in Christianity and Judaism—like them, they will not be able to be saved. This is God's righteous disposition. It does not matter how many sermons you have heard or how many truths you have understood—if you still follow man, if you still follow Satan, and you are not able to follow God's way in the end, nor able to fear Him and shun evil, then such people are those whom God detests and rejects. People in religion may be able to preach a great deal of biblical knowledge, and they may understand some spiritual doctrine, but they cannot submit to God's work, or practice and experience His words, or worship Him truly, nor can they fear Him and shun evil. They are all hypocrites, not people who truly submit to God. In God's eyes, such people are defined as belonging to a denomination, to a human group, to a human gang, as Satan's lodging. Collectively, they are Satan's gang, the kingdom of antichrists, and God detests and rejects them entirely.

Right now, the most urgent thing for you to do is pursue the truth. For one thing, you cannot delay as you do your duty, and for another, you must quickly strive in a short time to step onto the path of salvation, and not be cast off by God. What a terrible thing that would be! This is your final, fleeting opportunity as God does His work of salvation in the last days. If God determines a person, saying that you have never followed His ways, that you could absolutely never fear Him nor shun evil, and when He decides to forsake you, then He will no longer reproach or discipline you, no longer deal with or prune you, and no longer judge or chastise you—He will utterly give up on you. At that time, you will feel totally free. No one will watch over you any longer. No one will interfere with how you believe in God; there is no reproach, no matter what bad things you do. There is neither reproach nor discipline if, as you do your duty, you are disloyal, or seek only to satisfy your own ambitions and desires, or disturb and disrupt the work of the church. Even if you have notions about God in your heart, there is neither reproach nor discipline. If you resist or reject being dealt with and pruned, if you judge others behind their backs, undermine them, or entice them to your side, there is neither reproach nor discipline. What is this a sign of? Is this a good sign? No one watches over you, no one prunes or

deals with you, and God does not reproach you. Everything seems to be going your way, and you get to do whatever you want. This is very obviously not a good sign. When God wants to give up on you, you will no longer have reproach, you will no longer feel discipline, nor will you feel judgment and chastisement any longer. What does God giving up on a person imply? It implies that this person has no final outcome, that they have lost their chance at salvation. When God gives up on someone, He first makes them feel no reproach; they are overly pleased with themselves each day, and think they are blessed, so they casually indulge themselves, becoming degenerate, following the desires of their heart, doing whatever they wish, and acting however they want. Whatever dissolute things they want to do, there is no reproach, nor is there discipline, much less a feeling of unease or that all is not well. Someone who leaves God's reproach and discipline is on the edge of danger. What kind of path might they step onto next? They start to become degenerate, dissolute, self-indulgent, and their evil deeds become unceasing. This is very troublesome. From the outside, some people seem to be living fairly comfortably, without a single care, but those who understand the truth can see that such a person is in danger, that God does not want them—God has left them, and they do not even know it! The antichrists of the religious world spend all day judging the words and work of the incarnate God, doing many evil things which resist God. Although they now have no discipline or reproach, this is because God has already left them, and in the end, they will all meet with a great punishment, from which not one of them will escape. From this matter, can you see the will and attitude of God? (Yes.) If you do not pursue the truth as you follow God now, then you could get to the same point as them, and then you will be in danger; your final outcome will be the same as theirs, that is for certain. So right now, what is most pressing that people should do in order to avoid sinking to the point that God would leave them? (We should pursue the truth and fulfill our duty properly.) Apart from fulfilling your duty properly, you must often come before God, eat and drink and ponder His words, accept His discipline and guidance, and learn the lesson of submission—this is very important. You must be able to submit to all the environments, people, things, and matters that God has arranged for you, and when it comes to matters you cannot quite fathom, you must frequently pray while seeking the truth; only by understanding God's will can you find a way forward. You must have a God-fearing heart. Do what you ought carefully and cautiously, and live before God with a God-obeying heart. Quiet yourself often before Him, and do not be dissolute. At the least, when something happens to you, first quiet yourself, then rush to pray, and by praying and seeking and waiting, come to understand God's will. Is this not an attitude of fearing God? If you fear and obey God at heart, and are able to guiet yourself before Him and grasp after His will, then with this kind of cooperation and practice, you will be protected, and you will not be tempted, nor will you do anything that disrupts or disturbs the work of the church. Seek the truth in the matters which you cannot see clearly. Do not blindly pass judgment or issue condemnations. In this way, you will not be loathed

by God, or detested and rejected by Him. If you have a God-fearing heart, you will be afraid of offending Him, and should something that tempts befall you, you will live before God in terror and trepidation, and yearn to obey Him and satisfy Him in all things. It is only once you have such a practice and are able to live often in such a state, often quieting yourself before God and often coming before Him, that you will be able unconsciously to shun temptation and evil things. Without a God-fearing heart, or with a heart that is not before Him, there are some evils you will be capable of. You have a corrupt disposition, and you cannot master it, so you are capable of evil. Will the consequences not be severe if you should do such evil as constitutes a disruption and disturbance? At the least, you will be dealt with and pruned, and if what you have done is serious, God will detest and reject you, and you will be expelled from the church. However, if you have a God-obeying heart, and your heart can often be quiet before God, and if you fear and are terrified of God, will you not then be able to stay far clear of many evil things? If you fear God and say, "I am terrified of God; I'm afraid of offending Him, of disrupting His work and courting His loathing," is this not a normal attitude and a normal state for you to have? What is it that will have given rise to your terror? Your terror will have arisen from a God-fearing heart. If you have the terror of God at heart, then you will shun and avoid evil things when you see them, and thus you will be protected. Can someone without terror of God at heart fear Him? Can they shun evil? (No.) Are they who cannot fear God and are not terrified of Him not bold people? Can bold people be restrained? (No.) And do those who cannot be restrained not do whatever occurs to them in the heat of the moment? What are the things people do when they act by their own will, by their zeal, by their corrupt disposition? As God sees them, they are evil things. So, you must see clearly that it is a good thing for man to have terror of God at heart—with it, one can come to fear God. When one has God in their heart and can fear God, they will then be able to stay far clear of evil things. Such people are they who have a hope of being saved.

Is it easy for a believer to fear God and shun evil? In reality, it is no easy matter; if you do not pursue the truth, then you can never attain it. For example, some people say: "It's really not easy to believe in God, and you must also do your duty, suffer, and pay a price." How do you feel when you hear these words? What is the problem with saying these words? If you do not have a God-fearing heart, then what would you say? You would say: "That's exactly right, I have left my home to do my duty for many years, I miss my children and my mother, and I have suffered no small amount. If I were not to receive blessings, that would be unjust!" Is there any fear of God in these words? (There is not.) If a person does not have a God-fearing heart, and they say such words, what is the quality of their behavior? Are they not in conflict with God, complaining against Him? If they speak words of complaint against God, then do they really believe that God is a righteous God? If a person does not have terror of God at heart, if they cannot manage to fear Him, then is it easy for them to shun evil? (It is not easy.) They cannot manage

to shun evil. That person says: "If I were not to receive blessings after giving up my family and career, it would be so unjust!" If you immediately followed up with, "That's exactly right," how would those words seem to you? Is this shunning evil? The fact that you can say "that's exactly right" just proves that you, like the other person, are also complaining against God. The complaint has already come out of your mouth to form evil. Not only can you not shun evil, you are capable of speaking complaints and doing evil. Although it is a small evil, it is still complaining against God. If today's small evil is not resolved, then tomorrow you are in danger of betraying God—that is how terrible man's corrupt disposition is. Do you see this matter clearly? If a person does not have a God-fearing heart, then whether the things they speak aloud, or the things they think in their heart, or the things which naturally pour forth from them—all are evil. If you do not have a Godfearing heart, then even a small matter can utterly expose your corrupt disposition, your character, pursuits, and intents; it can even expose your dissatisfaction with God. Those who do not have a God-fearing heart say whatever they want. They say whatever they are thinking, and after they say it, it becomes a fact. From God's perspective, such a person does not fear Him, nor do they shun evil things; rather, they involve themselves in evil things when they see them, and they become partners in crime with evil people. If you have a God-fearing heart, if you are terrified of Him, if you live in His presence, then how should you respond to such a person's words? What do they mean with their words? They are unwilling to give up blessings. They want to obtain blessings, but they are unwilling to suffer or pay the price, so they say: "It is really not easy to believe in God." Do they not have a feeling of complaint? These words contain a feeling of complaint; this person is upset with God, they complain, and they think that God's requirements of people are too high; they think God wants them to pay too high a price for what little blessings He gives them; they think God should not act this way, that He has no love for man, that He does not truly feel compassion for man, that He torments man; they think it is not easy for a person to trade suffering for blessing—is this not what they are implying? (It is.) So how should you answer them? Listen to this answer, see if you think it is right. You should say: "What does our little suffering amount to? You see how much God has suffered. To save mankind, God came down to earth from heaven, and was incarnated humbly and secretly among men, and suffered great humiliation; to save mankind, He sacrificed even His life. God's suffering far outstrips the little we have suffered. Our suffering does not amount to anything. What's more, we should suffer; is our suffering not so that we can be blessed?" What do you think? On the surface, it seems right, and from a doctrinal standpoint, there are no mistakes, but is there a testimony here? (No.) There is no testimony. This is just cursorily speaking doctrine aloud to exhort someone. Can this resolve any problems? If you want to solve problems, how should you fellowship with them? If you heard these words of complaint, how would you feel in your heart? You would feel that as they did their duty while believing in God, their suffering was not done with a particularly willing heart, but after pondering for a

moment you would think: "If they are unwilling, let them be unwilling. What does that have to do with me? If they complain against God, they're not complaining against me, and it doesn't involve my profit. This is their personal relationship with God, so they should deal with it themselves. What does this have to do with me?" Treating them this way seems like common sense, and it is not wrong, but as someone who has a Godfearing heart, when this happens to you, you must first think: "This person believes in God, and still complains against Him, and they twist the facts as they speak. This kind of person cannot possibly accept the truth. Being saved is a big deal, so is it fine if they don't suffer at all? What's more, why do people suffer? Is it not because of their corrupt dispositions? God has good intentions in allowing people to suffer. It benefits people, it perfects them and builds them up; if people do not suffer they cannot learn their lessons, nor can they obtain the truth, nor can they be in line with God's will. Suffering a little is compassion and grace on God's part; it is God's love for mankind. This is salvation! How can they speak this way? I must fellowship with them. I cannot allow them to misunderstand and complain against God, I cannot allow them to go everywhere and spread these words to influence others. In this matter, I must speak for God. I must help them resolve their misunderstandings about God, and help them have a correct understanding of belief in God. If they misunderstand God in this way, are they not treating Him unjustly? God's love and salvation for man are so great! How could they think that way?" If you think this way, does that not mean you have a God-fearing heart? (Yes.) As to the matter of fearing God, you do not only speak right words; rather, you have a God-fearing heart in you, you are able to achieve submission to Him, you do not rebel or complain at all. Thus, you become someone who fears God. When it comes to fearing God, you have obtained the truth. You do not merely shout a slogan, you are able to bear testimony of God, and to stand firm in your testimony of Him. With this knowledge, what should you say to that person? You should say: "God expends a great deal of care in the salvation of man. Those who do not have a God-fearing heart often complain against and resist Him, and they take no thought at all for His will. If they suffer a little, or they do not see God's blessings, then they complain, their hearts rebel, and they become negative and contradictory. This proves that it is natural for people with corrupt dispositions to often resist God, and that human nature is inimical to God. People paying a little price, giving a little bit up, and expending themselves a little bit, is so that they can attain salvation—it is not for God. You suffer because of your corrupt disposition. If you want to obtain the truth, you have to suffer a little. To say it in a less pleasant way, people deserve to suffer; God does not give you suffering, nor does He make you suffer. If you have a rebellious disposition, can you avoid suffering? It is your corrupt disposition that causes you to suffer—it has nothing to do with God. If you truly understood the truth and submitted to God in all things, then would you still give rise to negativity? Would you still complain against God? Would you still suffer these things? So, no matter what people suffer, it is the result of their corrupt dispositions; they cannot

blame others, much less God. It is a matter of reaping what you sow. If you do not suffer, you must perish; you must be punished. Which would you choose? God does not want you to suffer, but without suffering, would you be able to submit to God? Without suffering, would you be able to act according to the truth principles? Without suffering, would you be able to listen to God's words?" Having said these words, will your counterpart be able to gain some understanding? First of all, are these words in line with God's will? Are they in accord with the truth? (They are.) Seeing as they are in accord with the truth, should a person who fears God not speak them? (They should.) Someone who is capable of speaking these words is shunning evil. So, what must a person possess to cause themselves to shun evil? (They must have a God-fearing heart.) Only with a God-fearing heart can they shun evil; only with a God-fearing heart can people submit to Him and testify of Him. Such people will naturally come to shun evil.

So in what state would you say those people who have no God-fearing hearts often live? Do they have a relationship with God? (They do not.) Some people say: "That's not right. They pray every day, they read God's words, they go to gatherings on time, and they do their duty normally. How can you say that they have no relationship with God? If they didn't believe in God, could they do all that?" Is this way of speaking correct? (It is not. This is merely an outward action. If you do not seek the truth as you act, then you have no God-fearing heart, and nothing you do has anything to do with God.) If, in their belief in God, people do not frequently live before Him, then they will not be able to have any fear of Him, and so will they be incapable of shunning evil. These things are connected. If deep down you often live before God, you will be held in check, and will fear Him in many things. You will not say anything unreasonable, you will not go too far or do anything that is dissolute, nor will you do anything which is loathed by God. If you accept God's scrutiny, and accept His discipline, you will avoid doing many evil things. As such, will you not have shunned evil? If you say you believe in God yet are often in a daze at heart, neither knowing how God works to save man nor how it is that man ought to pursue the truth, nor whether you love the truth, nor which events should occasion your prayer to God; if you are in a muddle each day, unserious in everything, merely adhering to rules; if your heart is incapable of being at peace before God, and you do not pray or seek the truth whenever something happens to you; if you often act according to your own will, live according to your satanic disposition, and reveal your arrogant disposition; and if you do not accept God's scrutiny or discipline, and do not submit, then deep down, you will always live before Satan, and be controlled by Satan and by your corrupt disposition. Such people are without the slightest fear of God. They are simply incapable of shunning evil, and even if they do not do evil things, everything they think is still evil, and is both unconnected to the truth and runs against it. Do such people, then, fundamentally have no connection to God? Though they are ruled by Him, their hearts have never come before Him, nor have they ever truly prayed to Him; they have never treated God as God, they have never treated Him as the Creator who rules over them, they have never acknowledged that He is their God and their Lord, and they have never considered worshiping Him in earnest. Such people do not understand what it means to fear God, and they think it is their right to commit evil. They say in their hearts, "I'll do what I want. I'll take care of my own business, it's not up to anyone else!" They treat faith in God as a kind of mantra, a form of ceremony. Does this not make them nonbelievers? They are nonbelievers! In God's mind, these people are all evildoers. All day long, everything they think is evil. They are the degenerates of the house of God, and He does not acknowledge such people as members of His house. What kind of people are those in God's house? They are people who fear God and shun evil, people who submit to God's work. Those who merely believe in God's name, who do not accept Him as their Lord and God—are they part of God's house? Those who do not accept God as their Creator, who do not accept the fact that He is the truth—do they belong to God? Absolutely not. Only those who accept the truth belong to God; only those who treat God as God belong to Him. With people who can know that God is the truth, who can accept Him as their Lord, and who see that He is the Ruler of all things, how do such people express themselves? What state do they have in their heart? How do they practice when things happen to them? (They search for the truth in all things.) That is one aspect. What else? (They submit to all of the environments, people, matters, and things set out by God, are able to learn from them, and gain the truth.) (They dare not do anything that opposes or offends God.) These, too, are ways they express themselves. The main thing is that when something happens to them, whether they understand the truth or not, whether they can put the truth into practice or not, they first and foremost have the terror of God; they do not act rashly according to their own will, they are able to fear God and not offend Him. Others can see that they do not speak rashly, that their actions are calm rather than impetuous or dissolute, that they are profoundly at peace, that they are capable of waiting, that they commune with God in their hearts and seek Him, that they have a God-obeying heart, and they have a God-fearing heart. People who live out these things can connect and link up anything that happens to them with God's words, and their relationship with Him is normal. Some people—those who do not have God in their hearts—are incapable of living out these realities, and their dispositions are sure to be arrogant, dissolute and unrestrained. They spend all day laughing and joking, they do not put their hearts into performing their duties, they say and do whatever comes into their heads, they bare their fangs and brandish their claws, and they are reckless and impetuous in everything they do. You can tell at first glance that they are like unbelievers. Is someone with this kind of outpourings and behavior someone who lives before God? Do they sincerely believe in God? Is God in their heart? It is absolutely certain that He is not. Such people are condemned and loathed by God.

Today we have been fellowshiping about one of the most important topics of all. What does this topic have to do with? (Salvation.) If people wish to be saved when they believe in God, what's key is whether or not they have God-fearing hearts, whether or

not God has a place in their hearts, whether or not they are able to live before God and maintain a normal relationship with God. What's crucial is whether or not people are able to practice the truth, and attain obedience to God. Such are the path and conditions for being saved. If your heart is not able to live before God, if you do not often pray to God and fellowship with God, and lose the normal relationship with God, you will never be saved, for you have blockaded the path to salvation. If you do not have any relationship with God, you have reached the end of the line. If God is not in your heart, then it's useless to claim you have faith, to only nominally believe in God. It doesn't matter how many words and doctrines you are able to speak, how much you have suffered for your belief in God, or how gifted you are; if God is absent from your heart, and you do not fear God, then it doesn't matter how you believe in God. God will say, "Depart from Me, you evildoer." You will be classed as an evildoer. You will be unconnected to God; He will not be your Lord or your God. Even though you acknowledge that God rules over all, and acknowledge that He is the Creator, you do not worship Him, and do not submit to His sovereignty. You follow Satan and devils; only Satan and devils are your lord. If, in all things, you trust in yourself, and follow your own will, if you trust that your fate is in your own hands, then what you believe in is yourself. Even though you claim to believe in and acknowledge God, God does not acknowledge you. You have no relationship with God, and so you are destined to ultimately be detested and rejected by Him, punished by Him, and cast out by Him; God does not save people like you. People who truly believe in God are those who accept Him as the Savior, who accept that He is the truth, the way, and the life. They are able to sincerely expend themselves for Him and perform the duty of a created being; they experience the work of God, they practice His words and the truth, and they walk the path of pursuing the truth. They are people who obey the sovereignty and arrangements of God, and who follow His will. Only when people have such faith in God can they be saved; if not, they will be condemned. Is it acceptable for people to engage in wishful thinking when they believe in God? In their faith in God, can people gain the truth when they always cling to their own notions and vague, abstract imaginings? Absolutely not. When people believe in God, they must accept the truth, believe in Him as He asks, and obey His orchestrations and arrangements; only then can they attain salvation. There is no other way apart from this—whatever you do, you must not engage in any wishful thinking. Fellowshiping this topic is very important for people, is it not? This is a wake-up call for you.

Now that you have heard these messages, you should understand the truth and be clear about what salvation entails. What people like, what they strive for, what they are passionate about—none of this is important. What's most important is accepting the truth. In the final analysis, being able to gain the truth is what's most important, and that which can allow you to attain the fear of God and the shunning of evil is the correct path. If you have believed in God for several years and have always focused on the pursuit of things that bear no relation to the truth, then your faith has nothing to do with the truth,

and nothing to do with God. You may claim to believe in and acknowledge God, but God is not your Lord, He is not your God, you do not accept that God controls your fate, you do not submit to all that God arranges for you, you do not acknowledge the fact of God being the truth—in which case your hopes of salvation have been shattered; if you cannot walk the path of pursuing the truth, you walk the path of destruction. If everything you pursue, focus on, pray about, and appeal for is based on the words of God, and upon what God asks, and if you have an increasing sense that you obey the Creator, and worship the Creator, and feel that God is your Lord, your God, if you are increasingly glad to obey all that God orchestrates and arranges for you, and your relationship with God grows ever closer, and ever more normal, and if your love of God is ever more pure and true, then your grievances and misunderstandings about God, and your extravagant desires toward God, will grow ever fewer, and you will have wholly attained the fear of God and shunning of evil, which means that you will have already set foot on the path of salvation. Although walking the path of salvation comes with the discipline, pruning, dealing, judgment, and chastisement of God, and these cause you to suffer much pain, this is the love of God coming upon you. If, when you believe in God, you only pursue being blessed, and only pursue status, prestige and profit, and are never disciplined, or pruned and dealt with, or judged and chastised, then although you may have an easy life, your heart will grow ever more distant from God, you will lose the normal relationship with God, and you will also be unwilling to accept the scrutiny of God; you will want to be your own boss—which all proves that the path you walk is not the right path. If you have experienced the work of God for a while and have an increasing sense of how humankind is so profoundly corrupt, and so prone to resisting God, and if you are anxious that a day may come when you do something that resists God, and are afraid that you are likely to offend God and be abandoned by Him, and thus feel that nothing is more frightful than opposing God, then you will have a God-fearing heart. You will feel that when people believe in God, they must not stray from God; if they stray from God, if they stray from God's discipline, and from the judgment and chastisement of God, then this is equivalent to losing the protection and care of God, to losing the blessings of God, and it is all over for people; they can only become ever more deprayed, they will be like the people of religion, and will still be liable to oppose God while they believe in God and in this, they will have become antichrists. If you can realize this, then you will pray to God, "Oh God! Please judge me and chastise me. In everything I do, I beg that You watch me. If I do something that violates the truth and violates Your will, may You severely judge me and chastise me—I cannot be without Your judgment and chastisement." This is the correct path that people should walk in their faith in God. So measure according to this standard: Do you dare say that you have set foot upon the path of salvation? You dare not, because you have yet to become one of those who pursue the truth, in many things, you do not seek the truth, and you are not able to accept and submit to being dealt with and pruned—which proves that you are a long way off

walking the path of salvation. Is it easy to set foot on the path of salvation if you are not someone who pursues the truth? Actually, it is not. If people have not experienced the judgment and chastisement of God, if they have not experienced the discipline, chastening, dealing and pruning of God, then it is not easy for them to become someone who pursues the truth, and as a result it is very difficult for them to set foot on the path to salvation. If, after hearing this message, you know it is the truth, yet you have yet to set foot on the path of pursuing the truth and achieving salvation, and you do not see this as something serious, feeling that sooner or later, the day will come when you will get on with it—no rush—then what kind of view is this? When you have such a view, you're in trouble, and you will have a hard time setting foot on the path to salvation. So how should you resolve to be able to set foot on this path? You should say, "Ah! Right now I have yet to set foot on the path to salvation—this is pretty dangerous! God says that people must live before Him at all times, and must pray more, and that their hearts must be at peace, and not impulsive—so I should start putting all this into practice right now." To practice in this way is to enter onto the right track of faith in God; it's that simple. What kind of people are those who hear God's words and then go and put them into practice? Are they good people? They are—they are people who love the truth. What kind of person are they if, after hearing the words of God, they remain numb, indifferent, unyielding—if they treat God's words lightly, and turn a deaf ear and a blind eye to them? Are they not muddleheaded? People always ask if there are any shortcuts to being saved when they believe in God. I tell you there are not, and then I tell you of this simple path, but after hearing it you do not put it into practice—which is a case of not knowing a good thing when you hear it. Can such people be saved? Even if there is some hope for them, it is not great; salvation will be very difficult. There may be a day when they wake up from sleep, when they think to themselves: "I'm not young anymore, and I have not been attending to my proper duties while believing in God for all these years. God requires that people live before Him at all times, and I have not lived before God. I must hurry up and pray." If they come to their senses in their hearts and begin to attend to their proper duties, then it's not too late! But don't leave it too late; if you wait until you are in your seventies or eighties, and your body is failing, and you no longer have any energy, will it not be too late to pursue the truth? If you spend the best years of your life on meaningless things, and end up putting off or missing out on the pursuit of the truth, which is the most important thing of all, is this not extremely foolish? Is there anything more stupid? Many people are well aware of the true way and yet wait until the future to accept and pursue it—they are all fools. They do not know that pursuing the truth takes decades of effort before they can gain life. It will be too late for regret if they squander the best time for being saved!

Right now, what is the most pressing matter you should put into practice? It is that when things happen to you, you should hurry to seek the truth, make your hearts peaceful before God, and pray to God and read His words with a God-obeying heart. This way, you will be able to establish a normal relationship with God. If you believe in God but

have nothing to do with Him, if you still believe in a vague God, if you do not have a normal relationship with the practical God, then can God acknowledge that you believe in Him? If God does not acknowledge you, then aren't you in trouble? In your heart, you must be clear on how to pursue in order to have God acknowledge you as a member of His house, as one of His followers. Do not be intransigent or rebellious, and you absolutely cannot distance yourself from God; you must come before God and accept Him as your Lord. So what should you do next? Hurry to eat and drink God's words, accept all the truth He has expressed, put it into practice and experience it, and enter into reality—this is the most important part. If you think these words I have fellowshiped are important, if you can apply these words in your lives, make them a guidebook in your lives, and make them the reality you live out, then you will have made some gains, and I will not have fellowshiped in vain today. The key to believing in God is that you must have God in your heart, be able to act based on God's words, exalt God as great in your heart, and submit to God; you must put all the things you do before God, and make sure they have a relationship with God; this is to say that to believe in God, you must resemble a person who believes in God. You must have the reality of belief in God. After you listen to a sermon, you understand what the will of God is, and you are able to practice and enter according to God's requirements. After a time, I see that people have changed, that My words have benefited them, changed their state, and changed the direction in which they walk. When people really turn themselves around, I feel that I have not spoken in vain. When I see you put these words into your hearts, without treating them as wind by your ears, then I am very pleased to see you. If you do not listen regardless of how many words I speak, if you do not take them seriously, if you do whatever you want, and act however you want, then I feel pained when I look at you; I start to feel an aversion to you, and it is useless for you to speak nice-sounding words, or to make yourself look better on the outside. To do so would be hypocrisy on your part, and it is unpleasant for Me to look at. So, it is very important for people to practice the truth, and to enter into the truth reality is even more important. People who have the truth reality naturally come to fear God; those who have God-fearing hearts naturally are able to tread onto the path of salvation.

February 5, 2017

Only in the Frequent Reading of God's Words and Contemplation of the Truth Is There a Way Ahead

If you wish to perform your duty well, you must first understand the truth. You must seek the truth with all your heart. In seeking the truth, the key is to learn to contemplate the words of God. The purpose of such contemplation of God's words is to understand their true meaning. It is through seeking that you will understand the meaning of God's

words, what God requires of people, and the intentions of God that can be found in His words. When you reach such an understanding, you will understand the truth. Once you have understood the truth, it is easy to grasp the principles that must guide your practice, and then you can practice the truth. Once you learn to practice the truth, you will begin to enter into the truth reality. At such a time, you will understand things that you could not understand before, you will perceive things that you could not see clearly before, and you will solve problems that were previously impossible for you. In many things you will begin to receive inspiration and new insight, paths of implementation will open up to you, and you will be able to consistently practice truth. This is how you will fully enter into the truth reality. However, if you do not put your heart into your duty, nor seek the truth principles, if you are muddled or confused, just doing things in the easiest way you can, then what sort of mentality is this? It is one of doing things in a perfunctory manner. If you are not committed to your duty, if you have no sense of responsibility toward it, or any sense of mission, will you be able to perform your duty properly? Will you be able to perform your duty to an acceptable standard? And if you are unable to perform your duty to an acceptable standard, will you be able to enter the truth reality? Absolutely not. If, every time you perform your duty, you are indifferent, you do not make any effort, and just muddle your way through, as thoughtless as if you were playing some game, is this not trouble? What can you gain from performing your duty in this way? Ultimately, people will see that when you perform your duty, you have no sense of responsibility, are careless and perfunctory, and are merely going through the motions—in which case, you are in danger of being cast out. God is watching throughout the entire process as you perform your duty, and what will God say? (This person is not worthy of His commission or His trust.) God will say that you are not trustworthy, and that you should be cast out. And so, no matter what duty you perform, whether it is an important or an ordinary one, if you do not put your heart into the work you have been entrusted with or live up to your responsibility, and if you do not see it as God's commission, or take it on as your own duty and obligation, always doing things in a perfunctory manner, then this is going to be a problem. "Not trustworthy"—these two words will define how you go about your duty. What they mean is that your performance of your duty is not up to standard, and you have been cast out, and God says that your character is not up to par. If a matter is entrusted to you, yet this is the attitude you take toward it and this is how you handle it, then will you be commissioned with any further duties in the future? Can you be entrusted with anything important? Absolutely not, unless you demonstrate true repentance. Deep down, however, God will always harbor some distrust and dissatisfaction toward you. This will be a problem, will it not? You might lose any opportunity to perform your duty, and you may not be saved.

When people perform their duty, they are, in fact, doing what they ought to do. If you do it before God, if you perform your duty and submit to God with an attitude of honesty and with heart, will this attitude not be far more correct? So how should you apply this

attitude to your everyday life? You must make "worshiping God with heart and honesty" your reality. Whenever you want to be slack and just go through the motions, whenever you want to act in a slippery way and be lazy, and whenever you get distracted or would rather be enjoying yourself, you should consider: "In behaving like this, am I being untrustworthy? Is this putting my heart into doing my duty? Am I being disloyal by doing this? In doing this, am I failing to live up to the commission God has entrusted to me?" This is how you should self-reflect. If you come to find out that you are always careless and perfunctory in your duty, that you are disloyal, and that you have hurt God, what should you do? You should say, "In the moment I sensed that there was something wrong here, but I didn't treat it as a problem; I just glossed over it carelessly. I didn't realize until now that I really had been careless and perfunctory, that I had not lived up to my responsibility. I truly am lacking in conscience and reason!" You have found the problem and come to know a bit about yourself—so now, you must turn yourself around! Your attitude toward performing your duty was wrong. You were careless with it, as with an extra job, and you did not put your heart into it. If you are careless and perfunctory like this again, you must pray to God and let Him discipline and chasten you. You must have such a will in performing your duty. Only then can you truly repent. You may turn yourself around only when your conscience is clear and your attitude toward performing your duty is transformed. And as you repent, you must also reflect often on whether or not you really have put all your heart, all your mind, and all your strength into performing your duty; then, using God's words as the measure and applying them to yourself, you will learn what problems still lie in the performance of your duty. By constantly resolving problems in this way, according to God's word, are you not bringing the performance of your duty with all your heart, mind, and strength into reality? To perform your duty in such a way: have you not already done so with all your heart, mind, and strength? If there is no longer any recrimination of your conscience, if you are able to meet the qualifications and demonstrate loyalty in the performance of your duty, only then will there truly be peace and joy in your heart. Performing your duty will feel like a responsibility that is perfectly natural and justified, rather than an added burden, and not at all like a job done for someone else. Performing a duty in this way, you feel fulfilled, and you feel that you are living in the presence of God. Conducting yourself like this brings peace of mind. Would it not make you a bit more human and less like a zombie? Is it easy, conducting yourself like this? It is, actually, but not for those who do not accept the truth.

In fact, whether or not a person is truly able to fulfill their duty, in either case there exists a weighted scale in their heart. If they constantly listen to sermons, constantly read the word of God, and constantly commune with others, even if they have but a shallow understanding of the truth, they will at least be able to understand certain doctrines. Taking these doctrines as their measure, they can also judge how well they are fulfilling their duty and whether they are abiding by correct principles. This clarity is within the

grasp of all those who possess conscience and reason. Many times, when people perform their duties, they do so perfunctorily and carelessly. They do not devote their whole strength, let alone seek the truth and act in accordance with the principles. Whatever their duties may be, they turn a blind eye. Though they may see a problem, they do not seek to find a solution, but act as though it were not their concern and make some perfunctory attempts to resolve it. In their hearts, they see no need to make things hard for themselves, no need to be earnest in this matter. However, accommodating themselves in this way causes their internal condition to worsen imperceptibly. If you perform your duty without a sense of burden, your heart will inevitably become perfunctory and careless. It will not be able to take on responsibilities, much less be faithful. As a result, the enlightenment and guidance of the Holy Spirit will be denied. You are always following established rules and regulations without any new light or insight, doing nothing more than merely going through the motions. Fulfilling your duty in such a way is pointless, even when you render service it is inadequate. If even your service is rendered inadequately, can you be a faithful service-doer? Absolutely not. Those who render inadequate service can only be cast out. Some muddle-headed people have not the slightest understanding of the truth. They regard merely fulfilling their duty as practicing the truth. They think that simply by performing their duty, they are practicing the truth. If you ask such a person, "Can you practice the truth?" then they will answer, "Am I not practicing the truth by doing my duty?" Are they correct? Those are the words of a muddle-headed person. To perform your duty, at the very least, you must put all your heart, mind, and strength into it in order to effectively practice the truth. To effectively practice the truth, you must act according to principles. If you perform your duty in a perfunctory way it has no real effect. You cannot call this practicing the truth, it is nothing but rendering service. You are clearly only rendering a service, this is different from practicing the truth. Rendering service is simply doing the things that please you according to your own will, while disregarding everything that you do not enjoy doing. Regardless of the difficulties you encounter, you never seek the truth principles. Outwardly, it may look like you are fulfilling your duty, but it is all just rendering service. Anyone who does not perform their duty by acting in accordance with the truth principles is accomplishing nothing but rendering service. In God's family, many people attempt to perform their duty by relying on human notions and imaginings. They toil for years with nothing to show for it, they cannot practice the truth or act according to principles in performing their duty. Therefore, if people often act according to their own will and perform their duties according to their own will, even though they are not doing evil, neither is this considered practicing the truth. In the end, their years of work do not lead them to understand anything of the truth, and they have no experiential testimonies that they can share. Why is this so? It is because the intentions which lead these people to perform their duty are not correct. The reason they fulfill their duty is definitely in order to receive blessings, they want to make a deal with God. They do not perform their duty

simply for the sake of gaining the truth. They perform their duty because they have no other choice. For this reason, they are always confused and going through the motions in a perfunctory and haphazard manner. They do not seek the truth, and so it is all just rendering service. No matter how many duties they perform, their actions have no real effect. It is different for those who have the fear of God in their hearts. They are constantly contemplating how to act in accordance with the will of God and how to act for the benefit of God's family and His chosen people. They are always thinking deeply about principles and results. They are always striving to practice the truth and demonstrate obedience to God. This is the correct attitude of the heart. These are the people who seek truth and love positive things. This kind of person, when performing their duties, is accepted by God and receives His commendation. Although those who do not love the truth may outwardly seem to be performing their duty, they do not seek the truth in the slightest. They act in accordance with their own will and only do things that avoid any disadvantage and are beneficial to themselves. They give only minimal effort and shun any hardship, yet they still want the approval of God's chosen people and a good reputation. If this is the focus of their hearts, will they be able to perform their duties to an acceptable standard? Certainly not. Although you appear to be performing your duty on the outside, in fact your hearts are not living before God. With all your attention bent on self-serving schemes and calculations, you will not make any progress at all although you have held your faith for many years. Although you often gather together, eat and drink God's words together, listen to sermons and fellowship, as soon as you close God's word and leave your meeting place, nothing of it remains in your heart. Not one of God's words, not one word of the truth, resides in your heart. Sometimes you write His words down in a notebook, but do not keep them in your heart, and you forget everything in the blink of an eye. In addition, you never contemplate the truth of God's word in your everyday life. In fulfilling your duty, you never seek the truth principles. No matter what difficulties you encounter, you adopt a perfunctory and careless attitude. Even in the midst of pruning and dealing with, you never pray to God or seek the truth. In this, you appear no different than the unbelievers. You have believed in God for several years, but have neither life entry nor the truth reality at all. Your performance of duty is purely rendering service, and your intention is to exchange such service for the blessings of the kingdom of heaven. Of this, there is no doubt. Believing in God in this manner, it is difficult for you to enter into the truth reality, difficult to gain life and the truth. Among you, there are those who possess good caliber, but though their faith is over a decade old, they can only spout a few words and doctrines, and they stop at the superficial words and doctrines. They are satisfied with understanding a little doctrine and think that simply following the rules is enough. It will be difficult for them to go deeper. As such people's hearts have not tried to understand the truth, the extent to which they can enter into the truth reality is very limited. All they can do is follow certain rules. If you were asked how you should practice the truth in fulfilling your duty, maybe

you would say, "Pray more, willingly receive suffering, while performing your duty do not be lazy or perfunctory, act according to principles, and obey the family of God in whatever it requires." You are capable of discussing the outward, doctrinal aspects of fulfilling your duty, but on specific issues involving the truth principles, you have but a small understanding. This demonstrates that most people only understand the literal meaning of the truth, but do not understand the reality of the truth. As such, they really do not understand the truth at all. People who do not understand the truth may offer some words and doctrines about the truth, but should we consider them to have gained the truth? (Of course not.) So, what must you focus on in the future? You should lead a normal spiritual life, praying, gathering, eating and drinking God's words, listening to sermons, and singing hymns to praise God. In addition to this outward observance of rules, you must not put off your duty, but rather you should perform it well. There is also the most important thing for you to understand: If you wish to pursue the truth, if you wish to understand and gain the truth, then you must learn how to be guiet before God, how to ponder the truth, and how to ponder God's words. Are there formalities to consider while pondering the truth? Are there any rules? Are there any time limitations? Do you have to do it in a certain place? No—you can ponder over God's words at any time or in any place. Put aside that time you normally spend on leisure or daydreaming and spend it on contemplating God's words and the truth, so that the day is not squandered. How do people squander time? They spend their days in idle chit-chat, doing things that interest them, or engaging in frivolous things that have nothing to do with the truth, and when they have nothing else to do, they think about pointless things and things that have already happened. They imagine what the future may hold, where the future kingdom will be and where hell is, and so on. Are these not frivolous things? If you spend this time on positive things—if you are guiet before God, spend more time pondering God's words and fellowshiping with the truth, reflect upon each of your actions, and hold them up before God for His scrutiny; if you then reflect on what issues remain unresolved in you and what difficulties remain to be tackled in performing your duty, and on whether your corrupt dispositions that frequently pour forth—especially those that are most rebellious against God and most deadly—have been resolved through seeking the truth in God's words; if all of these issues can be resolved within a given period, then you will gradually be entering into the truth reality.

How should the contemplation of God's words be practiced? First, think and fellowship frequently about the spiritual terms and expressions that you commonly use. Ask yourself: "I may know what these things mean literally and theoretically, but what do they mean in practical terms? What is it that they practically cover? How can I possess the reality implied within those spiritual expressions? Where should I begin practicing them and entering into them?" This is how you should contemplate. This is where contemplation of God's word begins. It is hard to understand the truth and put it into practice if one believes in God but has not learned how to contemplate God's words. If

one is unable to understand the truth, can they enter into the truth reality? (No.) Without entering into the truth reality, can one gain the truth? (No.) Without gaining the truth, can one satisfy God's will? (No.) They cannot—that is certain. Because people do not understand the truth, they live only by their corrupt disposition, and they resist God. How could such people ever satisfy God's will? It absolutely cannot be done. How, then, is one to contemplate God's words? For example, when you consider the oft-repeated phrase "fearing God and shunning evil," this is what you should ponder: What is it to fear God? Does saying something wrong amount to not fearing God? Is speaking in such a way evil? Does God deem it a sin? Which actions are evil? My thoughts, intentions, ideas and opinions, the motives and source of my speeches and actions, and the various dispositions that are revealed in me—are these all in accordance with the truth? Which of these does God commend, and which does He abhor? Which does He condemn? In which matters are people prone to make big mistakes? All this is worth pondering. Is it typical for you to ponder the truth? (We do not spend much time pondering the truth; most of the time, our brains are on autopilot.) Think about how much time you have wasted over the years! How often have you thought about matters relating to the truth, to belief in God, to life entry, and to fearing God and shunning evil? Have you given serious thought to these matters? When you have contemplated God's words to the point of understanding the truth and practicing it in accordance with principles, that is when you will begin to see the fruit, and that is when you will have life entry. You do not yet know how to contemplate God's words, nor have you arrived at an understanding of the truth. You have not yet entered into life. You must strive after this and not squander your time. Just as when a person, no matter how old, starts to think about how to learn a trade, how to earn a living and support their family, how to live a good life, how to treat others, what their future will look like, and so on, this means that this person's mind has matured and they are starting to live an independent life. Someone who does not think about such things and has never thought about such things is someone with no thoughts or independent opinions. They cannot understand these things about life, so they must rely on their parents for everything. They depend on them for money to spend, for food to eat, and for clothes to wear. If their parents did not take care of them, they would be destitute, hungry, and cold. Can such a person live independently? Is this a mature person? (Of course not.) In which stage are you right now? Have you reached the stage of adulthood in your faith? Right now, if no one were to water you, if the Above were not to preach to you, if no one were to lead you and instead let you eat and drink God's words and listen to hymns by yourself, would you be able to have life entry? Would you be able to practice the truth, perform your duty well, and act according to principle? (No.) Herein lies the problem. This means that you are still too small in stature. You cannot even perform your duty well and have not yet reached adulthood. In present circumstances, if someone leads and shepherds you, you can believe in God and perform your duty. You have the likeness of a person of faith. But if in the future no one is there to guide you,

would it not be revealed whether you can stand firm and fulfill your duty properly, and how much truth reality you have acquired? If you do not realize that you have none of the truth reality until that time comes, is it not worrisome? It is a very dangerous thing! When you face trials, you will not know how to stand firm in your witness, and you will not know how to satisfy the will of God. You will have no path, no direction in your heart, and no truth will plant its roots inside you. How, then, will you be able to stand firm? If you do not possess the truth reality, you will likely stumble when you encounter temptations. When you encounter false leaders or antichrists who do evil and attempt to thwart the work of the church, you will not be able to recognize them for who they are and break away from their grasp. If you can still follow such false leaders and antichrists, you will be in trouble. These two questions will have exposed you, and you will be in danger of being cast out. Therefore, faith in God requires you to constantly contemplate the word of God and ponder the truth. It is in this way that you can enter into the truth reality and gain the truth.

At present, are there many temptations for people who live in this society? Temptations surround you on all sides, all sorts of evil currents, all sorts of discourses, all sorts of thoughts and viewpoints, all sorts of seductions and enticements from all sorts of people, all sorts of devilish faces worn by all sorts of people. These are all temptations you face. For example, people may do favors for you, make you rich, become friends with you, go on dates with you, give you money, give you a job, invite you to dance, show you courtesy, or give you gifts. All these things are possibly temptations. If things don't go well, you will fall into the trap. If you are not internally equipped with some truth and lack any real stature, you will not be able to see these things for what they are, and they will all be traps and temptations for you. In one respect, if you don't possess the truth, you won't be able to see through Satan's tricks, and you won't be able to see the satanic faces of different kinds of people. You will not be able to overcome Satan, forsake the flesh, and attain obedience to God. In another respect, lacking the truth reality, you will be unable to resist all the varied evil currents, evil viewpoints, and absurd thoughts and sayings. When confronted with these, it will be like a sudden cold snap. Maybe you will only catch a mild cold, or maybe something more serious—you may even suffer a potentially life-threatening cold stroke.^a Maybe you will lose your faith entirely. If you are lacking in the truth, just a few words from Satan and devils of the world of unbelievers will leave you confused and bewildered. You will guestion whether or not you should believe in God and whether such faith is correct. It may be that, gathering today, you are in a good state, but then tomorrow, you go home and watch two episodes of a television show. You have been lured away. At night, you forget to pray before sleeping, and your mind is completely occupied with the plot of the television show. If you continue to watch

a. Cold stroke, a term used in traditional Chinese medicine which refers to severe, potentially lifethreatening, internal cold caused by external elements.

the television for two days, your heart is already far from God. You no longer wish to read God's word or fellowship about the truth. You don't even want to pray to God. In your heart, you are always saying, "When will I be able to do something? When can I start some important cause? My life doesn't have to be in vain!" Is that a change of heart? Originally, you wanted to understand more about the truth so that you could spread the gospel and bear witness for God. Why have you now changed? Just by watching movies and television programs, you allow Satan to take hold of your heart. Your stature is small indeed. Do you think you have the stature to resist these evil tides? Now God shows grace to you and takes you into His house to perform your duty. Don't forget your stature. At present, you are a flower in a greenhouse, unable to withstand the wind and rain outside. If people cannot recognize and withstand these temptations, Satan can take them captive at any time, in any place. Such is the small stature and pitiful state of man. As you do not possess the truth reality and lack understanding of the truth, all the words of Satan are as poison to you. If you give them your ear, they will be irremovably trapped inside your heart. In your heart, you say, "I will stop up my ears and seal my eyes," but you can't escape the temptation of Satan. You don't live in a vacuum. If you hear Satan's words, you won't be able to resist. You will fall into the trap. Your prayers and curses on yourself will be of no avail. You can't resist. Such things can influence your thoughts and influence your actions. They can block the path of your pursuit of truth. They can even control you, prevent you from expending yourself for God, render you passive and weak, and keep you far away from God. In the end, you will be worthless and despair of all hope.

Now you think that you are devoted to God. You have the ambition, the determination, and the ideal of satisfying God. But how will you cope when you meet the trials of God? You say you will be obedient, but when God places a difficulty in front of you that does not conform to your notions and fancies, what can you do when you are unable to obey Him? When God rewards people, it suits their psychological needs and conforms to their notions and tastes, so people can obey Him. But when God takes things from you, how will you respond? Can you stand steadfast in your witness in the midst of the trials of God and in the environment He has fashioned for you? Will this be a problem? When you say, "I will surely stand firm in my witness," your words are ostentation, foolishness, ignorance, and stupidity. Do you know what God wants to do with you? Do you know why God wishes to test you? What does He want to expose in you? You say, "I have the will to receive suffering, I am ready, I do not fear any trial God may give me," but then something occurs suddenly that you never expected, something you never prepared for. Then what is the use of your preparation? None at all. Say your health has always been good. You have done your duty for many years and God has protected you from all diseases. Your path has been a smooth one. Suddenly, one day you go for a check-up and the doctors find some strange disease, which they later diagnose as a terminal illness. In your heart, it is as if some force has redirected mighty streams and overturned a great ocean. "None of the brothers and sisters in the church

have this disease," you say. "I have believed in God the longest, been the most active in performing my duty, and suffered the most. How can it be that I have this disease?" After pondering the matter, you realize that this must be a trial from God and you should submit. Right now, you still have the faith to pray to God. But after you pray for a time and still are not healed, you determine, "This is God letting me die. God wants to take my life!" Will you still submit to God now? (Not likely.) You will cry, "My God! I don't want to die. I haven't lived enough. I'm still young. I've only experienced half my life. Give me a few more years. There is still a lot I can do!" It is useless to pray that God will heal you. No matter how many exams you undergo, they will show your illness is terminal. With treatment, you will die. Without treatment, you will still die. What will you do then? Many times, when God tests people, they start by thinking the actions of God are right and good, but when the conclusion becomes clear, they think, "Maybe it is God's will that I die. If God wants me to die, let me die!" So they just passively, helplessly wait to die. What kind of attitude is this waiting for death? Is there any element of obedience in it? (No, it is a mere acceptance of fate.) Are such people actually willing to die? (They are not.) So why are they waiting for death? When death comes, they have no choice but to die. If they have no choice, they can only accept it. This "acceptance" is an attitude of passive opposition, not an act of bearing witness. Some people say, "God has let me die, so what witness do I have left to give?" Though God lets you die, are you not a creation of God? Would you abandon your duty? Have you completed your duty? Have you done your duty well? What kind of heart must you have in order to stand firm in the witness that is due of a created thing? (Let me speak of my experience. A few days ago, I had a toothache so bad that I couldn't sleep for three days due to the pain. Yet I still had to do my duty every day. The disorienting pain in my head was truly almost more than I could bear. I complained a bit in my heart. I felt that I had done my duty very well, so why was this happening to me? At the time, I felt that I could not grasp the will of God. Some brothers and sisters urged me to search my own heart and know myself, so I kept praying to and seeking God. I didn't find that I had disobeyed God in anything. Later, I thought of the words of Job to his wife during his time of trials, "Shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Job was able to testify for God during his trials. I considered myself and saw how I could praise God when things went well for me, but became negative and rebelled against God in times of adversity. I felt that this was not a way of a proper creature created by God. This finally pricked my conscience. I had the will to forsake the flesh and satisfy God. I thought that, even if I was sick, I should still submit to God. No matter the pain, I must willingly persist in doing my duty. This was my own experience.) No matter what trials confront you, you must come before God—this is right. You must reflect on yourself while not delaying the performance of your duty. Do not only reflect and never perform your duty, neglecting the important to concentrate on the insignificant—that is the way of foolishness. No matter what trial befalls you, you must treat it as a burden given to you by God. Say

some people are beset by great sickness and unbearable suffering, some even face death. How should they approach this kind of situation? In many cases, the trials of God are burdens He gives to people. However great the burden bestowed upon you by God, that is the weight of burden you should undertake, for God understands you, and knows you will be able to bear it. The burden given to you by God will not exceed your stature or the limits of your endurance, so there is no question that you will be able to bear it. No matter what manner of burden God gives you, what kind of trial, remember one thing: Whether or not you understand God's will and whether or not you are enlightened and illuminated by the Holy Spirit after you pray, whether or not this trial is God disciplining you or warning you, it does not matter if you do not understand. As long as you do not delay in performing your duty and can faithfully abide by your duty, God will be satisfied, and you will stand firm in your testimony. Seeing that they are suffering from a serious illness and are going to die, some people think to themselves: "It was to avoid death that I started believing in God—but it turns out that even after all these years of performing my duty, He's going to let me die. I should get on with my own business, do the things I have always wanted to do, and enjoy the things I have not enjoyed in this life. I can put off my duty." What attitude is this? You have been performing your duty for all these years, you have listened to all these sermons, and still you have not understood the truth. One trial topples you, brings you to your knees, and lays you bare. Is such a person worthy of being cared for by God? (They are unworthy.) They are totally without loyalty. So what is the duty they have spent all these years performing known as? It is known as "doing service," and they have just been exerting themselves. If, in your faith in God and pursuit of the truth, you are able to say, "Whatever sickness or disagreeable event God allows to befall me—no matter what God does—I must obey, and stay in my place as a created being. Before all else, I must put this aspect of the truth—obedience—into practice, I must implement it, and live out the reality of obedience to God. Moreover, I must not cast aside what God has commissioned to me and the duty I should perform. Even on my last breath, I must abide by my duty," is this not bearing testimony? When you have this kind of resolve and this kind of state, are you still able to complain about God? No, you are not. At such a time, you will think to yourself, "God gives me this breath, He has provided for and protected me all these years, He has taken much pain from me, given me much grace, and many truths. I have understood truths and mysteries that people have not understood for generations. I have gained so much from God, so I must repay God! Before, my stature was too small, I understood nothing, and everything I did was hurtful to God. I may not have another chance to repay God in the future. No matter how much time I have left to live, I must offer the little strength I have and do what I can for God, so that God can see that all these years of providing for me have not been in vain, but have borne fruit. Let me bring comfort to God, and no longer hurt or disappoint Him." How about thinking this way? Do not think about how to save yourself or escape, thinking, "When will this illness be cured? When it is, I shall do my best to perform my duty and be devoted. How can I be devoted when I'm ill? How can I perform the duty of a created being?" As long as you have a single breath, are you not capable of performing your duty? As long as you have a single breath, are you capable of not bringing shame upon God? As long as you have a single breath, as long as your mind is lucid, are you capable of not complaining about God? (Yes.) It is easy to say "Yes" now, but it will not be so easy when this really happens to you. And so, you must pursue the truth, often work hard on the truth, and spend more time thinking, "How can I satisfy God's will? How can I repay God's love? How can I perform the duty of a created being?" What is a created being? Is the responsibility of a created being merely to listen to the words of God? No—it is to live out the words of God. God has given you so much truth, so much of the way, and so much life, so that you may live out these things, and bear testimony to Him. This is what ought to be done by a created being, and it is your responsibility and obligation. You must contemplate these things frequently; if you always contemplate them, you will go deeper into all aspects of the truth.

If people do not take the path of pursuing the truth and do not work hard to obtain the truth, sooner or later they will stumble and fall. It will be hard to stand upright because the problems they encounter cannot be solved by relying on the little bit of knowledge and doctrines they possess. No matter how well you can speak about doctrines, you will not be able to solve real difficulties. You must constantly contemplate the various truths to achieve a penetrating clarity. Only then can you use the truth to solve whatever problems you meet with. Those who truly understand the truth don't talk about words and doctrines. They can discern all things and see them clearly, and they act with confidence in all they do. If you don't know how to seek the truth in the situations you encounter and always act according to your own will, there is no way for you to understand the truth. To understand the truth, you must constantly ponder how to use the truth to solve problems in the performance of your duties. If you don't contemplate in this manner, can you attain these truths? If you don't contemplate God's words, no matter how many sermons you hear, no matter how many doctrines you understand, you will always stay at the level of words and doctrines. If you know how to speak of these words and doctrines, this can often trick you into thinking that your faith in God has already borne fruit and your stature is very high, because you are passionate and vigorous now. But when confronted by the facts, that is, when facing trials and tribulations, you will come to see how little protection these words and doctrines afford you. They cannot protect you from a single trial, let alone ensure you can smoothly pass each test that God gives to man. Rather, you will feel that these words and doctrines have led you to ruin. At such times, you will see how little you understand of the truth and that you have not yet entered the truth reality. Often, when they confront trials and cannot see a way forward, people finally feel their helplessness without the truth and feel how useless was all their talk of doctrines. Only then do they see how much they lack and how pitiful they are. When everything is safe and untroubled, you always feel that

you understand everything. You feel that your faith is not in vain and that you have gained a lot from it. You feel that, whatever happens, you don't have anything to be worried about. In fact, you simply understand some words and doctrines, which is of no use whatsoever. In the face of disaster and calamity, you will be at a loss, not knowing how to face the situation. When praying to God, you will not know what to say or what to ask for. You cannot find the path. This shows how pitiful man is. Your heart is empty of God's words and you lack the work of the Holy Spirit. Already, you are in darkness. Your faith in God has gained you nothing, and now you are as destitute as a beggar. Only then do you feel that your faith in God over all those years was completely devoid of the truth reality. Now you have been completely exposed. If many years of belief in God leave you in such a state, you are destined to be cast out.

February 12, 2017

How to Resolve the Temptations and Bondage of Status

Corrupt mankind loves reputation and status. They all pursue power. You who are now leaders and workers, do you not feel that you bring your title or rank to bear on your actions? So do antichrists and false leaders, who all feel themselves to be the officials in God's house, standing a head above the rest, superior to them. If they did not have official titles and ranks, they would have no burden in performing their duties, and they would not go about their work in earnest. Everyone treats being a leader and worker as equivalent to being an official, and everyone is willing to take action as an official. Presented in a favorable light, we call this pursuing a career—but in an uglier light, this is called engaging in one's own business. It is setting up an independent kingdom in order to satisfy one's own ambitions and desires. In the end, is it a good thing or a bad thing to have status? In the eyes of men, it is a good thing. When you have an official title, speaking and acting are different. Your words have force, and people will heed them. They will fawn on you, marching on in front of you with shouts and supporting you from behind. But without your status and titles, they would turn a deaf ear to your words. Though your words may be true, full of good sense, and beneficial to people, no one will heed you. What does this show? All men venerate status. They all have ambitions and desires. They all seek the worship of others and love to handle affairs from a position of status. Can one accomplish good from a position of status? Can they do things that are beneficial to people? That's not certain. It depends on the path you take and how you treat status. If you don't pursue the truth, but always want to gain others' favor, wishing to satisfy your own ambitions and desires and to fulfill your yearning for status, then you are walking the path of the antichrists. Can someone who walks the path of the

antichrists conform to the truth in their pursuit and their performance of their duty? Absolutely not. This is because the path one chooses determines everything. If one chooses the wrong path, all their efforts, their performance of their duty, and their pursuit are in no way aligned with the truth. What about them is at odds with the truth? What are they after in their actions? (Status.) What do all people who do things for the sake of status display? Some say, "They always speak words and doctrines, they never fellowship the truth reality, they always show off, they always speak for their own sake, they never exalt or testify to God. People in whom such things are exhibited act for the sake of status." Is this right? (Yes.) Why do they speak words and doctrines and show off? Why do they not exalt and testify to God? Because, in their hearts, there is only status, and their reputation and profit—God is utterly absent. Such people especially idolize status and authority. Their reputation and profit are of huge importance to them; their reputation, profit, and status have become their life. God is absent from their hearts, they do not fear God, much less obey Him; all they do is exalt themselves, testify to themselves, and show off to gain others' admiration. Thus, they often brag about themselves, about what they've done, how much they've suffered, how they satisfied God, how forbearing they were when they were dealt with, all in order to earn people's sympathy and admiration. These people are the same type of people as antichrists, they walk the path of Paul. And what is their ultimate end? (They become antichrists and are cast out.) Do these people know that such an outcome awaits them? (They do.) They do? If they know, why do they keep doing as they do? They don't know, in fact. They believe that their actions are good and right. They never interrogate themselves to find which of the things they do are resistant against God or displeasing to God, or which of the things they do have some intent behind them, or what path it is they're walking. Such things always escape their scrutiny.

As leaders and workers, have you ever pondered these questions: The commission that God entrusted to me is a special commission, not the ordinary duty of an ordinary follower. This duty entails special responsibility and has a special significance. So, in performing this special duty and shouldering this responsibility, what path should I take to conform to God's will, or at least to avoid God's abhorrence? How should I pursue in order to be made perfect by God and avoid being cast out after taking the path of the antichrists? Have you ever considered these questions? (I felt that God had exalted me when I first started serving as a leader and worker. Though I knew I should pursue the truth and perform my duty well, due to my arrogant nature, I couldn't help but always pursue reputation and status. After I recognized this, I was able to pray to God and find relevant passages in His words to find a solution. I was able to reverse my course somewhat at the time, but this situation would occur again in the future, and though I hated myself at heart, it was difficult to resolve this problem completely.) You can't control your thoughts and ideas, and your ambition and desire to pursue fame and status are likewise beyond your control. This is evidence that a corrupt disposition has taken

root in your heart. This is not a passing mood or a momentary emotion, nor is it imposed on you by others. You don't need to be taught it by someone else; it is the natural bent of your thoughts and the natural course of your action. This is your nature. The things that are inherent in one's nature are those least amenable to change. With satanic nature, therefore, once people gain status they are then in danger. So, what should be done? Do they have no path to follow? Once they have fallen into that dangerous situation, is there no way back for them? Tell Me, once corrupt people gain status regardless of who they are—do they then become antichrists? Is this absolute? (If they do not pursue the truth, then they will become antichrists, but if they do pursue the truth, then they will not.) That is absolutely right: If people do not pursue the truth, they are sure to become antichrists. And is it the case that all who walk the path of the antichrists do so because of status? No, it is chiefly because they have no love of the truth, because they are not right people. Regardless of whether they have status or not, people who do not pursue the truth all walk the path of the antichrists. No matter how many sermons they have heard, such people do not accept the truth, they do not walk the right path, but are determined to go toward the crooked path. This is akin to how people eat: Some do not consume food that can nurture their bodies and support a normal existence, but instead insist on consuming things that do them harm, ultimately shooting themselves in the foot. Is this not their own choice? After being cast out, some leaders and workers spread notions, saying, "Don't be a leader, and don't let yourself gain status. People are in danger the minute they gain any status, and God will expose them! Once they are exposed, they will not even be qualified to be ordinary believers, and will receive no blessings at all." What sort of thing is that to say? At best, it represents a misunderstanding of God; at worst, it is blasphemy against Him. If you do not walk the right path, do not pursue the truth, and do not follow God's way, but instead you insist on going the way of the antichrists and end up on Paul's path, ultimately meeting the same outcome, the same end as Paul, still blaming God and passing judgment on God as unrighteous, then are you not the genuine article of an antichrist? Such behavior is cursed! When people do not understand the truth, they always live by their notions and imaginings, frequently misinterpret God, and feel God's actions to be at odds with their own notions, which produces negative emotions in them; this happens because people have corrupt dispositions. They say things that are negative and resentful because their faith is too paltry, their stature too small, and they understand too few truths—which is all forgivable, and not remembered by God. And yet, there are those who do not walk the right path, who specifically walk the path of deceiving, resisting, betraying God, and fighting against God. These people are ultimately punished and cursed by God, and plunged into perdition and destruction. How do they get to this point? Because they have never reflected on and known themselves, because they do not accept the truth at all, and are reckless and willful, and stubbornly refuse to repent, and even complain about God after they are exposed and cast out, saying that God is not righteous. Could such people be saved? (No.) They could not. So, is it the case that everyone who is exposed and cast out is beyond salvation? It cannot be said that they are utterly beyond redemption. There are those who understand too few truths, and are young and inexperienced—who, once they become leaders or workers and have status, are directed by their corrupt disposition, and pursue status, and enjoy this status, and so naturally walk the path of the antichrists. If, after being exposed and judged, they are able to reflect on themselves, and truly repent, forsaking wickedness like the people of Nineveh, no longer walking the path of evil as they used to, then they still have the opportunity to be saved. But what are the conditions of such an opportunity? They must be truly repentant and able to accept the truth. If they are, they still have some hope. If they are incapable of reflecting on themselves, don't accept the truth at all, and have no intention of truly repenting, they will be completely cast out.

The word "status" is neither a trial nor a temptation, in itself. It depends on how people handle status. If you take leadership work as your duty, as a responsibility you must discharge, you will not be constrained by status. If you accept it as an official title or position, you will be in trouble and surely fall to the ground. What, then, is the mentality one should adopt upon becoming a leader and worker of the church? Where should your pursuit focus? You must have a path! If you do not seek the truth and have no path of practice, then this status of yours will become your trap, and you will tumble down. Some people are different once they gain status, and their mentality changes. They do not know how to dress themselves up, how to talk to others, what tone to adopt, how to interact with people, or what expressions to wear. As a result, they start to construct an image for themselves. Is this not a perversion? Some people look to the hairstyles of the unbelievers, the clothes they wear, and the qualities of their speech and bearing. They imitate them and follow the direction of the unbelievers down this path. Is this a positive thing? (It is not.) What is happening here? Though these seem to be superficial practices, they are actually a sort of pursuit. They're an imitation. This is not the right way. Now, you can distinguish right from wrong in these obvious images and disguises, but can you reject and turn your back on the wrong? (Yes, when we're aware of it.) This is your current stature. When these ideas are fresh in your heart, you can discern and identify them. If you are motivated to pursue status, you can moderate this desire yourself, so you won't be like the obsessed fan who chases after their idol like a brute animal that has lost its reason. Subjectively, you can discern and identify those ideas. You can forsake the flesh without any temptation when you're not surrounded by people. But what if people were to follow you, to revolve around you, to care for your daily necessities, feed and clothe you, and satisfy your every need? What feelings would stir in your heart? Would you not be enjoying the benefits of status? Would you still be able to forsake the flesh then? When people cluster around you, when they revolve around you as if you were a star, how would you handle your status then? The things in your consciousness, that is, those things amid your thoughts and ideas—appreciation of status, enjoyment of

status, greed for, or even infatuation with, status—can you examine your heart to find these things? Can you recognize them? If you can examine your heart and recognize these things inside it, could you forsake the flesh in that situation? If you don't have the will to practice the truth, you will not turn your back on these things. You will enjoy them and revel in them. Full of self-satisfaction, you will say, "To have status as a believer in God is truly wonderful. As a leader and worker, everyone does as I say. What a great feeling. I am the one who is leading and watering these people. They are now obedient to me. When I say go east, no one goes west. When I say pray, no one dares to sing. That's an achievement." You will then have started to enjoy the benefits of status. What will status be to you then? (Poison.) And though it is poison, you do not need to fear it. It is precisely in this situation that you need to have the correct pursuit and the correct methods of practice. Often, when people have status, but their work has yet to achieve results, they will say, "I don't enjoy status, and I don't enjoy everything that status brings me." However, once their work shows some success, and they feel their status is secure, they lose their reason and enjoy the benefits that status brings. Do you believe that, just because you can recognize the temptation, you can forsake the flesh? Do you really have that stature? The fact is that you don't. Your recognition and forsaking are achieved by no more than human conscience and the baseline rationality possessed by man. Those are what tell you not to act in this way. It is the standard of conscience and the bit of rationality you gain from having found faith in God that help you or keep you off the wrong path. What is the context for this? It is that when you love status but have not yet obtained it, you may still possess your little bit of conscience and reason. These words can still restrain you and make you realize that the enjoyment of status is not good and does not conform to the truth, that it is not the right way, and is resistant against God, and displeasing to Him. Then, you can consciously forsake the flesh and forgo the enjoyment of status. You can forsake the flesh when you have no accomplishments or merits to show, but once you have done meritorious work, will your sense of shame, your conscience, your rationality, and your moral concepts restrain you? The little standard of conscience you possess comes nowhere near having a God-fearing heart, and your little faith will be of no avail at all. So, is that little bit of conscience you now possess equivalent to the truth reality? Obviously not. And since it is not the truth reality, what you are capable of can be no more than that which comes from the limitations of human conscience and human rationality. As you do not now have the reality of God's words as your life, what will become of you once you have status and official titles? Will you walk the path of the antichrists? (That's unsure.) This is the time of greatest peril. Can you see this clearly? Tell Me, is it dangerous to be a leader and worker? (It is.) Knowing the danger, are you still willing to perform this duty? (Yes.) This willingness to perform your duty is human will, and it is a positive thing. However, will this positive thing alone allow you to put the truth into practice? Will you be able to forsake the wants of the flesh? Relying on human good intentions and human will, and relying on human desires and ideals, will you be able to bring your will to fulfillment? (No.) Then you must ponder what you must do to make your wishes, your ideals, and your will into your reality and into your true stature. That is not so much of a problem, really. The true problem is that given man's current state and stature, and given the qualities of his humanity, he is far from satisfying the conditions of God's approval. Your human character has no more than a bit of conscience and reason, not the will to pursue the truth. When performing your duty, you may wish not to be careless or perfunctory, nor to attempt to trick God, but you will. Given your current, true state and stature, you are already in a perilous place. Would you still maintain that to have status is dangerous, but to lack it means you are safe? In fact, to lack status is also dangerous. As long as you live in a corrupt disposition, you are in peril. Now, is it the case that it is only dangerous to be a leader, while those who are not leaders are safe? (No.) If you are not a person who pursues the truth and do not possess the slightest truth reality, you are in danger whether you are a leader or not. So, how should you pursue the truth so as to escape this danger? Have you considered this question? If you have only a small desire and simply follow some rules, will that work? Can you truly escape the place of peril in this way? It may work in the short term, but it's hard to say what will happen in the long term. So, what's to be done? Some people say that pursuing the truth is the best way. This is absolutely correct, but in what way must one pursue in order to enter the truth reality? How can man's life grow? None of these are simple matters. First, you must understand the truth, and then you must put it into practice. So long as one understands the truth, half of these problems are already resolved. They will be able to reflect on their own state and see it clearly. They will feel the peril they are living in. They will be able to put the truth into practice proactively. Such practice naturally leads one to obedience to God. Is a person who obeys God out of danger? Do you really need an answer? Those who truly obey God will no longer rebel against or resist God, much less betray Him. Their salvation is assured. Is such a person not completely out of danger? Therefore, the best means of resolving problems is to bring one's seriousness to bear on the truth and put one's efforts into the truth. Once people have truly understood the truth, all problems will be solved.

For you, what is special about being a leader and worker? (Taking on more responsibility.) Responsibility is part of it. This is something you are all conscious of, but how can you fulfill your responsibilities well? Where do you start from? Fulfilling this responsibility well is, in fact, fulfilling one's duty well. The word "responsibility" may sound as if there's something special about it, but in the final analysis, it is one's duty. For you, it is no easy thing to perform your duty well, because there are many things in front of you that obstruct you, things such as the barrier of status, which is the most difficult for you to break through. If you lack any status and are just an ordinary believer, you may face fewer temptations and it will be easier for you to perform your duty well. You can live a spiritual life every day, as ordinary people do, eating and drinking of God's words, and fellowshiping on the truth, and performing your duties well. This is enough. If you

have status, however, you must first break through the obstacle that status presents. You must pass this test first. How can you break through this barrier? This is not easy for ordinary people, because corrupt dispositions are deeply rooted in man. All people live in their corrupt dispositions and are inherently enamored of the pursuit of fame, profit, and status. After finally gaining status with such difficulty, who wouldn't enjoy its benefits to the fullest? If you have the love of truth in your heart and have somewhat of a Godfearing heart, you will carefully and cautiously handle your status, while also being able to seek the truth in the performance of your duty. In this way, fame, profit, and status will find no place in your heart, nor will they hamper the performance of your duty. If you are too small of stature, you must pray frequently, restrain yourself with God's words. You will have to find ways to do certain things or consciously avoid some environments and some temptations. For example, say you are a leader. When you are in the company of several ordinary brothers and sisters, will they not think you are somewhat superior to them? Corrupt mankind would see it this way, and this is already a temptation for you. This is not a trial, but a temptation! If you also believe that you are superior to them, this is very dangerous, but if you think that they are your equals, your mentality is normal and you will not be disturbed by corrupt dispositions. If you think that as the leader, your status is greater than theirs, how will they treat you? (They will look up to the leader.) Will they just look up to you and admire you, nothing more? No. They will have to speak and act on it. For example, if you catch a cold and an ordinary brother or sister also catches a cold, who will they tend to first? (The leader.) Is that not preferential? Is this not one of the benefits of status? If you get into a dispute with a brother or sister, will they treat you fairly because of your status? Will they take the side of the truth? (No.) These things are temptations you face. Can you avoid them? How should you deal with this? If someone treats you poorly, you may dislike them and consider how to attack them, exclude them, and get revenge on them, when in fact, there is nothing wrong with that person. On the other hand, some people may flatter you, and not only may you not object to it, but actually enjoy the feeling. Is that not troubling? Wouldn't you promptly begin to promote and train your flatterer so that they become your confidant and do your bidding? If you did, what path would you be on? (The path of the antichrists.) If you fall into these temptations, you are in danger. Is it a good thing to have people in your orbit all day? I've heard that some people, after becoming leaders, do not do their own work or solve practical problems. Instead, all they think about are the pleasures of the flesh. Sometimes they even eat food made just for them, while having others wash their soiled clothes. After a time, they wind up being exposed and cast out. What should you do when you encounter something like this? If you possess status, people will flatter you and treat you with special consideration. If you can overcome and refuse these temptations and continue to treat people fairly, regardless of how they treat you, this proves that you are the right kind of person. If you possess status, some people will look up to you. They will always be around you, fawning and flattering. Can you put an end

to this? How do you handle such situations? When you don't need to be taken care of, but someone extends you a "helping hand" and panders to you, you might secretly rejoice, thinking that having status makes you different and that special treatment is to be enjoyed to the fullest. Do such things not happen? Is this not a real problem? When such things befall you, does your heart reproach you? Do you feel disgust and repugnance? If someone doesn't feel disgust and repugnance, and doesn't reject it, and is free at heart from accusation and blame, but instead loves to enjoy these things, feeling that it is good to have status, does such a person have a conscience? Do they possess reason? Is this someone who seeks the truth? (No.) What does this show? This is a lust for the benefits of status. Although this does not classify you as an antichrist, you have already started down the path of the antichrists. When you become accustomed to enjoying special treatment, if one day, you can no longer receive such special treatment, will you not become angry? If some brothers and sisters are poor and don't have the money to host you, will you treat them fairly? If they tell you a truth that displeases you, will you use your power against them and ruminate on how to punish them? Will you feel displeasure when you see them and wish to teach them a lesson? Once these thoughts come to you, you are then not far from committing evil, are you not? Is it easy for people to walk the path of the antichrists? Is it easy to become an antichrist? (Yes.) This is very vexing! As leaders and workers, if you do not seek the truth in all things, you are walking the path of the antichrists.

Some people do not understand the work of God, and they do not know how or whom God saves. They see that all people have the disposition of antichrists and can walk down the path of the antichrists, and thus feel that such people must have no hope of salvation. In the end, they will all be judged to be antichrists. They cannot be saved and must all perish. Are such thoughts and views correct? (No.) So, how is this problem to be solved? First, you must have an understanding of God's work. It is corrupt man whom God saves. Corrupt man can walk the path of the antichrists and resist God. That is why he requires God's salvation. So, how can a man be made truly to follow God, rather than going down the path of the antichrists? He must understand the truth, interrogate and know himself, know his own corrupt disposition, and know his own satanic nature. Then, he must go on to seek the truth and solve his corrupt disposition. It is only thus that you can ensure you won't walk the path of the antichrists, avoid becoming an antichrist yourself, and avoid becoming that which God detests and rejects. God does not work in supernatural ways. Rather, He searches deep in the hearts of people. If you are always enjoying the benefits of status, God will only reprimand you. He will make you conscious of this fault so that you examine yourself and know that this is unaligned with the truth and not pleasing to God. If you can come to this realization, and examine and know yourself, you will not have difficulty solving the problem. But if you live in such a state for an extended time, always enjoying the benefits of status, failing to pray to God or examine yourself, and failing to seek the truth, then God will do nothing. He will forsake

you, so that you do not feel Him to be with you. God will bring you to the realization that, should you go on like this, you will certainly become that which God detests. God will make known to you that this path is wrong, that your way of living is wrong. God's purpose in giving people such awareness is to make known to them those actions that are right and those that are wrong, allowing them to make the correct choice. However, whether one can choose to walk the right path depends on their faith and cooperation. When God is doing these things, He guides you to an understanding of the truth, but beyond that, He leaves the power of choice to you, and that comes down to whether you're walking the right path. God never imposes on you. He never forcibly controls you or commands you to do something, having you do this or that. God does not act thus. He allows you to choose freely. At such times, what should one do? When you realize that what you're doing is wrong, that your way of living is wrong, can you come at once to practice in accord with correct methods? That would be very difficult. There is a battle to be fought in it, because the things loved by man are Satan's philosophy and logic, which stand in opposition to the truth. At times, you know what would be right and what would be wrong, and there is a battle in your heart. During such a battle, you must pray frequently, let God guide you, and let God rebuke you, so that you become aware of the things you should not do. Then, actively turn away from, shun, and avoid such temptations. This requires your cooperation. During the battle, you will still make mistakes, and it is easy to take the wrong path. Though you may choose the right direction in your heart, it isn't assured that you will take the right path. Is this not how things really are? With a moment's carelessness, you'll take the wrong path. What does "a moment's carelessness" mean here? It means that a temptation is too great. To you, this may come down to considerations of face, or your mood, or some special context or a special environment. The most serious factor is, in fact, your corrupt disposition, which dominates and controls you. This is what makes it difficult for you to follow the right path. You may have a little faith, but you are still tossed about and swayed to and fro by circumstance. It will not be until you are dealt with and pruned, until you are punished and disciplined, until obstacles litter your path and you see no way forward, that you will realize that the pursuit of fame, profit, and status is not the right way, but something despised and cursed by God, that only walking the path that God requires is the proper way in life, and that if you do not set your will on walking this path, you will be cast out entirely. People don't weep until they see the coffin! However, in the course of this battle, if a man has great faith, a strong determination to cooperate, and the will to pursue the truth, it will be easier for him to overcome these temptations. If your vital weakness is a particular care for dignity and a love of status, a greed for fame and profit and the pleasures of the flesh, and your affliction in these areas is particularly severe, it will be difficult for you to emerge victorious. What does this mean, that it will be difficult for you to emerge victorious? It means that it will be difficult for you to choose the path of the pursuit of truth, so instead you may choose the wrong path, causing God to despise and

forsake you. However, if you are always careful and prudent, and can often come before God to be rebuked and disciplined, and if you do not enjoy the benefits of status, nor covet fame, profit, or the comforts of the flesh, and if, when you have such thoughts, you rely on God to forsake them with all your strength, before they give rise to action, and pray to God and seek the truth, and are ultimately able to walk the path of practice of the truth and enter that reality, regardless of all else, will you not then be more likely to choose the right direction when confronted with great temptation? (Yes.) This depends on your usual accumulated reserves. Tell Me: If a man encounters a great temptation, can he fully satisfy God's will by relying on his stature as it is, on his own will, or on his usual accumulated reserves? (No.) Can he satisfy it partially? (Yes.) Man may be able to satisfy it partially, but when he runs into great difficulties, God's intervention is needed. If you wish to practice the truth, relying solely on human understanding of the truth and human will cannot afford you complete protection, nor can you satisfy the will of God and completely shun evil. The key is that man must have the determination to cooperate, and rely on the works of God for the rest. If you say, "I have expended great effort to this end and done all I could. Whatever temptations or circumstances confront me in the future, my stature is only so large, and I can only do so much." Seeing you act thus, what will God do? God will guard you against these temptations. When God protects you from these temptations, you will be able to practice the truth, your faith will become increasingly firm, and your stature will gradually grow.

Corrupt man loves to pursue status and enjoy its benefits. This holds for any person, whether you presently have status or not: It is exceedingly difficult to abandon status and be rid of its temptations. This requires much cooperation on man's part. What does such cooperation entail? Mainly, seeking the truth, accepting the truth, understanding God's will, and clearly penetrating the essence of problems. With these things, one will have the faith to overcome the temptation of status. In addition, you must think of effective ways to rid yourself of temptation and satisfy God's will. You must have paths of practice. This will ensure that you stay on the correct path. Without paths of practice, you will often fall into temptation. Though you will want to take the right path, your efforts will not come to much in the end, no matter how hard you try. So, what are the temptations you often encounter? (When I achieve some success in performing my duty and win the high regard of the brothers and sisters, I feel self-satisfied and enjoy this feeling greatly. Sometimes I don't realize it; sometimes I do realize that this state is wrong, but I still can't turn away from it.) That is a temptation. Who else will speak? (Because I am a leader, our brothers and sisters sometimes give me special treatment.) That is also a temptation. If you are not conscious of the temptations you encounter, but handle them poorly and can't make the correct choices, these temptations will bring you to grief and misery. As an example, say the brothers' and sisters' special treatment of you includes the material perks of feeding you, clothing you, housing you, and providing your daily necessities. If what you enjoy is nicer than what they give you, you'll look down

on it, and you may spurn their gifts. However, if you met a rich man and he gave you a fine suit of clothes, saying that he does not wear it, could you stand firm in the face of such temptation? You might think over the situation, saying to yourself, "He is rich, and these clothes mean nothing to him. He doesn't wear them anyway. If he doesn't give them to me, he'll just pack them away somewhere. So, I will keep them." What do you make of that decision? (They are already enjoying the benefits of status.) Why is this enjoying the benefits of status? (Because they accepted fine things.) Is it enjoying the benefits of status just to accept the fine things offered to you? If you are offered something ordinary, but it is just what you need and so you accept it, does this also count as enjoying the benefits of status? (Yes. Whenever they accept things from others to satisfy their own selfish desires, it counts.) It seems you're not clear on this. Have you ever thought about this: If you were not a leader and had no status, would he still offer this gift? (He wouldn't.) He certainly would not. It is because you are a leader that he makes this gift to you. The nature of the thing has changed. This is not normal charity, and herein is the problem. If you asked him, "If I were not a leader, but simply an ordinary brother or sister, would you make such a gift to me? If this item were needed by a brother or sister, would you give it to them?" He would say, "I couldn't. I can't give things willynilly to anyone. I give it to you because you are my leader. If you did not have this special status, why would I give you such a gift?" Now see how you have failed to understand the situation. You believed him when he said he had no use for that fine suit of clothes, but he was deceiving you. His purpose is to have you accept his gift so that, in the future, you will be good to him and afford him special treatment. This is the intention behind his gift. The fact is that you know in your heart that he would never give you such a gift if you had no status, but you still accept it. With your tongue, you say "Thanks be to God. I have accepted this gift from God, it is God's benevolence to me." Not only do you enjoy the benefits of status, but you also take enjoyment in the things of God's chosen people, as though they were your proper due. Is this not shameless? If man has no sense of conscience and lacks all shame, then that is the problem. Is this just a matter of behavior? Is it simply wrong to accept things from others and right to refuse them? What should you do when you encounter such a situation? You must ask this giver of gifts if what they are doing conforms to the principles. Say to them, "Let us look for guidance from God's word or the administrative regulations of the church and see if what you are doing is in line with principles. If not, I cannot accept such a gift." If those resources inform the giver that their action violates the principles but they still wish to give you the gift, what should you do? You must act according to principles. Ordinary people can't overcome this. They long eagerly for others to give them more, and they wish to enjoy more special treatment. If you are the right kind of person, you should immediately pray to God when faced with such a situation, saying, "Oh God, what I'm faced with today is certainly a sign of Your good will. It's a lesson You've set out for me. I'm willing to seek the truth and act according to the principles." The temptations facing those with status

are too great, and once a temptation comes, it is hard indeed to overcome. You need the protection and assistance of God; you must pray to God, and you must also seek the truth and frequently reflect on yourself. In this way, you will feel grounded and at peace. However, if you wait until after you receive such gifts to pray, will you still feel such groundedness and peace? (Not anymore.) What will God think of you then? Will your actions please God, or disgust Him? He will detest your actions. Is the problem simply one of whether you accept a thing? (No.) So, where is the problem? The problem lies in the opinions and attitude you adopt when confronting such a situation. Do you decide for yourself or do you seek the truth? Do you have any standard of conscience? Do you have a God-fearing heart at all? Do you pray to God whenever you encounter the situation? Do you first seek to satisfy your own desires, or do you first pray and seek God's will? You are revealed in this matter. How should you handle such a situation? You must have principles to your practice. First, externally, you must refuse these special material considerations, these temptations. Even when you are offered something you especially desire or precisely the thing you need, you must likewise refuse it. What is meant by material things? Food, clothing, and shelter, and items for daily use are all included. These special material considerations must be refused. Why must you refuse them? Is doing so merely a matter of how you act? No; it's a matter of your cooperative attitude. If you want to practice the truth, satisfy God, and shun temptation, you must first have this cooperative attitude. With this attitude, you will be able to shun temptation, and your conscience will be at peace. If you are offered something you want and you accept it, your heart will feel the reproach of your conscience, to some degree. However, due to your excuses and self-justifications, you will say that you ought to be given this thing, that it's your due. And then, the pangs of your conscience won't be so accurate or evident. Sometimes, your thoughts and views may sway your conscience, so that its pangs are not obvious. So, is your conscience a reliable standard? It is not. This is an alarm bell that warns people. What kind of warning does it give? That there's no security in relying on feelings of conscience alone; one must also seek the truth principles. That is what's reliable. Without the truth to constrain them, people can still fall into temptation, giving various reasons and excuses that let them satisfy their greed for the benefits of status. Therefore, as a leader, you should adhere in your heart to this one principle: I will always refuse, always shun, and absolutely reject any special treatment. Absolute rejection is the prerequisite for shunning evil. If you possess the prerequisite for shunning evil, you are already under the protection of God to some degree. And if you have such principles to your practice and hold fast to them, you are already practicing the truth and are satisfying God. You are already walking the correct path. When you are walking the correct path and already satisfying God, do you still require the test of your conscience? Acting according to principles and practicing the truth is higher than the standards of conscience. If someone has the determination to be cooperative and is able to act according to principles, they have already satisfied God. This is the standard God requires of men.

To a great extent, someone's ability to fear God and shun evil depends on their cooperation. Cooperation is critical. As Job feared God and shunned evil, with the stature and reality he possessed, he must not have feared falling into any temptation. Had he been seated at a banquet table, he would not easily have offended God by any word or deed. So why, then, did he still refuse to attend such banquets? (He did not like them.) He disliked such occasions. This is an objective reason, but there is also a practical issue that you may not have considered. Job feared God and shunned evil. He took measures and adopted practices so that he would receive the protection of God, guarding against committing sin or offending God. He adopted human methods of cooperation. This is one side of the matter. In addition, there are some situations in which man cannot control his corrupt nature by himself, so Job would not attend occasions where he would be tempted. In this way, he avoided temptation. Now do you understand why Job would not attend such banquets? It is because such an occasion would be too great a temptation for anyone. What does it mean when something is too great of a temptation? People can commit sin and offend God at any time, wherever they may be. Alone, your God-fearing heart, and your faith in God and your determination, are not enough to allow you to free yourself of temptation. It cannot keep you from offending God when tempted. Do you understand? You must absolutely refuse the special treatment offered to you by others. You must refuse every time. What sort of way of doing things is this? At which realm of man's problems are such principles and regulations directed? (They target man's greedy nature.) Due to man's corrupt disposition, he is prone to fall into temptation. Therefore, you must adopt certain principles or methods to avoid such temptations so as not to offend God. This is a powerful and effective way to cooperate. If you fail to do this, if you judge the situation and sometimes accept special treatment and other times refuse it, do you have a good grasp of the matter? (No.) Why is your grasp on it poor? (Because man has a satanic nature and can't control himself.) Those without a God-fearing heart have no principles when confronted with such circumstances. They accept everything and never reject anything. If someone tells them that it is an offering, something dedicated to God, even then they are not afraid. They just put it in their own pocket. They dare to snatch up and commandeer such offerings, without even a bit of self-reproach. It is evident that they are entirely without a God-fearing heart, falling naturally into such conditions, as they do. Are they even believers in God? This is the consequence of seeking out comfort and ease and enjoying the benefits of status. If you often fall into temptation and do not shun it, you will inevitably be led, imperceptibly, down this path. Man's corrupt disposition leads him to take the wrong path. Can things go well with this problem unresolved? That is why, regardless of the problems you encounter, you should adhere to the truth principles, adopting special means to cope with special problems. A rigid following of rules is not the way. Whatever means allow you to win victory over temptation, they are acceptable.

Material temptations are easier to overcome. So long as you have food to eat, clothes to wear, and a contented heart, you can do it. Then, such temptations are easily

vanguished. The temptations of fame, profit, and status, however, are the hardest of all to overcome. For example, when two people are working together, if the other person's status is lower than yours, if your status is higher than his, you will feel glad. But if your status is lower than his, you will be unhappy. Your heart will be in discomfort, you will feel constrained, discouraged, and weak, and you will not pray. Is this problem easy to solve? It does not have an easy solution. People can reject and shun material temptations, avoiding their contamination, but status, profit, fame, vanity, and reputation are the hardest to overcome. Although it is not easy, there is in fact a solution. As long as you can seek the truth, pray to God, and see through the emptiness of fame, profit, and status to penetrate to their essence, you will have the confidence to discard fame, profit, and status. As such, you will not fall into their temptations. Humans have a corrupt nature, which causes them to reveal and live out various corrupt dispositions. This leads them to resist and rebel against God. That which they live out is inhumane and inconsistent with truth. Whether it is human arrogance that refuses to bow to the truth, or human deceitfulness that acts with crooked intent, or human greed, ambition, and desire, what is it that gives rise to all these vices? (Satan's corrupt disposition.) They arise from the corrupt disposition of Satan and are produced by the satanic nature that controls man. Man's striving after status is just one manifestation of this. This manifestation, like man's arrogant disposition, like his rebellion and resistance to God, arises from his satanic nature. What method can be used to solve this? You must still use the most basic method. As long as you follow the way of God and walk the path of pursuing the truth, all these problems can be solved. When you have no status, you can analyze yourself often and come to know yourself. Others can benefit from this. When you have status and can still analyze and understand yourself often, allowing people to see your strengths, that you understand the truth, that you have practical experience, and that you truly change, can't others still benefit from this? No matter whether you have status or not, so long as you can practice the truth and have genuine experiential testimony, allowing people to understand God's will and the truth from your experience, doesn't this benefit people? So, what does status mean to you? In fact, status is simply an extra, additional thing, like a piece of clothing or a hat. It is just an ornament. It has no real use, and its presence doesn't affect anything. Whether you have status or not, you are still the same person. Whether people can understand the truth and gain the truth and life has nothing to do with status. As long as you do not take status as too great a matter, it cannot constrain you. If you love status and place special emphasis on it, always treating it as a matter of importance, then it will have you under its control; you will not be willing to open up, lay yourself bare, know yourself, or set aside your leadership role to act, speak and interact with others and fulfill your duty. What sort of problem is this? Is this not a matter of being constrained by status? This happens because you speak and act from a place of status and can't step down from your high horse. Aren't you just tormenting yourself by doing this? If you really understand the

truth, and if you can have status without holding yourself like you do, but can instead focus on how to perform your duties well, do everything you should and fulfill all the duties you ought, and if you see yourself as an ordinary brother or sister, then will you not have cast aside the yoke of status? When you are not constrained by status and have a normal life entry, would you still compare yourself against others? When others occupy a higher status, would you still feel discomfort? You must seek the truth and free yourself of the constraints of status and the constraints of all other people, matters, and things. There is nothing better than doing your duty well. Only then will you be a person who possesses the truth reality.

All corrupted humans suffer from a common problem: When they have no status, they do not put on airs when interacting or speaking with anyone, nor do they adopt a certain style or tone in their speech; they are simply ordinary and normal, and do not need to package themselves. They do not feel any psychological pressure, and can fellowship openly and from the heart. They are approachable and are easy to interact with; others feel that they are very good people. As soon as they attain status, they become high and mighty, they ignore ordinary people, nobody can approach them; they feel that they have a sort of nobility, and that they and ordinary people are cut from different cloths. They look down on ordinary people, put on airs when they speak, and stop fellowshiping openly with others. Why do they no longer fellowship openly? They feel that they now have status, and are leaders. They think that leaders must have a certain image, be a bit loftier than ordinary people, have more stature and are better able to assume responsibility; they believe that compared to ordinary people, leaders must have more patience, be able to suffer and expend more, and be able to withstand any temptation from Satan. Even if their parents or other family members die, they feel they must have the self-control to not cry, or that they must cry in secret at the very least, out of sight of others, so that no one can see any of their shortcomings, defects, or weaknesses. They even feel that leaders cannot let anyone know if they have become negative; instead, they must hide all such things. They believe this is how one with status should act. When they repress themselves to this extent, has status not become their God, their Lord? And this being so, do they still possess normal humanity? When they have these ideas—when they put themselves in this box, and put on this kind of act have they not become enamored with status? Whenever another is stronger and better than them, this touches their vital weakness. Can they overcome the flesh? Can they treat the other person as is proper? Certainly not. To free yourself from status's control over you, what must you do first? You must first purge it from your intentions, your thoughts, and from your heart. How is this achieved? Before, when you were without status, you would ignore those who were not appealing to you. Now that you have status, if you see someone who is unappealing, or who has issues, you feel responsible for helping them, and so spend more time fellowshiping with them, trying to solve some of the practical problems they have. And what is the feeling in your heart when you do such

things? It is a feeling of joy and peace. So, too, should you confide in people and more often open up to them when you find yourself in difficulty or experience failure, fellowshiping your problems and weaknesses, how you disobeyed God, and how you then emerged from this, and were able to fulfill God's will. And what is the effect of confiding in them in this way? It is, without doubt, positive. No one will look down on you—and they may well envy your ability to go through these experiences. Some people always think that when people have status, they should act more like officials and speak in a certain way so as to be taken seriously and respected. Is this way of thinking correct? If you are able to realize that this way of thinking is wrong, then you should pray to God and turn your back on fleshly things. Do not put on airs, and do not walk the path of hypocrisy. As soon as you have such a thought, you should address it by seeking the truth. If you do not seek the truth, this thought, this viewpoint, will take form and become rooted in your heart. As a result, it will come to dominate you and you will disguise yourself and craft your image to such an extent that no one will be able to see you through it or understand your thoughts. You will talk to others as through a mask that hides your true heart from them. You must learn to let others see your heart, and learn to open your heart to others and become close to them. You must forsake the wants of the flesh and conduct yourself according to God's requirements. In this way, your heart will know peace and happiness. Whatever events befall you, first reflect on what problems exist in your own ideology. If you still wish to construct an image for yourself and disguise yourself, you should immediately pray to God: "Oh God! I again want to put on a disguise. I am once again deceptively scheming. What a true devil I am! I must truly be repugnant to You! I am now completely disgusted by myself. I beseech You to rebuke, discipline, and punish me." You must pray, bring your attitude out into the open, and rely on God to expose it, dissect it, and restrict it. If you thus dissect and restrict it, your actions will produce no problems because your corrupt disposition is thwarted and does not reveal itself. At this time, what emotions are in your heart? At the very least, you will feel some release. Your heart will be joyful and at peace. Your pain will be lessened, and you will not suffer from refinement. In the worst case, there will be times when you momentarily feel a bit lost and think to yourself, "I am a leader, a person of status and standing, how can I be just like ordinary people? How can I converse with ordinary people in a heartfelt, genuine, and open way? This would be such a lowering of myself!" As you see, this is a bit troublesome. Man's corrupt disposition cannot be shed entirely all at once, nor can it be completely solved in a short period of time. You thought that solving your corrupt disposition would be so simple, that it's like what people imagine it to be—that once they fellowship clearly on the truth and recognize their corrupt disposition, then they will be able to promptly rid themselves of it. It is not so simple a thing. The process by which man practices the truth is the process of fighting against his corrupt disposition. Man's individual will, imagination, and extravagant desires are not completely resolved by forsaking and overcoming them once and for all through prayer.

Rather, they can only be finally abandoned after many repeated battles. Only when one can practice the truth will this process truly bear fruit. Especially in larger things, the battle in your heart will be even more intense, with endless tossing and turning that can sometimes last as long as one or two months, sometimes six months or even a year. Man's corrupt disposition is quite stubborn. No sort of corrupt disposition can be resolved through one or two fellowships on the truth. It will fight against you again and again, and you must continue to pursue the truth until you clearly understand the truth, thoroughly know your corrupt disposition, and begin to hate the flesh and hate Satan. Then, practice of the truth will become an ordinary thing to you, something that is natural and effortless. This is what it means to overcome the flesh and win victory over Satan. During the battle, people must pray to God at all times and spend more time reading God's words. They must never go to unbelievers or Satan and the devils to find the way. They must rely on and look up to God. They must seek the truth and engage in fellowship on the truth in accordance with God's words. Only when they truly understand the truth can they overcome the flesh and overcome Satan. How does God view this? God sees your heart. He sees that you love the truth, you fear God, and you are willing to cast off unrighteousness and shun evil. Although your corrupt disposition has produced thoughts, ideas, and intents in you, these thoughts and intents do not control your behavior, they do not knock down and trample on your will. Ultimately, you are able to defeat them, and God will remember you. If you practice this frequently, your inner state will improve. At what point can it be said that you have completely overcome this aspect of your corrupt disposition, that you have changed in this aspect of your disposition and entered into the truth reality? That is, although bad thoughts and ideas may sometimes still enter your mind, and they still produce some intents and desires, these things no longer hold sway over your heart. You already feel that these things are not important, and you can recognize them as soon as they emerge. You do not need to artificially restrain and turn away from them, and you do not need to intentionally ask God to observe, discipline, and punish you. Such methods are not necessary for you. You can easily overcome it and give it up. Your heart is not discomforted and you feel no loss. This is well. You now possess stature and are of a changed disposition. Have you now gained entry to some extent? Have you changed somewhat? (No.) Then your stature is truly too lowly, and you still have to work hard to pursue truth and eat and drink the words of God. Then, when such things happen to you again, you will know how to practice the truth and act in accord with principles. You will know what you must do to stand firm in your witness. Then, you will truly possess stature. Only those who can practice the truth and stand firm in their witness can enter into the truth reality. This is currently beyond you. You are still in the stage of groping. Speaking of these actual situations, you feel that you have all these problems, yet you have never sought the truth to solve them. Does this mean that your stature is too small? If you have not entered into the truth reality, can you have life? You have not yet obtained the truth and you do not yet have

life. If you live only by the life of the flesh and live only by your satanic disposition, then you are one living under the power of Satan. You have not yet attained God's salvation. Salvation is not as simple as people imagine when they think that, if you can spout words and doctrines and abide by some rules, you are saved. You must truly know yourself, be able to rid yourself of some corrupt dispositions, be able to see through to the essence of reputation and status, be able to let go of status, and be able to truly submit to God. Only in this way is there salvation.

In fact, the solution to the problem of status is the same as the solution to other problems. These problems are all manifestations and revelations of corrupt dispositions. They are all human preferences and pursuits. What is My meaning in this? Provided you rid yourself of your corrupt disposition, status will not be a problem for you. People compete with each other for status, saying "You may stand above me today, but tomorrow I will raise myself above you." What is the problem here? Does it arise solely due to status? (No.) What gave rise to it? (Man's corrupt disposition.) This is correct. This problem arises from man's corrupt disposition. Once this corrupt disposition is resolved, all these problems will be solved. In the end, those who want to choose the path of the pursuit of truth must focus on self-reflection and knowing themselves in all things. They must resolve their corrupt dispositions before they can embark on the path of the pursuit of the truth. If they fail to resolve their corrupt disposition, it will throw up many difficulties and obstacles. Even though they do their duties, they will go through the motions but achieve no result. To solve these problems, you must make every effort in the pursuit of truth, make every effort to know your corrupt disposition, and make every effort to solve problems. Don't just say, "It is enough to pursue the truth, pray more, and read more of the word of God." This is too vague. Without a practical path, it is not enough. Specific problems should be dealt with specifically. Do not follow rigid rules and dead laws. Truth is a living, practical thing, and the haphazard application of rules is not the way. You must solve practical problems according to the truth principle. If one is unable to solve practical problems by using the truth, such a person is not qualified to be a leader and worker. Anyone who cannot use the truth to solve problems is not a person who understands the truth. Even though they may become a leader and worker, they will be unable to use the truth to solve problems, they will not have the truth, and it will be impossible for them to act in accord with principles. Such a leader and worker has nothing at all of the truth reality.

February 16, 2017

Paying the Price to Gain the Truth Is of Great Significance

The point of believing in God is to attain salvation, but is attaining salvation a simple matter? What is most difficult about it? There are many people who cannot see this clearly, but gaining the truth is actually the most difficult part of attaining salvation. Therefore, suffering a lot of pain and paying a price in order to gain the truth is always worthwhile, regardless of how much you gain. So, what do you need to suffer in order to obtain the truth? You must suffer through judgment and chastisement, trials and refinement, and being pruned and dealt with, you must suffer the persecution and adversity that comes from following God, you must suffer through imprisonment, and the slander and condemnation of the religious world. You must endure all of these hardships. If you can bear through all of them, then you can gain the truth. Right now, most people are willing to pursue the truth. They are focused on performing their duties well, and they want to train in practicing the truth while performing their duties, and to gain the truth. Believing in God and doing one's duty is the correct path in life. It is right to choose this path, and it is the most blessed by God. People can sincerely expend themselves for Him, and fulfill the duty of created beings—this is God's great grace and blessing. There are some who do not see clearly the significance of performing a duty, who always try to strike deals with God—no matter what befalls them, they can always be constrained and disturbed, they can always be influenced and swayed, which leads to them being unable to perform their duties normally, to the extent that they even abandon their duties and run away. What a regrettable thing that is! They may not feel much regret, but when the disasters grow great, and God's work concludes, and He begins to reward the good and punish the wicked, they will know the consequences of this action. That is why you must pray together often, quiet yourselves before God, read more of His words, and fellowship more on the truth. Set aside for now those issues that have nothing to do with the pursuit of the truth, that should not be considered right now. Marriage, work, one's future, and settling down are not the only important matters in life, nor is finding one's place in society and having enough to eat. None of these things are the most important matters in life. What is the most important matter in life? It is to perform the duty and function that a created being ought to fulfill and to complete God's mission and what He has entrusted to you. That is the most meaningful thing. That is the resolve that people ought to have.

Right now, you who believe in God can eat and drink of His words every day, and those that pursue the truth more are also fulfilling duties. This is the right starting point for your direction in life, so how should you continue walking down this path? (We should lay down a foundation on the path of life entry.) Yes, if you want to gain the truth and the life, then you must lay down a foundation on the words of God. This will allow you to embark on the path of pursuing the truth, which alone is the goal and direction in life.

You are only truly one of God's chosen and preordained if you allow His words and the truth to lay a foundation in your heart. Right now, your foundations are still unstable. If even a small temptation from Satan befell you, to say nothing of a great disaster or trial, you could be shaken and stumble. This is a lack of foundation, which is very dangerous! Many people stumble and betray God when persecution or adversity befalls them. Some people begin to act recklessly after they gain some status, and they are then exposed and cast out. You can all see these things very clearly. So, you should now first determine the direction and goal that you ought to pursue in life, as well as the path that you ought to walk, and then calm your mind and work hard, expend yourselves, put in effort, and pay a price for that goal. Set aside other matters for now—if you continue to ponder on them, it will impact the performance of your duty, and it will impact the crucial matter of your pursuit of the truth and your salvation. If you have to think about finding work, making lots of money, and getting rich, and about establishing a stable foothold in society, and about finding your place, if you have to think about marriage and finding a partner, and about taking on the responsibility of supporting a family and giving them a good life, and if you also want to learn some new skills, to excel and be better than other people—would thinking about all these things not be exhausting? How many things can fit into your mind? How much energy does a person have in their lifetime? How many good years does one have? In this life, people have the most energy between the ages of twenty and forty years old. During this period, you must master the truths that believers in God ought to understand, and then enter into the truth reality, and accept God's judgment and chastisement, as well as His refinement and trials, and reach the point where you do not deny God, no matter what the circumstances. This is the most basic thing. Furthermore, no matter who uses love and marriage to tempt and entice you, or how much fame, wealth, status, or benefits someone offers you, you should not give up on your duty, or on what a created being ought to do. Even if later God does not want you, you should still pursue the truth, you should still seek to walk the path of fearing God and shunning evil. You must reach for this height. That way, the years you spent expending yourself for God will not have been in vain. If you spend your best years thinking about finding a good job or looking for a partner, hoping to enjoy a life of the flesh while believing in God, to do both at the same time, then after a few years, you may find a partner, get married, have children, and build a home and a career, but you will have gained nothing from believing in God for all those years, you will not have gained any of the truth, your heart will feel empty, and your best years will have slipped by. When you look back at the age of forty, you will have a family, you will have children, and you will not be alone, but you will have to support your family. That is a chain that you cannot break free from. If you want to perform your duty, you will have to do so while shackled to the chains of your family. No matter how big your heart is, you cannot attend to both—you will not be able to wholeheartedly follow God and do your duty well. There are many people who abandon family and worldly things, but after believing in God for

a few years they still only pursue renown, profit, and status. They have not gained the truth, and they do not even have any real experiential testimony. This is the same as them wasting their time. When they perform their duties now, they do not understand even a small part of the truth, and when something happens to them, they do not know how to experience it—so they start to snivel, and they are filled with great remorse. When they think back to the beginning, to all the young people living church lives together, doing their duties, singing hymns and praising God together, they think about how good those days were, and how much they would like to return to that time! Unfortunately, in this world there is no cure for regret. No one can turn back time, even if they would like to. There is no way to go back to the beginning and live life over again. That is why, once an opportunity has passed, it will not come again. A person's life is only a few decades long, if you miss out on this optimum time to pursue the truth, your regrets will be useless. Some people have believed in God up until this day, and they are still muddled. They are completely ignorant of what stage God's work has reached. The great disasters have come, and these people are still living in a dream, thinking: "There's still a lot of time left before God finishes His work! People now still eat, drink, and marry as usual. I have to hurry up and enjoy life, I can't miss out!" They still covet fleshly comfort, without the smallest thirst for the truth in their hearts. In this way, they miss out on their once-in-alifetime opportunity for salvation. In fact, God works to save mankind, and when His work of salvation is complete, even if only one person survives, God will not think that this is too few. God will take that one person, and all the others will be left behind. This is God's disposition, which no person can see clearly. When God was going to destroy the world by flood, He instructed Noah to build an ark to save those who believed in Him. When the ark was completed, only the eight members of Noah's family entered the ark and attained God's salvation. What happened to everyone else? They all drowned in the flood and died in the disaster. Today, there are many people who see God expressing all these truths, who know full well that God is doing the work of salvation, but they still doubt, have their own notions, and refuse to accept it. This kind of person is pleased with themselves, but when the great disasters come, they will be destroyed, and who will they have to blame for this? In God's eyes, those who do not accept His salvation are bugs, they are living ghosts, they are less than beasts! During the period of God's salvation, His disposition is merciful, loving, and forgiving, but when God's work of salvation ends, He will no longer offer His forgiveness to man. God will take it back, and people will face only His wrath and majesty. Right now, you are just in time for this great moment—God is doing the work of judgment in the last days. This is the one and only opportunity for people to be saved and perfected by God. You are all fulfilling duties in this key moment of God's expansion of the kingdom gospel. This is truly God's exceptional exaltation of you. No matter what field you studied, or what area of knowledge you possess, or what gifts or expertise you have, in any case, God is showing you grace by allowing you to use this expertise to fulfill a duty in His house. That is an

opportunity that is hard to come by. When God acts, He is not biased toward any person, He treats everyone fairly. God treats anyone who accepts and practices the truth with grace, and He detests and rejects anyone who does not love the truth, who is sick of the truth and rejects the truth. God is just toward every person. So long as you can accept the truth and submit to God, God will treat you with grace, and He will not hold you accountable for your past transgressions. No matter what kind of way out God opens up for you, no matter how much grace He treats you with, He ultimately has only one desire, which is to make you understand His will, learn lessons, and understand the truth in environments suited to your life progress. Once God's words and truths have been wrought inside of you and have become your life, and you treat God as the parent of your rebirth, and you are able to achieve submission to God and fear of God, you will be in accordance with God's will. Though most of you are quite young, if, by reading God's words and understanding the truth, you all gain resolve, you grow in life, you have Godfearing hearts, and you are able to stand firm when trials and adversity befall you, then you will have stature, and God will be satisfied. God will say that He did not pay a painstaking price in vain when He treated you with grace. He will have reaped rewards, He will see the fruits of His work in you, and He will look on this with pleasure and joy. This result is entirely achieved by God's work; it is not something for man to boast about.

God does not merely pay a price for each person in the decades from their birth to the present. As God sees it, you have come into this world countless times, and have been reincarnated countless times. Who is in charge of this? God is in charge of this. You have no way of knowing these things. Each time you come into this world, God personally makes arrangements for you: He arranges how many years you will live, the sort of family that you will be born into, when you will build a home and a career, as well as what you will do in this world and how you will make a living. God arranges a way for you to earn a living, so that you can accomplish your mission in this life unhindered. And as for what you should do in your next incarnation, God arranges and delivers that life to you according to what you ought to have and what ought to be given to you.... God has made these arrangements for you many times, and, at last, you were born into the age of the last days, into your present family. God arranged an environment for you in which you could believe in Him, He allowed you to hear His voice and come back before Him, so that you could follow Him and perform a duty in His house. It is only with such guidance from God that you have lived until today. You do not know how many times you have been born among man, nor how many times your appearance has changed, nor how many families you have had, nor how many ages and dynasties you have lived through—but God's hand has been supporting you the whole time, and He has always been watching over you. How much God toils for a person's sake! Some people say, "I'm sixty years old. For sixty years, God has been watching over me, protecting me, and guiding me. If, when I'm old, I can't perform a duty and I can't do anything—will God still care about me?" Is this not a silly thing to say? God does not have sovereignty over a

person's fate, and watch over them and protect them for just a single lifespan. If it were just the matter of a single lifespan, a single lifetime, that would fail to demonstrate that God is almighty and has sovereignty over everything. The labor that God does and the price that He pays for a person is not merely to arrange what they do in this life, but to arrange for them a countless number of lifetimes. God takes full responsibility for every soul that is reincarnated. He works attentively, paying the price of His life, guiding every person and arranging each of their lives. God toils and pays a price in this way for man's sake, and He bestows upon man all of these truths and this life. If people do not perform the duty of created beings in these final days, and they do not return before the Creator if, in the end, no matter how many lives and generations they have lived through, they do not do their duties well and they fail to meet God's demands—would their debt to God not then be too great? Would they not be unworthy of all the prices God has paid? They would be so lacking in conscience, they would not deserve to be called people, as their debt to God would be too great. Therefore, in this life—I am not talking about your former lives, but in this life—if you are not able to give up the things you love or external things for the sake of your mission—like material pleasures and the love and joy of family—if you do not give up the pleasures of the flesh for the sake of the prices that God pays for you or to repay God's love, then you are truly wicked! Actually, any price that you pay for God is worth it. Compared to the price that God pays on your behalf, what does the tiny amount that you offer up or expend amount to? What does the little you suffer amount to? Do you know how much God has suffered? The little that you suffer is not even worth mentioning when it is compared to what God has suffered. Moreover, by doing your duty now, you are obtaining the truth and the life, and in the end, you will survive and enter into God's kingdom. What a great blessing that is! While you follow God, no matter whether you suffer or pay a price, you are actually working with God. Whatever God asks us to do, we listen to God's words, and practice according to them. Do not disobey God or do anything that brings Him sorrow. In order to work with God, you must suffer a little, and you must renounce and lay aside some things. You must give up fame and gain, status, money, and worldly pleasures—you even need to give up things like marriage, work, and your prospects in the world. Does God know whether you have given up these things? Can God see all this? (Yes.) What will God do when He sees that you have given up these things? (God will be comforted, and He will be pleased.) God will not only be pleased and say, "The prices that I paid have borne fruit. People are willing to work alongside Me, they have this resolve, and I have gained them." Whether God is pleased or happy, satisfied or comforted, God does not only have that attitude. He also acts, and He wants to see the results that His work achieves, otherwise what He requires of people would be meaningless. The grace, love, and compassion that God shows man are not merely a kind of attitude—they are a fact, as well. What fact is that? It is that God puts His words within you, enlightening you, so that you may see what is lovely about Him, and what this world is all about, so that your heart is filled with light, allowing you to understand His words and the truth. In this way, without knowing it, you gain the truth. God does so much work on you in a very real way, enabling you to gain the truth. When you gain the truth, when you gain that most precious thing which is eternal life, God's will is satisfied. When God sees that people are pursuing the truth and willing to cooperate with Him, He is happy and contented. He is then of an attitude, and while He is of that attitude, He goes to work, and commends and blesses man. He says, "I will reward you with the blessings that you deserve." And then you will have gained the truth and the life. When you have knowledge of the Creator and you have gained His appreciation, will you still feel an emptiness in your heart? You will not. You will feel fulfilled and have a sense of enjoyment. Is this not what it means for one's life to have value? This is the most valuable and meaningful life.

Look at Job: Did he ever pray for God to give him a mountain full of livestock and great riches? (No.) What did he seek? (He sought to fear God and shun evil.) How does God view "fearing God and shunning evil"? God said: "God saw that it was good." When people seek to fear God and shun evil, it brings God the greatest joy, and it is something that He blesses. Did God merely speak these words and do nothing more? What else did God do to Job? (He tested Job.) God sent Satan to tempt Job, to take away his mountain full of livestock, his great riches, his children, his servants—God tested him. What did God want to achieve through testing him? God wanted Job's testimony. What did God give Job at that time? People ponder: "What did God give Job? His livestock and great riches were taken away, and what was he left with? God didn't give him anything!" On the surface, it seems as if what God gave Job, He then took away, and it appears as though Job had nothing left, but God's taking-away is itself a greater reward. No one sees clearly what God rewarded Job with. God wanted Job's testimony, and He gave Job an opportunity. What kind of opportunity was that? It was the opportunity for Job to testify for God in front of Satan and all people, to testify to the reality of his fear of God and shunning of evil, to testify to the fact of his fear of God and shunning of evil, to testify that he was a perfect and upright man. Was this not given to him by God? If God had not given Job this opportunity, would Satan have dared to move against Job? (No.) Satan would definitely not have dared, that is absolutely certain. If Satan had not dared to tempt Job, would Job have had this opportunity? He would not have had this opportunity. That is why God gave Job just such an opportunity, to prove to everyone that the path he walked—that of fearing God and shunning evil—is correct, that God finds it acceptable, and that Job was an upright, perfect man. Everyone saw these things, God saw them too, and Job did not disappoint God in the midst of this opportunity. He testified for God, he defeated Satan, and God saw that it was good. Did God reward Job in the end? (He did.) What was God's second reward for Job? God said that Job's fear of God and shunning of evil was acceptable to Him. Job testified for God in front of Satan, and God saw that all of this was good. He was both gratified and pleased, and He had a sort of attitude. After God had this attitude, did He do nothing else? What did God do?

It seems that you are not very familiar with the Book of Job. Under what circumstances did Job say: "I have heard of You by the hearing of the ear: but now my eye sees You"? He said these words after he had listened to the words God spoke to him. Had Job seen God before this? (No.) For Job, hearing God's voice was the same as seeing His face, and is that not the blessing that a created being most longs for? (It is.) Job obtained this. Do you envy him? (Yes.) This blessing is not easy to obtain. So, how can you get this opportunity and receive this kind of grace and reward? You must testify for God, which is to say, you must testify for God in the midst of Satan's temptations. You must walk the path of fearing God and shunning evil. You must make God say, "God saw that it was good." When God feels gratified and pleased, and He sees that your testimony and all that you have done is good, when God says that you are a perfect person, and a person who pursues the truth, then you will be able to obtain His blessings. After Job heard God's voice, what else did God do? He gave Job more than He ever had before. Job was wealthier than he was before—if he had been a multimillionaire before, he would have probably been a billionaire after that. You see, if a person fears God and shuns evil, it is an easy thing for them to become a billionaire; it is a matter of a single word for God. That is God's grace. Job feared God and shunned evil, and he obtained God's blessings.

What God gives to people exceeds what they could ask for or imagine, but if you want to receive a reward greater than anything you could ask for or imagine, you must follow God's way. Following God's way is not simple. People have to pay a price, but that price is not paid in vain, it will be rewarded. People think that God only has a kind of attitude toward them, that He does not do anything, that He is always watching them, seeing how they behave. Is that really how it is? No. God is actually like a parent. If you listen to your parents, if you are sensible, if you tend to your proper duties, and suffer no small amount to follow the right path, how will your parents feel? Your parents will feel love and sorrow for you. They are only too eager to give up their lives for their children, and to lessen their children's suffering, to make sure that they eat well, wear nice clothes, and enjoy life—then they are satisfied. They do not want you to suffer at all. That is the heart of a parent. When compared to a parent's heart, God's heart can only be better, more beautiful, kinder—His heart could not be any less than this. You can all understand a bit about the hearts of your parents. You all know very well just how good your parents have been to you, and you all want to honor your parents. So, you should first use that filial piety to show consideration for God's heart. Those who do so possess the greatest amount of sense. Children can feel the love their parents have for them, but people should be able to feel the love that God has for them even more, because all that they have is arranged and orchestrated by God. Only God can decide everything for a person. Parents cannot decide everything for a child, no matter how great their love is. At the very least, parents do not possess the truth. Their love is of flesh and feelings; it absolutely cannot deliver someone from corruption, nor can it in the least provide them

with growth in life. Only the love of God can save people. The word of God can lead people and supply them so that they may walk the right path in life. You can see how much greater God's love is than that of a parent—God shows people every consideration! Your parents gave birth to you, and to them, you are their own flesh and blood. They care for you, cherish, and protect you so much—so how do you think God sees humans, whom He formed with His own hands? God cherishes humans as if they were His own children; people are His own flesh and blood. It is not like the human concept of parents giving birth to a child, and being connected by a blood tie—God created people with His own hands, but He breathed His breath into them, and He has expectations of them. God has entrusted people with His hopes; He has requirements of them, and He has entrusted them with things. God did not simply create humans, breathe into them, make them come alive, and then His work was done. It is not like if mankind was bad, God could just re-make it, because God is powerful and omnipotent, after all. After God created humans, He felt concern for them. Humans are His flesh and blood, they are His companions, and at the same time, in His management plan, they are the trustees and bearers of all His hopes. Ultimately, He wants to see hope in these people, and to obtain results. If, based on this, you can show some understanding for God's intention and will, will that not deepen your understanding a bit? (Yes, it will.) Just like parents who want their children to study and excel in life, who stay by their children's side while they learn, fanning them, pouring them some tea a moment later, making them some tasty food when the time comes to eat—those parents do not know how to do any better, their minds are always circling around their children. Do your parents not treat you like this because they have expectations of you, because they have placed their hopes in you? If you do not listen to them, and keep disobeying them, will that not hurt them? Will they not be sad? (They will.) Then ponder on God's will based on this idea. When God looks at humans, no matter how old they are, they are a child in His eyes. If you say, "I'm eighty years old," God will say that you are a child. If you say, "I'm twenty years old," then you are even more of a child. Whether you are eighty, eight hundred, or eight thousand years old, humans are all children in God's eyes. From God's perspective, age makes no difference at all. In God's eyes, people are all babies and children; that is how God sees mankind. That is why, in God's eyes, you are His flesh and blood, and one of His companions. How then can you be qualified to become His flesh and blood, His companion, a person after His own heart, to make Him satisfied? Is this not a question worth mankind's consideration and pondering? (It is.) God treats mankind as His flesh and blood, His companions, the bearers of the prices and blood that He has paid. What kind of love does God have for man? What kind of mindset does He have? How does He treat people with whom He has this level of relationship? Can humans understand, even a little, the kind of love that God has for these people? Some people say: "I've never seen God, and I can't feel the things that He has done for me in my past lives." You are alive right now, so can you not feel God's guidance and the prices

He has paid for you? Can you comprehend them? (Yes.) If you can comprehend them, that is all right—it proves that you have a heart and a soul. If you can comprehend this much, it is enough. It is worth it for you to cast aside everything to follow God.

May 29, 2017

Only by Often Living Before God Can One Have a Normal Relationship With Him

Most of you have believed in God for several years, and have more or less laid a foundation upon the true way. Now you are able to cast off the entanglements of family and the secular world to follow God. You are training to perform a duty in God's house, you are willing to expend yourselves for God, and ready to strive toward the truth. This means that you have begun to understand things, and that you have a bit of conscience and reason. That is a good thing. The significance of performing a duty is so great! Whether or not you can do your duty well has a direct relationship to your salvation and perfection. It may be said that one can only attain life entry by experiencing God's work while performing a duty, and that one can only gain God's approval by performing their duty well. Therefore, demanding a bit more of you when it comes to your duties and pruning and dealing with you a little, will be of benefit to you. At the very least, you will make quicker life progress. It is not a bad thing that the demands put upon you are high, nor is it a bad thing to occasionally give you a difficult problem to test you. All of this is done to help you to grow in life and do God's will, and so that you can have a better grasp of some professional knowledge and become more effective in your duty. If these demands were not made of you, what would be the result? You would only be able to preach doctrines and follow rules, and you would believe in God for many years without changing at all. In that case, when would you be able to progress? How could you perform your duty well? Not only would you make no progress regarding the truth, you would make no progress on the professional knowledge needed in your duty. Then, could you do your duty to an acceptable standard and bear testimony for God? As far as your present stature is concerned, your understanding of the truth is too shallow, and you have not grasped the principles for performing your duty. You are also very far from reaching the standards for performing your duty satisfactorily. And yet, you are unaware of this and feel as though you are doing well, and at times you are even extremely selfrighteous and audacious. The words that you speak or the things that you do can't see the light of day, and they are not in accordance with the truth principles. When someone points out one of your problems, you cannot accept it, nor do you seek the truth, and you even make excuses for yourself. What is the problem here? It is that you do not even possess the most rudimentary sense necessary to comport yourself properly. No matter what you are doing, it must, at the very least, be regarded as appropriate by most people. You must listen to everyone's suggestions—if what they say is correct, then you must accept it, and then correct your mistakes. If everyone thinks that the results you have gotten are alright, and everyone approves of them, only then can your actions be considered acceptable. In this way, in one respect, you will be able to act in line with the principles while doing your duty, and you will become more mature and experienced at handling problems. In another respect, you will be able to learn more, and at the same time you will come to understand the truth and to have life entry. And so, when something befalls you, you must not be self-righteous. You must quiet yourself before God and learn a lesson. You must be able to let go of yourself in order to learn more. If you think, "I'm more of an expert at this than you, so I should be in charge, and you should all listen to me!"—what kind of disposition is that? It is arrogance and self-righteousness. It is a satanic, corrupt disposition and it is not something within the realm of normal humanity. So, what does it mean to not be self-righteous? (It means listening to everyone's suggestions, and discussing things with everyone.) No matter what your personal thoughts and opinions are, if you blindly determine that they are correct and that they are the way that things should be done, that is arrogance and self-righteousness. If you have some ideas or opinions that you feel are correct, but you do not have complete faith in yourself, and you can confirm them through seeking and fellowship, that is what it means to not be self-righteous. Waiting to receive everyone's support and approval before acting is the reasonable way of doing things. If someone disagrees with you, you should respond to it conscientiously, and be meticulous when it comes to the professional aspects of your work. You cannot turn a blind eye to it by saying, "Do you understand this better, or do I? I have been involved in this area of work for such a long time—should I not have a better understanding of it than you? What do you know about it? You don't understand it!" That is not a good disposition, it is too arrogant and selfrighteous. It is possible that the person who disagrees with you is an amateur, and that they do not have a good understanding of that area of work; you may be right and you may be doing things correctly, but it is your disposition that is the problem. What, then, is the right way to behave and act? How can you behave and act in accordance with the truth principles? You must put your ideas out on the table and let everyone see if there are any problems with them. If someone makes a suggestion, you must first accept it, and then let everyone confirm the correct path of practice. If nobody has any issues with it, you can then determine the most appropriate way of doing things and act in that way. If a problem is discovered, then you must solicit everyone's opinions, and you should all seek the truth and fellowship on it together, and in that way, you will gain the enlightenment of the Holy Spirit. When your hearts are illuminated, and you have a better path, the results that you achieve will be better than before. Is this not the guidance of God? It is a marvelous thing! If you can avoid being self-righteous, if you can let go of your imaginings and ideas, and if you can listen to others' correct opinions, you will be

able to obtain the enlightenment of the Holy Spirit. Your heart will be illuminated and you will be able to find the correct path. You will have a way forward, and when you put it into practice, it will definitely be in accordance with the truth. Through such practice and experience you will learn how to practice the truth, and at the same time you will learn something new about that area of work. Is this not a good thing? Through this you will realize that when things happen to you, you must not be self-righteous and you must seek the truth, and that if you are self-righteous and do not accept the truth, everyone will detest you and God will certainly loathe you. Is this not a lesson learned? If you always pursue in this way and practice the truth, you will keep honing the professional skills that you use in your duty, you will get better and better results in your duty, and God will enlighten and bless you, and allow you to gain even more. In addition to that, you will have a path for practicing the truth, and when you know how to practice the truth, you will gradually grasp the principles. When you know which actions will lead to God's enlightenment and guidance, which will lead to His hatred and dismissal, and which will lead to His approval and blessings, you will have a way forward. When people receive God's blessings and enlightenment, their life progress will quicken. They will receive God's enlightenment and guidance every day, and there will be peace and happiness in their hearts. Will this not bring them pleasure? When your actions can be presented before God, and accepted by God, you will feel pleasure in your heart, and inwardly, you will have peace and happiness. This peace and happiness are feelings that God has given you, they are a sensation bestowed upon you by the Holy Spirit.

Being arrogant and self-righteous is man's most conspicuous satanic disposition, and if people do not accept the truth, they will have no way of cleansing it. People all have arrogant and self-righteous dispositions, and they are always conceited. No matter what they think, or what they say, or how they see things, they always think that their own points of view and their own attitudes are correct, and that what others say is not as good or as right as what they say. They always cling to their own opinions, and no matter who speaks, they will not listen to them. Even if what someone else says is correct, or in line with the truth, they will not accept it; they will only appear to be listening but they will not really adopt the idea, and when it comes time to act, they will still do things their own way, always thinking that what they say is right and reasonable. It is possible that what you say is, indeed, right and reasonable, or that what you have done is right and faultless, but what kind of disposition have you revealed? Is it not one of arrogance and self-righteousness? If you do not cast off this arrogant and self-righteous disposition, will it not affect your performance of your duty? Will it not affect your practice of the truth? If you do not resolve your arrogant and self-righteous disposition, will it not cause you serious setbacks in the future? You will definitely experience setbacks, this is inevitable. Tell Me, can God see such behavior of man? God is more than able to see it! God not only scrutinizes the depths of people's hearts. He also observes their every word and deed at all times and places. What will God say when He sees this behavior

of yours? God will say: "You are intransigent! It's understandable that you might cling to your own ideas when you do not know that you are mistaken, but when you clearly know that you are mistaken and you still cling to your ideas, and would die before repenting, you are just a stubborn fool, and you are in trouble. If, no matter who makes a suggestion, you always adopt a negative, resistant attitude toward it, and do not accept even a little bit of the truth, and if your heart is completely resistant, closed, and dismissive, then you are so ridiculous, you are an absurd person! You are too difficult to deal with!" In what way are you difficult to deal with? You are difficult to deal with because what you are displaying is not an erroneous approach, or an erroneous behavior, but an outpouring of your disposition. An outpouring of what disposition? A disposition in which you are sick of the truth, and hate the truth. Once you have been identified as a person who hates the truth, in God's eyes you are in trouble, and He will detest, reject, and ignore you. From people's perspective, the most they will say is: "This person's disposition is bad, they are incredibly obstinate, intransigent, and arrogant! This person is hard to get along with and does not love the truth. They have never accepted the truth and they do not put the truth into practice." At the most, everyone will give you this appraisal, but can this appraisal decide your fate? The appraisal that people give you cannot decide your fate, but there is one thing that you must not forget: God scrutinizes people's hearts, and at the same time God observes their every word and deed. If God defines you in this way, and says that you hate the truth, if He does not merely say that you have a bit of a corrupt disposition, or that you are a little disobedient, is this not a very serious problem? (It is serious.) This means trouble, and this trouble does not lie in the way that people see you, or how they appraise you, it lies in how God views your corrupt disposition of hating the truth. So, how does God view it? Has God merely determined that you hate and do not love the truth, and that is all? Is it that simple? Where does the truth come from? Who does the truth represent? (It represents God.) Ponder on this: If a person hates the truth, then from God's perspective, how will He view them? (As His enemy.) Is this not a serious problem? When a person hates the truth, they hate God! Why do I say that they hate God? Did they curse God? Did they oppose God to His face? Did they judge or condemn Him behind His back? Not necessarily. So why do I say that pouring forth a disposition that hates the truth is to hate God? This is not making a mountain out of a molehill, it is the reality of the situation. It is like the hypocritical Pharisees who nailed the Lord Jesus to the cross because they hated the truth—the consequences that followed were terrible. What this means is that if a person has a disposition that is sick of the truth and hates the truth, it may pour forth from them anytime and anywhere, and if they live by it, will they not oppose God? When they are confronted with something that involves the truth or making a choice, if they cannot accept the truth, and they live by their corrupt disposition, they will naturally oppose God, and betray Him, because their corrupt disposition is one that hates God and hates the truth. If you have such a disposition, then even when it comes to words spoken by God, you will question them, and want to analyze and dissect them. Then you will be suspicious of God's words, and say, "Are these really God's words? They don't look like the truth to me, they don't necessarily all seem correct to me!" In this way, has your disposition of hating the truth not poured forth? When you think in this way, can you submit to God? You definitely cannot. If you cannot submit to God, is He still your God? He is not. Then, what will God be to you? You will treat Him like a research subject, someone to be doubted, someone to condemn; you will treat Him like an ordinary and regular person, and condemn Him as such. In doing so, you will become someone who resists and blasphemes against God. What kind of disposition causes this? It is caused by an arrogant disposition that has become inflated to a certain degree; not only will your satanic disposition be pouring forth from you, your satanic face will also be completely laid bare. What happens to the relationship between God and a person who has reached the stage of resisting God, and whose rebelliousness against God has reached a certain degree? It becomes a hostile relationship where a person places God in opposition to themselves. If, in your belief in God, you cannot accept and obey the truth, then God is not your God. If you refuse the truth and reject it, then you will have already become someone who resists God. Can God still save you, then? He definitely cannot. God gives you an opportunity to receive His salvation and does not see you as an enemy, but you cannot accept the truth and you place God in opposition to you; your inability to accept God as your truth and as your path makes you a person who resists God. How should this problem be resolved? You must quickly repent and change course. For example, when you encounter a problem or a difficulty while performing your duty and you do not know how to resolve it, you must not blindly ponder on it, you must first quiet yourself before God, pray and seek from Him, and see what God's words say about it. If, after reading God's words, you still do not understand, and do not know what truths this issue pertains to, you must hold fast to one principle—that is, first obey, have no personal ideas or thoughts, wait with a peaceful heart, and see how God intends and wants to act. When you do not understand the truth, you should seek it, and you should wait for God, rather than acting blindly and carelessly. If someone gives you a suggestion when you do not understand the truth, and tells you how to act in accordance with the truth, you should first accept it and allow everyone to fellowship on it, and see if this path is correct or not, and whether it is in accordance with the truth principles or not. If you confirm that it is in accordance with the truth, then practice in that way; if you determine that it does not accord with the truth, then do not practice in that way. It is as simple as that. When you seek the truth, you should seek from many people. If anyone has something to say, you should listen to them, and treat all of their words seriously. Do not ignore or snub them, because this relates to matters within the scope of your duty and you must treat this seriously. This is the right attitude and the right state. When you are in the right state, and you do not reveal a disposition that is sick of the truth and hates the truth, then practicing in this way will supplant your corrupt disposition. This is

practicing the truth. If you practice the truth in this way, what fruits will it bear? (We will be guided by the Holy Spirit.) Receiving the guidance of the Holy Spirit is one aspect. Sometimes the matter will be very simple and can be achieved using your own mind; after others finish giving you their suggestions and you understand, you will be able to rectify things and act in accordance with the principles. People may think that this is a small matter, but to God it is a great matter. Why do I say this? Because, when you practice in this way, to God you are a person who can practice the truth, a person who loves the truth, and a person who is not sick of the truth—when God sees into your heart, He also sees your disposition, and this is a great matter. In other words, when you do your duty and act in the presence of God, what you live out and pour forth are all truth realities that people should possess. The attitudes, thoughts, and states that you possess in everything you do are the most important things for God, and they are what God scrutinizes.

Is it not vile that some people like to split hairs and go down blind alleys whenever something happens to them? This is a big problem. Clear-minded people will not make this mistake, but this is what absurd people are like. They always imagine that others are making things difficult for them, that others are deliberately giving them a hard time, so they always antagonize other people. Is this not a deviation? They do not put in effort when it comes to the truth, they prefer to quibble about unimportant things when something happens to them, demanding explanations, trying to save face, and they always use human solutions to approach these matters. This is the greatest obstacle to life entry. If you believe in God this way, or practice this way, you will never attain the truth because you never come before God. You never come before God to receive all that God has set out for you, nor do you use the truth to approach all this, instead you use human solutions to approach things. Therefore, in the eyes of God, you have strayed too far from Him. Not only has your heart strayed from Him, your entire being does not live in His presence. This is how God views those who always over-analyze things and split hairs. There are those who are glib, smooth-talkers, whose minds are guick and shrewd, who think, "I'm well-spoken. Other people all really admire and esteem me, and hold me in high regard. People usually listen to me." Is this useful? You have built up your prestige among people, but the way that you behave before God does not please Him. God says that you are a nonbeliever, and that you hate the truth. Among people, you may be sophisticated and smooth, you might handle things very well, and get along with anyone; you may always be able to find a way to handle and take care of things no matter what the situation, but you do not come before God and seek the truth to resolve problems. People like this are very troublesome. God has only one thing to say in assessment of people like you: "You are a nonbeliever, you are trying to take advantage of this opportunity to gain blessings under the guise of believing in God. You are not a person who accepts the truth." What do you think of this kind of assessment? Is it what you want? It definitely is not. It is possible that some people do not care, and say, "It

doesn't matter how God sees us, we can't see God anyway. Our most immediate problem is to first get on good terms with the people around us. Once we have established a firm foothold for ourselves, we can then win over the leaders and workers, so that everyone admires us." What sort of person is this? Are they someone who believes in God? They certainly are not; they are a nonbeliever. Those who believe in God must always live in the presence of God; no matter what issues they encounter, they must come before God to seek the truth so that in the end God says, "You are someone who loves the truth, who pleases God, and who God finds acceptable. God has seen your heart and He has also seen your obedience." What do you think of this kind of assessment? Only people like this can receive God's praise. Can you completely understand this? I tell you that no matter what duty a believer in God performs—whether they handle external matters, or a duty that relates to the various work or fields of expertise of the house of God—if they do not frequently come before God, and live in His presence, and they do not dare to accept His scrutiny, and they do not seek the truth from God, then they are a nonbeliever, and they are no different from an unbeliever. Are you able to understand this point? It is possible that there are some people now who cannot fulfill a duty because their environment is not suitable; they live in the environment of unbelievers, and yet they still frequently receive God's enlightenment and guidance. How can this be? The most critical things are that they are able to pray to God, eat and drink the words of God, seek the truth and practice it, and maintain a normal relationship with God. These are the things that are key to determining if a person can live always in the presence of God. If you often cannot feel God and you are frequently weak and negative, or if you are often dissolute, or if you do not bear any burdens in your duty, and you are always muddled, is this a good state or a bad state? Is it a state of living before God, or a state of not living before God at all? (It is a state of not living before God.) So, you must measure this—do you often live before God or not? If you very seldom do, and you don't even pray, or read the words of God, this spells trouble, it means that you are an unbeliever. Some people seldom keep their minds on proper affairs, they are dissolute and unrestrained, and when things happen to them, they are always confused and do not know how to seek the truth. They do not even know whether they have gotten results in the performance of their duties or not. They do not know which of their daily actions offend God, which are found to be acceptable by God, and which are loathed by God. They just muddle through day after day. What do you think of this state? Do people who live in these kinds of states have God-fearing hearts? Can there be any principles to what they do? Can they do reasonable things? When they are fulfilling their duties can they say, "I must be restrained, I must do my duty well, I must do it with all my heart and with all my strength"? Can they achieve devotion? (They cannot.) What are such people doing, then? They are only laboring! Have such people obtained the truth? (They have not.) That is a great loss. How can this group of fools not know to pursue the truth? They have believed in God for ten or twenty years and heard

so many sermons, yet they do not know what is to be gained through belief in God, how they should pursue the truth, how they should practice the truth, or how they should fulfill their duties. If they are not even clear about these important things, are they not a bit foolish? They are so dull-witted and numb. They have no reaction to the truth at all, and this is dangerous. What is the most important thing about believing in God? It is to obtain the truth. What problems will be resolved when a person obtains the truth? Primarily it will be the problem of their sins, and the problem of their corrupt dispositions, and all the difficulties in their belief in God, and their mistaken points of view. All of these problems can be resolved. When a person obtains the truth, where should they put it to use? It should be used in the fulfillment of their duty, and in bearing testimony for God—these are the most important things. Right now, you may lack true knowledge of this, you may have not yet recognized the value or significance of the truth, but one day you will.

Have you read the Book of Job? When you were reading it, did you feel moved? Did you experience a kind of longing that made you wish to become a person like Job? (Yes.) How long can this kind of state and mood last for? A day or two, or a month or two, or perhaps a year or two? (Two or three days.) So this kind of state and mood will disappear after two or three days? You must pray when you feel moved, and tell God that you wish to be a person like Job, that you wish to understand the truth, attain knowledge of God, and become a person who fears God and shuns evil. You must implore God to bring this about in you, imploring Him to guide you, to provide you with the right environments, to give you strength, and to guard you so that you may stand firm in every situation that you meet, not resist God, and instead perform acts of fearing God and shunning evil, and satisfy His will. You must always pray and supplicate to God for the sake of this goal and for the things that you hope to achieve, and when God sees your genuine heart, He will act. Do not be afraid when God acts. God could not possibly cover your body with boils and strip you of everything you have, as He did when He tested Job. God will not do that; He will gradually place more upon you according to your stature. You must call upon God earnestly—don't just call upon Him for two days after you've read the Book of Job and are still feeling moved by it, and then forget about it on the third day when you're no longer reading it, and cease to keep it in your heart. If you do, that spells trouble for you! If you admire people like Job, and you want to be that kind of person, then you must have a path for how to become that kind of person, you must lay your heart before God and then pray for this often, and ponder on it often, and then eat and drink the words that God has spoken about Job, consistently and repeatedly contemplating them, and after that you must fellowship with people who have experience and knowledge of this kind. You must work hard toward this goal. How should you work hard? If you merely sit watching and waiting, that is not working hard. You must put it into practice, you must dedicate effort to it, at the same time harboring a resolve to endure suffering and a heart of longing, and then offer up your prayers for this, asking God to act. If God does not act, then no matter how much drive people have, it will be of no avail. How will God act? God

will begin to orchestrate and arrange environments for you as befits your stature. You must tell God what goal you wish to achieve in your faith, and what kind of resolutions you have. Have you prayed and supplicated to God for this? How long did you pray and supplicate to God for? If you just say a couple of prayers, once in a while, and when you see that God has not acted, you think, "Forget it, I'll just let things be. Whatever happens, happens, I'll just go with the flow. I don't care what befalls me," that won't do, and you are not sincere. If all you have is two minutes of enthusiasm, can God act for you and help to arrange environments for you? God would not do that! God wants to see your sincerity, and to see how long your sincerity and perseverance can hold up, and whether your heart is genuine or false. God will wait. He hears your prayers and supplications, He hears the resolutions and desires that you confide in Him, but until He has seen your resolve to endure suffering, He will not act. If, after you're done praying to God, you just disappear without having done anything, would God act under these circumstances? Most definitely not. You have to pray and supplicate to God more, putting effort into this and pondering on it, and then savor in detail the environments that God has prepared for you; they will come upon you, little by little, and God will begin to act. If you do not have a genuine heart, then this will not work. You may say, "How I admire Job, and how I admire Peter!" but what good is your admiration? You can admire them all you like, but you are not them, and all your admiration will not make God do the same work on you as He did on them, because you are not the same kind of person as them. You do not possess their resolve, or their humanity, or the hearts with which they yearned for and pursued the truth. Only when you come to possess these things will God endow you with more.

Do you now have the resolve to pursue the truth, to gain the truth, and to achieve salvation and be perfected by God? (Yes.) How great is your resolve? How long can you maintain it? (When I am in a good state, I have resolve, but when I encounter things that do not correspond with my notions or the interests of my flesh, or when I undergo some refinement or have some difficulties, I get trapped in a state of negativity, and the faith and resolve that I had in the beginning disappear bit by bit.) This will not do. You are too weak. You must reach a place where, no matter what circumstances you encounter, they cannot change your resolve. Only then will you be someone who truly loves and pursues the truth. If, when something befalls you and you encounter a little difficulty, you retreat, become negative and dejected, and let go of your resolve, this will not do. You must have the strength of one who is ready to put their life on the line, and say, "No matter what happens—even if I die, I will not abandon the truth or my goal to pursue the truth." Then nothing will be able to stop you. If you really encounter difficulties, and you are driven into a corner, God will act. In addition, you must have this understanding: "No matter what I encounter, they are all lessons that I must learn in my pursuit of the truth they have been arranged by God. I may be weak, but I am not negative, and I am grateful to God for giving me the opportunity to learn these lessons. I am grateful to God for setting out this situation for me. I cannot let go of my resolve to follow God and gain the

truth. Were I to give it up, that would be the same as conceding to Satan, ruining myself, and betraying God." This is the kind of resolve you must have. Whatever small matters you encounter, they are all little episodes in the development of your life. You must not let them block the direction of your progress. When you meet with difficulties you can seek and wait, but the direction of your progress must not change, is that not right? (It is.) No matter what others say, or how they treat you, and no matter how God treats you, your resolve must not change. If God says, "You do not accept the truth at all, I loathe you," and you say, "God loathes me, so what meaning does my life have? I may as well die and be done with it!" you would be misunderstanding God. It is true that God loathes you, but you should fight on, you should accept the truth, and you should fulfill your duty. Then you will not be a good-for-nothing and God will not detest and reject you. Right now, your stature is still too small and you have not yet achieved the standards required for God to test you. What is the only thing that you can do? You must pray: "God, please guide me and enlighten me so that I understand Your will, and have the faith and perseverance to walk the path of pursuing the truth, and so that I may fear God and shun evil. Although I am weak and my stature is immature, I beg You to give me strength and protect me so that I can follow You to the end." You must come before God often to pray. Other people may crave worldly things, indulge their flesh, and follow worldly trends, but you must not accompany them—just focus on fulfilling your own duty. When others are feeling negative and they do not fulfill their duties, you must not feel constrained, and you should seek the truth to help them. When others indulge in comfort you must not envy them, you must only concern yourself with living before God. When others pursue prestige, profit, and status, you should pray for them and help them, quiet your heart before God and not let these things influence you. No matter what happens around you, you should pray to God about all things. You should always seek the truth, restrain yourself, ensure that you are living in the presence of God, and have a normal relationship with God. God scrutinizes people at all times, and the Holy Spirit works within these kinds of people. How does God scrutinize a person's heart? He not only looks with His eyes, He sets up environments for you and touches your heart with His hand. Why do I say this? Because when God sets up an environment for you, God sees whether you resent and hate it, or like and submit to it, whether you passively wait or actively seek the truth. God watches how your heart and your thoughts change, and in which direction they develop. The state in your heart is sometimes positive, and sometimes negative. If you can accept the truth, you will be able to accept from God the people, events and things, and the various environments that He sets out for you, and you will be able to approach them correctly. By reading God's words, and through contemplation, all of your thoughts and ideas, all of your opinions, and all of your moods will change based on God's words. You will be clear about this, and God will also scrutinize all of it. Even though you will not have spoken of it to any person, or prayed about it, and you will only think this in your heart and in your own world, from God's

perspective it will already be very clear—it will be obvious to Him. People look at you with their eyes, but God touches your heart with His, that is how close to you He is. If you can feel God's scrutiny, you are living in the presence of God. If you cannot feel His scrutiny at all, you are living in your own world, and you are living by your own feelings and corrupt dispositions, and then you are in trouble. If you do not live in the presence of God, if there is a great distance between you and God, and you are far from Him, if you do not give any consideration at all for God's will, and if you do not accept God's scrutiny, God will know all this. It will be all too easy for Him to perceive this. So, when you have resolve and a goal, and you are willing to be perfected by God, and to become a person who follows God's will and fears God and shuns evil, when you have this resolve, and you can pray and supplicate for these things often, and live in the presence of God, never distancing yourself from God or leaving Him, you are clear about these things, and God knows them too. Some people say, "I am clear about it myself, but does God know it or not?" This question is invalid. If you say this, it proves that you have never communicated with God and that there is absolutely no relationship between you and God. Why do I say there is no relationship between you and God? You have not lived before God and therefore you cannot sense if He is with you or not, whether He is guiding you, whether He is protecting you, and whether He has rebuked you when you have done something wrong. If you have no sense of these things, then you do not live before God, you are just imagining this and indulging yourself—you are living in your own world, and not before God, and there is no relationship at all between you and God.

How can people maintain a normal relationship with God? What does maintaining it depend on? It depends on them supplicating, praying, and interacting with God in their hearts. This kind of relationship allows people to always live before God. Therefore, in order to establish a normal relationship with God, people must first be guiet. Some people are always doing things outside, and only busying themselves with external affairs. If they do not have any spiritual life for one or two days, they will not be aware of it. They will still not be aware of it after three or four days, or even after one or two months. This is because they have not prayed, or supplicated, or communicated with God. Supplicating is when something happens to you and you want God to help you, to guide you, to provide for you, to enlighten you, to make you understand His will, know what the truth is, understand what the truth principles are, and know how to practice the truth—this is the kind of supplication that accords with God's will. Prayer covers a relatively broad range. Sometimes you may talk about things that are in your heart when you encounter difficulties or when you are feeling negative and weak, you can talk to God about these things from the heart; you can also pray to God at times when you are being disobedient, or you can talk to God about the things that befall you every day, both those that you can see through to, and those that you cannot—this is called prayer. Prayer is talking to God about what is in your heart or seeking the truth from God. Sometimes it is carried out at a fixed time, sometimes it is not at any fixed time; you can

pray anytime and anywhere. Spiritual fellowship does not take any particular form: There may be something bothering you, or there may not; you may have something you want to say, or you may not. When there is something bothering you, you should talk to God about it, and say a prayer. Ordinarily, you should try to contemplate on questions like how God loves man, how He worries about man, why He prunes and deals with man, what it really means to obey God, and so on, communicating with God at all times and all places, praying to God, and seeking from Him. This is spiritual fellowship, or "spirit fellowship" for short. Sometimes, you may think of something that upsets you very much while you are on the road; you do not need to kneel down or close your eyes. You can just speak to God in your heart, "God, this thing has befallen me and I don't know the proper way of dealing with it, so I ask Your guidance in this matter." When you feel a movement in your heart, and you speak a few heartfelt words about it to God, then He will know. Sometimes you may feel homesick and you say, "God, I am so homesick." You do not say who you are missing specifically, it is just that you feel sad and you are telling God about it. You can only solve your problems if you pray to God and tell Him what is in your heart. Can you solve your problems by talking to another person? It will not be so bad if you meet with someone who understands the truth—not only will you be able to solve your problems, you will also benefit from it. But if you meet with someone who does not understand the truth, you will not be able to solve your problems, and it may also impact them. If you speak to God, God will comfort you and move you. If you can quiet yourself before God, and read His words, and then contemplate and pray, you will be able to understand the truth and solve your problems. God's words can help you to find a path to overcome your difficulties, and when you cross this small hurdle, you will not stumble, and it will not constrain you, nor will it influence your performance of your duty. There will be times when you suddenly feel low in spirit and a little bit dark. When this happens, you should pray to God immediately, and draw close to Him, which means speaking to Him about what is in your heart and confiding in Him at all times and wherever you are. In this way your state can be reversed. You must have faith: "God is by my side at every single moment, He has never left me, I can feel it. No matter where I am or what I'm doing—whether I am in a gathering or performing my duty—I know in my heart that God is leading me by the hand, and that He has never left me." Sometimes, when you recall how you passed each day like this over the years, you will feel that your stature has grown, that God has been guiding you, and God's love has always been protecting you. As you think of these things, you will then pray in your heart, offering thanks to God: "Oh God, I thank You! I am too weak, timid, and too profoundly corrupt. If I did not have You to guide me like this, there is no way that I could have made it to today by myself." Is this not spiritual fellowship? If people can fellowship with God often in this way, will they not have much to say to God? They would not go many days without having a single thing to say to God. When you have nothing to say to God, God is absent from your heart. If God is in your heart, and you have faith in God, then you will be able

to speak all of the words in your heart to Him, including those things you would speak of to your confidants. God is, in fact, your closest confidant. If you treat God as your closest confidant, as the family that you depend on the most, that you find the most dependable, the most trustworthy, and that you are most intimate with, then it will be impossible for you to have nothing to say to God. If you always have something to say to God, won't you always be living in His presence? If you always live in God's presence, then you will be able to sense at every moment how God enlightens and guides you, how He cares for and protects you, and brings you peace and joy, how He blesses you, and how He rebukes you, disciplines you, chastens you, and judges and chastises you. All of this will be clear and evident to you. If you just muddle through every day, believing in God in word only, without having God in your heart, and if you just perform your duty and attend gatherings on an external level, and read the words of God and pray every day, simply going through these motions, then this is not belief in God-none of these religious rituals that you observe have any relationship to the truth. Those who believe in God should carefully read a passage of God's words every day, and pray and fellowship within these words. They should gain a little illumination from God's words every day, and understand a bit of the truth. In particular, they should be able to seek the truth and handle matters according to the principles while fulfilling their duties, and be able to gain life experience every day, and experience God's work. That is a true believer and a person who follows God.

Which issue is the most important and the most in need of resolution in your belief in God? It is the issue of your normal relationship with God. If you believe in God, but He is not in your heart, and you have disconnected your relationship with Him, and you do not treat God like your most intimate, trusted, and closest family member and confidant, then God is not your God. Practice according to My words for a period of time and look to see if your inner state has changed. By practicing according to My words you can ensure that you live in the presence of God, that you have a normal condition and a normal state. When a person's state is normal, and they are not influenced by any events, people, and things, or different environments that befall them in all stages of their life experience, and they are able to persist in performing their duty normally, they have true stature and they are someone who has entered into the truth reality.

July 13, 2017

What It Is to Practice the Truth

Plenty of people listen to sermons for many years, but do not understand what the truth is, nor on which aspect of the truth they should concentrate their efforts. They just listen and that's it, always careless like thoughtless people without a heart. No wonder they've believed in God for several years, yet remain devoid of experiential testimony.

Someone who truly pursues the truth must reflect on themselves: Is what I say and do in line with the truth? What do I lack? What deficiencies should I make up for? How well am I performing my duty? Am I able to act in accordance with the principles? If you are not clear about these things, then you are not someone who pursues the truth. If you wish to pursue and gain the truth, you must frequently read and contemplate God's words. No matter what duty you perform, you must contemplate and figure out the truths you need to comprehend, and you have to be able to practice and experience however many truths you understand. You must always consider, "Have I practiced and entered into this truth? Which aspects of life does this truth refer to? Which environments? Which circumstances?" These questions must be fixed in your heart, and you must try to figure them out in your spare time. If you think about it but don't understand then you must pray-read, come before God and open your heart to Him. Most people do not have their hearts set on the truth in their belief in God. Where are their hearts? Their hearts are always set on external matters, always getting tied in knots about matters of vanity and pride, of what is right and what is wrong. They do not know which things relate to the truth and which do not, and they think, "So long as I'm doing things in God's house, running about and enduring hardship to perform my duty, then I'm practicing the truth." This is incorrect. Is one practicing the truth by doing things for God's house, running about and enduring hardship? Is there any basis for saying so? Enduring hardship while doing things and practicing the truth are two different things. If you do not know what the truth is, how could you practice it? Is that not absurd? You are acting according to human notions and imaginings, you are in a confused state, doing things according to your own ideas. Your heart is confused, without any goals, direction, or principles. You are just doing things, and enduring hardship while you're doing them—how is that related to practicing the truth? If people do not understand the truth, no matter what they do, and no matter what hardships they endure, they are far from practicing the truth. People always do things according to their own will, and just to get things done; they do not consider at all whether their actions are in accordance with the truth principles or not. If you do not know whether what you are doing is in accordance with the truth, then you are certainly not practicing the truth. Some may say, "I'm doing things for the church. Isn't that practicing the truth?" That is simply wrong. Does doing things for the church mean that someone is practicing the truth? Not necessarily—that can only be determined by seeing if there are principles to that person's actions or not. If there are no principles to what somebody is doing, then no matter who they are doing it for, they are not practicing the truth. Even if they do something good, it must be done in accordance with the truth principles in order to qualify as practicing the truth. If they violate the principles, then whatever good they do is merely good behavior and falls short of practicing the truth. There are many people now who never strive toward the truth principles in performing their duties, this means that they are just rendering service. If a person never strives toward the truth, they cannot perform their duty adequately; that kind of person

is certainly not one of God's people, they could only be called a service-doer. If they can persist in rendering service to the end, they may be considered a loyal service-doer and be allowed to remain. But if they have done some bad things in the course of rendering service, they will be cast out along the way, like a seasonal laborer who is no longer needed. Most service-doers are cast out in this way. The service they render is not up to standard, so they are certainly not be able to stand firm.

What is the practice of the truth? How does one practice the truth when completing a task or performing a duty, or not practice it? Not practicing the truth means what one is doing is unrelated to the truth. That person may be performing a duty, but their doing so has little relationship to the truth. It is just a sort of good behavior, and it can be considered a good deed, but it is still far from practicing the truth—there is a distinction between these things. What is the distinction? You are just adhering to a scope or to rules when you do something. You do not allow the interests of God's house to suffer any losses, you run around a bit more and undergo a bit more hardship, you have achieved these things, and if the requirements made of you are not particularly high, you may be performing your duty adequately. But there is something else to consider: Have you excavated and uncovered what corrupt dispositions, thoughts, and things that displease God are within you when you are doing that thing? Have you come to true selfknowledge through doing it and through performing your duty? Have you found the truth that you need to practice and enter? (Rarely—sometimes I just hold myself up against God's words simply, get to know myself a little and that's all.) Then most of the time you only have theoretical, formulaic knowledge of yourself, not practical knowledge. If you do not pursue the truth, if you do not practice it and have not gained it, then even if you have made no great errors and violated no major principles, and you have not actively done evil and appear to be a good person with a bit of humanity, your lack of errors and your appearance of humanity are still not the same as being in accordance with the truth or practicing it. These things are distant and distinct from one another. After believing in God for several years, many people discover that they are typical service-doers. They wonder how it is they became service-doers, but the answer does not come to them, ruminate as they might. When people have just begun believing in God, they do not intend to be service-doers. They plan to be good believers, to achieve an understanding of the truth, and to ultimately be saved and enter the kingdom of heaven—or to at least be able to survive. They also think that as believers they must fear God and shun evil, and submit to Him. How is it that they become service-doers without realizing it? That is because you are never able to practice the truth or enter into the truth reality in your duty, and in the environments that God has arranged for you—you are always laboring instead of performing your duty. That is the reason. So, after you've performed your duty for a period of time, when you quiet yourself down and think, "What have I gained during this time? When I went out once I nearly met with danger, but God protected me," does seeing that God protected you count as knowing Him? These things cannot inspire you to increase your faith in God, nor enable you to have a true understanding of your own corrupt disposition and nature essence. Thinking back on how you performed your duty during this time, have you made any progress in your life entry? If you put the truth into practice when performing your duty, and act according to principles, then you will definitely make progress. If you say, "So far as the positive side of things goes, the truth of knowing God is profound; I haven't really got it or learned much from it yet. But so far as the negative side of things goes, I know that the corrupt dispositions most difficult to identify are people's corrupt disposition as revealed by God: their essence which is hostile toward God and resists Him, their evil nature and deceitfulness, as well as the corrupt disposition hidden deepest in people's hearts which God has revealed. I couldn't link this to myself before, but now I've come to realize it and made that connection, and my heart has some sense of it." This is progress. You have these feelings, and when you quiet yourself down and try to think it through carefully, you'll find that your experience of believing in God for several years is too shallow, and see that you are lacking in too many things. You have some understanding of the truth of your own corruption, but you've only just begun to repent. You sin less, and show some small changes in behavior, but this is still a far cry from a change in life disposition. When you have a few more years' experience, and you have a deeper understanding of your corrupt disposition, and some changes in your life disposition, then you will finally feel that you've received great salvation from God, and will say, "God's words that reveal man are true, and I say Amen to God's words. His words are the truth, and how true they are!" When people do not know themselves, they all say, "Others might betray God, but I never will. Others might forsake God, but I never will." Aren't these empty words? Exposed by the facts, people can sense that they themselves are too unreliable, that they need God to look after and protect them, that they truly cannot leave God's care, that it is only through God's grace and mercy that people have made it to this day, and that they have nothing to boast about. If you have this feeling, it comes from your experience, and not because it was instilled in you by others. It comes from what you've personally gone through and experienced. These things are so practical and profound, far more practical than the big empty words so often spoken by people. When you have this sort of experience, and your heart has this feeling, then it will thirst for God, for His words, and for the truth. You'll be inspired to treasure God's words, inspired to practice and experience His words, and you will be brought one step closer to God in your relationship with Him. This is proof that you are already on the right track of faith in God, and have begun to enter into the truth reality. Those people who only ever preach words and doctrines and empty theories are cast ever farther away, becoming more and more isolated and shamed in God's house. They must reflect on themselves, and it is time for them to wake up.

What are the criteria for measuring whether someone has the truth reality? Or to see if someone is practicing the truth? When something happens to them, you must look at

what attitude they have toward God, whether they can seek the truth, whether they have true knowledge of themselves, and whether they can fear God and shun evil. By getting a clear view on these things, you can determine whether they are practicing the truth or have the truth reality. If someone always preaches words and doctrines and spouts highsounding words when things befall them, it is clear that they do not have the truth reality. When things befall someone who does not have the truth reality, can they put the truth into practice? They cannot possibly do so. They may say, "This thing has happened, I submit to God!" Why do you want to submit to God? The principle is correct, but you might be acting based upon your feelings, with a method that you have weighed out and decided upon yourself. You speak of submitting to God, but at heart, you are always doubting all that God does. You do not understand why God acts in the way He does, yet you keep telling yourself you must submit to Him, when in fact, you have no intent to. You only appear from the outside to be unresistant, to be uncomplaining and to do what you are told. It seems like you have submitted, but this kind of submission is merely lip service, a mere adherence to rules. You are not practicing submission. You must draw out and analyze the corrupt disposition that stops you from submitting, and hold it up to God's words for comparison. If you gain true knowledge of your corrupt disposition, if you can truly understand God, and know why He acts in the way He does, if you can understand this completely, then you can submit to God. You will say, "However great the hardship, however weak or sad I feel, I will not be negative, and I will submit to God, because I know that what God does is good, that all He does is right. He wouldn't do anything wrong." When you achieve this, your problem will have been completely resolved. Some people do not seek the truth and resolve problems in this way. They merely preach words and doctrines, and it seems as if they understand everything, but when a real difficulty befalls them, they cannot put the truth into practice, though they would like to. Grievances and misunderstandings persist in their hearts—yet they do not seek the truth to resolve the problem. These grievances and misunderstandings are hidden inside people. They are, in fact, a cancer, and will burst forth in the right environment. Before that happens, people cannot feel them, and they think that they understand all of the truth and have no difficulties. But when something later befalls them, they are unable to put the truth into practice. This proves that you do not have true faith in God and that you do not really understand the truth. What does that mean? It means that you can preach a few words and doctrines and just adhere to a few rules. Though you may be able to submit at times, it is a submission of adhering to rules, and it is a very limited submission. If something befalls you that does not fit with your notions, you will be unable to submit. This shows that you are not a person who can truly submit to God and that your corrupt disposition is unresolved and unchanged. You must know your corrupt disposition in light of the things that befall you, and you must know, understand, and be considerate of all God does. After that, you must attain true and willing submission, and no matter what befalls you, or how much it does not fit with your notions, you must be able to submit. This is the level that must be reached in order to be someone who truly submits to God and someone who has truly changed.

Most people who have believed in God for years do not know what it is to submit to Him. They know only how to speak words and doctrines, not what it is to practice the truth, or how to practice the truth in order to submit to God. Why is this? Some people always submit to God according to their own notions and imaginings, and when what God says does not accord with their notions, they cannot bring themselves to submit. Notions and misunderstandings of God then arise in them, and they will not seek the truth. If they really were people who submit to God, they would be able to do so regardless of whether God's words accord with human notions or not, because man's submission to God is perfectly natural and justified. If one practices in this way, they are submitting to God, and if one comes to understand the truth through this practice, they then have the reality of submission to God. When most people try to practice the truth, they only practice the literal doctrine of God's words, and think that they are practicing the truth. The fact is that doing so falls short of practicing the truth. There must be principles to the practice of the truth. If one cannot find the principles of practice, then they are just following rules, and this practice lacks the necessary detail of acting according to the principles. Many people only uphold the rules of the words and doctrines, and have no principles to their practice. This falls short of the standards for practicing the truth. Everyone in religion acts according to their own notions and imaginings and thinks that this is practicing the truth. They may preach about love, for instance, or about humility, but all they are doing is parroting nice-sounding words. Their practice has no principles, and they cannot grasp the most fundamental things. How can one enter the truth reality if they practice in this way? The truth is God's word; reality is lived out by man. It is not until someone can practice the truth and live out God's words that they possess the truth reality. Through practice and experience of God's words, people gain the enlightenment of the Holy Spirit and true knowledge of God's words. Only then do they understand the truth. People who really understand the truth are able to determine the principles of practice. When you have gotten a grasp on the principles of practice, your speech and actions will have principles, and your performance of your duty will be in line with the truth principles. This is what it is to practice the truth; this is what it is to have the truth reality. It is not until you live out the truth reality that you are practicing the truth, and if you do not live out the truth reality, then you are not practicing the truth. Practicing the truth is not a matter of just adhering to rules, as people imagine it to be, and one must not practice however they would like to practice. God looks at whether you really understand the truth in the course of practicing and experiencing His words, and at whether your speech and actions have the truth principles. If you understand the truth and can put it into practice, you will have life entry. Whatever experiences and knowledge you have of God's words, whatever appreciation you have, these things are all directly related to your life entry. If you have experienced many

things, failed many times, learned genuine lessons, and had practical experiences, then you may feel that you have the truth reality. Is this accurate? It is not. Is such a feeling reliable? It is not reliable, either. People who have the truth reality can submit to God and bear witness for Him, and it is very edifying for others to hear their testimony. Only those people can be said to have the truth reality. Only a person who can elicit the acknowledgment and approval of those who understand the truth has the truth reality. Whether you have the truth reality depends crucially on whether you can understand the truth and come to know God in your practice and experience of His words. If your practice and experience are unrelated to God's words and the truth, then you have no true life experience. This also proves that your relationship with God is abnormal. Why do I say your relationship with God is abnormal? Because you have no practice or experience of His words, and you have not attained an understanding of the truth. That shows that you are not a person who experiences God's work, much less someone who submits to God. It is only if you have believed in God for many years, if you have undergone many trials and tribulations, and your faith and love for God have grown, and you have stood firm in your testimony, that you will be shown to have true faith in God. Such true faith must be proved by standing firm in your testimony; whether you are able to do so or not is crucial. It is the test of whether you are practicing the truth, and it exposes whether you have true faith or not. For example, what would your attitude be if God arranges a situation, and you see He intends to take away the person you love and care about the most, or the things you hold most dear? It's not like simply saying, "Oh God, everything You do is good. I thank and praise You," means you can pass the test. When you see the person you love the most breathing their last breath, your heart will be in agony and turmoil, and you say, "I cannot live if they die. I'll die with them, as I cannot be without them! If they die, I won't believe in God anymore." In this case, you do not have the truth reality, and have been completely exposed. Do you have genuine faith? Your loved one died and you cannot live; you don't even want God. Your loved one died and you don't even obey God. This proves that what you love and obey is man. Haven't you been exposed by this? You are fundamentally not someone who obeys God, let alone loves Him. Your normal fellowshiping with others must be full of empty talk and doctrine, not practical, heartfelt words. Whether the doctrines you speak and the slogans you shout stem from your faith and are your true understanding will be exposed when you are tested. It turns out that you are a false believer, an imposter, and a nonbeliever. You only pay lip service to your belief in God; His words have not taken root in your heart. The most frightful form of belief in God is when a person understands all the doctrines, but doesn't have the slightest bit of genuine faith in God. How can genuine faith be verified? Principally, by seeing if someone can accept the truth and put it into practice when things happen to them. If they have never accepted the truth, nor put it into practice, then actually they've already been exposed, and there's no need to wait for a test to expose them. When things happen to someone in day-to-day life, you can see clearly whether they have the truth reality. There are many people who do not usually pursue the truth, and do not put the truth into practice when things happen to them. Do people like this need to wait for a trial to expose them? Not at all. After a while, if they remain unchanged, it means they've already been exposed. If they are pruned and dealt with, but still don't accept the truth and remain steadfastly unrepentant, then they have been exposed all the more, and should be cleared out and cast out. Those who do not usually focus on accepting the truth or putting it into practice are all nonbelievers, and must not be entrusted with any work, or assume any responsibility. Can someone without the truth stand firm? Is it important to put the truth into practice? Just look at those people who have never practiced the truth—it won't take many years for them all to be exposed. They have no experiential testimony at all. How impoverished and pitiful they are, and how embarrassed they must feel!

How does true faith in God come about in someone? It comes from experience. How does it come from experience? If you are able to seek and ponder God's will in every person, event, and object you encounter, and through it understand Him, then after a lot of experience, you will gradually come to a true understanding of God—not a verbal understanding, but insight deep within you. The God your heart believes in and your mouth acknowledges lives in your heart, and no one can take Him away. Just like Job, when he was tested, his friends said, "You have sinned and offended God. Quickly, beg Jehovah God to pardon you!" Job didn't feel that he had sinned or offended God, but why? It's because after decades of life, his understanding of God was not based in his own experience; he did not say: "God blesses and is merciful to man, and never deprives them." His experience was that God gives to man, but He also takes away. When He gives things to man, He sometimes also chastens, disciplines, and punishes. What God does to people is not dictated by humans' minds, thinking, or imagination. So, Job's decades of life experiences led him to conclude that "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21). That is, everything God does, no matter if it's considered good or bad in the eyes of man, is part of His orchestrations. Even should bad things happen, Satan does not dare act against man without God's permission. Mankind is in God's hands, and under His sovereignty they have nothing to fear. Even if you fell into Satan's hands, it would be dictated by God, and Satan would not dare touch you without God's permission. Job had this level of understanding and so didn't complain, no matter what God did. He saw clearly that only Jehovah God is the true God who rules over all, and that all those angels, evil spirits, and demons are not God. Who rules over everything? Who rules over mankind, and has sovereignty over all? God does. To use a common turn of phrase, God is the greatest. A person's family, their level of wealth, whether they pass their days in comfort or pain, and their lifespan all of it is in the hands of God. Job had profound experience in this regard, and not just once or twice in his life. Whenever something happened, if he could understand that it happened within God's sovereignty, it became etched deeply into his memory. It gave

him the profound feeling and sense that these things didn't happen by chance, or by the will of man or Satan, but that it was God's work, and he could not complain. What did Job realize when he went through such great trials? That God is supreme, God is wise. He could always praise God, no matter what God did. If things like this happen to you but you cannot understand it, do not judge or impose your own conclusions. If you don't know what God's good will is then seek it, wait, then obey. This is the best way to practice, and the best path of practice, otherwise you will be humiliated and ashamed. Job had very deep experiential knowledge of these things. If you always misunderstand God, you will never gain the truth, and will forfeit God's blessings. Even if you suffer many hardships, you'll gain nothing because your relationship with God is abnormal, you don't treat God as God, you don't understand His work, and you don't truly obey Him. Because of this, you will never attain true knowledge of God. God speaks and works, and no matter what kind of painstaking efforts He pays for you, and no matter what sort of environment He creates for you, it is all ultimately so that you can know God. Once you know God, your relationship with Him will become closer and more normal. God does not act without reason, let alone play with someone out of boredom, and it is normal if people don't understand how He works. But they should seek the truth, and at the very least not put God into a box—this is what it means to be a reasonable person. As Peter said, no matter if God treats people as playthings, and no matter what way He treats them, He is always right. "If God treated me like a toy, how could I not be ready and willing?" What led Peter to say these words? (Peter's experience led to these words. He realized that no matter what God does, His intentions are always good.) Sometimes you won't perceive God's intentions, so what should you do? You must wait, seek it out, and try to recognize it. Although Job and Peter lived at different times, had different backgrounds, experienced different things, and spoke different words, their paths and ways of practice were the same, and their attitude toward God when things happened was the same. It's just that they used different language to express this idea. But what do people understand from this? That you must practice submission, while seeking and waiting for God's will. Do not be anxious. It is correct to simply have this attitude first. If you get overly anxious when things happen and don't know to seek the truth, but keep complaining about God, then there will be trouble. Some people say, "I just don't understand! Why does God treat us like this? I can't submit if we are treated like devils and Satan. It's unreasonable and unjustifiable!" Do you still deserve God's guidance when your human mind, notions, imaginings, rebelliousness, and disobedience are running loose? Submission is not so simple as just saying you submit, or preaching doctrine, or expressing a little determination, and having a little self-restraint. It's not that simple. If you obey God, your ultimate reward is to have knowledge of Him, to understand the environments He puts in place for you, and to possess real experiential knowledge. That is, you will understand God's heart and His earnest intention, and that He's disappointed in flawed iron which does not become steel. God doesn't want to see you

living in corrupt dispositions, but wants you to escape them. So He must use such methods as judging and chastising you, pruning and dealing with you, and reproaching and disciplining you, so much so that it seems like God is being insensitive toward your feelings, like He's condemning and punishing you, or toying with you. What do you do then? If you can fathom God's earnest intention, even when He acts in this way, then it is enough—you will truly be obedient. While he was being tested, Job said, "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah." What was his understanding of the matter? "Everything I have was given by Jehovah God, and He can take it away if He so wishes, because He is God and He has this power. I have no right to refuse, because all that I have is from Him." This is what Job understood and experienced. What was his resolution at that time? "I must understand God, act in a sensible way, and be a reasonable person. All of this was given to me by God, and He can take it away at any time. I cannot try to reason with God about this; to do so would be to disobey Him. Rejecting God's actions would hurt His heart, and I would not be a genuinely good person, or a genuine created being if I did." This was how he practiced at the time, and what results did this practice bring him? In fact, the real result was not that he became richer, or had more cattle and sheep than before, or had more beautiful children than before. These are just things given by the grace of God. Through this experience, what God actually granted him was a better understanding of Him, obedience, a closer relationship with Him, and a greater closeness to His heart. Job was able to understand whatever God did, and no longer spoke absurd or presumptuous words, nor words that hurt God's heart. Is this not what it means to free yourself from your corrupt disposition? Satan can no longer control you; you aren't under its control anymore, but under God's. You can submit no matter what God does, and you belong to Him. This was the state Job was in at that time, and the attitude he had. In addition, because he acted in this way and entered into this reality, ultimately God appeared to him. Did God's appearance, no matter what form it took, deepen his understanding of God? (It did.) Yes, it definitely deepened his understanding. From originally hearing about God in legends, to confirming His existence, to seeing Him—which of these would you say is the greater blessing for mankind, compared with the grace God gives? (Seeing God is the greater blessing.) Definitely. When people believe in God but don't understand the truth, they always ask that God protect them, bestow grace upon them, elevate them above others and bless their whole family with safety and happiness. They ask to be able to preach wherever they go and to have others envy and admire them. This is what people want, but they aren't aware of the greatest blessing that God wants to give. They ask only for external material grace, but all their requests just take them further away from God's heart. They lose the greatest boon of all, and they lose God's blessing. If you cannot gain knowledge of God, and cannot gain the truth, are you able to live in His presence? Can you really submit to all God's arrangements? This is absolutely impossible.

The process of putting the truth into practice and entering the truth reality is actually a process of understanding yourself, and casting off your corrupt disposition. It is also a process of interacting with God face to face, and coming to know Him. You say you put the truth into practice, but how come you don't know God? How come your relationship with God hasn't gotten closer? You say you pray and open your heart up to Him every day, so do you feel closer to Him at this stage in time? Do you feel your faith in God has increased? During this time, do you feel you have gained a greater understanding of God, have fewer complaints about Him, and that you misunderstand and rebel against Him less? If you see none of this in yourself, and are just the same as before, then you haven't put the truth into practice and have wasted time, merely exerting strength. No one is forcing you to do service or exert strength, and likewise no one is preventing you from putting the truth into practice. It is your own choice, and you walk the path of doing service. If people don't put the truth into practice or pursue the truth, they can't help but become a service-doer. It's so hard for people to put the truth into practice. They don't know how to obey God, and are always content to just labor and perform service. When they finally manage to understand a few of the doctrines, they don't know how to put the truth into practice. Instead, they just perform service again, but they don't even realize it. Therefore, you must periodically spend some time reflecting, examining yourself, and fellowshiping with your brothers and sisters on what you've gained during this time. You say, "I still harbor a lot of misunderstandings about God, and I still haven't resolved a lot of them." Someone else says, "I feel like I've gained some understanding of God's heart these days. It's a good thing for God to let mankind suffer. I used to be afraid of suffering, and wanted to hide or run away when faced with suffering. Now I feel that people can only quiet themselves before God, and prevent their focus from drifting to external matters, after they have suffered a bit. Suffering is good, so God always creates trying environments to test and refine people. I feel like I understand and feel some of God's purpose and earnest intention. All God does is good!" This is how you must fellowship. You will reap benefits by fellowshiping. Should a few people get together in their free time to gossip, judge, or say other things prone to cause arguments, they may appear to be speaking about their faith in God or life experiences, but if their hearts are not at peace, then they ought to practice how to seek and strive for the truth, and strive to meet God's requirements. If you always pursue the truth in this way, then the Holy Spirit will work in and enlighten you. Take your lack of truth as a burden to pursue, go practice and experience, and strive for the truth. How should you put this into practice? You should seek and ask for guidance from someone who understands the truth about things you don't understand or cannot grasp. If you practice like this all the time, you will be able to understand more of the truth and gain a lot. Most of the time you don't know how to fellowship on truth, just focus on discussing work, or always talk about methods and not principles. This is a deviation, when in fact you should fellowship on matters involving the truth principles when you talk about work; it will benefit your own life entry. Once

you've fellowshiped clearly on matters involving the truth principles, then you will have a path to life entry. This is beneficial for doing work and performing your duty, as well as for your own life entry. Isn't this the best of both worlds? You must fellowship in a pure and open way about your experience of believing in God in order to get results and achieve life entry. Always gossiping or judging has no benefit at all to life entry, and makes one forfeit their chance for salvation through belief in God. Believing in God means always focusing on putting the truth into practice. The more you put it into practice, the greater your chances of salvation. If you understand too little of the truth, you must seek it even more. Only by gaining an understanding of the truth, and putting it into practice, can you experience real change, and achieve a greater and more certain hope of salvation.

July 16, 2017

On Harmonious Cooperation

How people do their duties in God's house is completely different from how things are done among unbelievers. What is the difference? Brothers and sisters read God's word together and are connected in spirit. They are able to live in harmony with one another and tell one another what is truly on their mind. They are able to simply and openly fellowship the truth with one another, enjoy God's word, and help one another. Whoever has difficulties, they seek the truth together to resolve the matter, they can achieve unity in spirit, and they can submit before the truth and before God. Unbelievers are different. They all have their own secrets, they do not communicate openly, they are guarded against each other, and they even scheme and vie against one another. Ultimately, they part ways on bad terms and follow their own paths. The biggest difference between being in the church and being in the world of unbelievers is that those who sincerely believe in God can accept the truth. No matter who has problems or difficulties, everyone can fellowship openly and help one another, and if somebody reveals corruption, they can be critiqued, dealt with, and pruned, so that this person can repent. This is what it means to love one another. All people are in equal relation to each other, and the principles by which people get along are built on the foundation of God's word. If someone exposes corruption, speaks incorrectly, or makes a mistake, they can fellowship openly. When everyone seeks the truth, helps one another, and attains understanding of the truth, complete liberation and freedom is gained. In this way, people no longer find themselves estranged from one another, vying with each other, or being guarded against one another. They are also able to encourage one another and love one another as one. These things are the effect of the word of God. Through church life, all those who genuinely believe in God come to understand the truth, cast off their

corruption, cooperate in harmony with their brothers and sisters, perform their own duties well, live in harmony with one another, and live before God.

If you want to fulfill your duties well and satisfy God's will, then you must learn to work in harmony with others first. When cooperating with your brothers and sisters, you should consider the following: "What is harmony? Is my speech in harmony with them? Are my thoughts in harmony with them? Is the way I do things in harmony with them?" Consider how to cooperate in harmony. At times, harmony means forbearance and tolerance, but it also means standing your ground and upholding principles. Harmony does not mean compromising on principles to smooth things over, or trying to be "the good guy," or sticking to the path of moderation—and it certainly does not mean ingratiating yourself to someone. These are principles. Once you have grasped these principles, you will, without realizing it, speak and act in accordance with God's will, and live out the reality of the truth, and in this way it is easy to achieve unity. In the house of God, if people live by their worldly philosophies, and if they rely on their own notions, inclinations, desires, selfish motives, their own gifts, and cleverness in getting along with one another, then this is no way to live before God, and they are incapable of achieving unity. Why is this? This is because when people live by a satanic disposition, they cannot achieve unity. What, then, is the ultimate consequence of this? God does not work on them. Without God's work, if people rely on their own meager abilities and cleverness, on their bit of expertise, and on those bits of knowledge and skill they have gained, then they will have a very difficult time being put to use in God's house and they will find it very hard to act in accordance with His will. Without God's work, you can never grasp the will of God, the requirements of God, or the principles of practice. You will not know the path or the principles by which to perform your duties, and you will never know how to act in accordance with God's will or what actions violate the truth principles and resist God. If none of these things are clear to you, you will merely be observing and following rules blindly. When you perform your duties in such confusion, you are certain to fail. You will never gain God's approval, and you are certain to make God detest and reject you, and you will be cast out.

When two people collaborate to perform a duty, they sometimes will have a dispute over a matter of principle. They will have different viewpoints and they will come to different opinions. What can be done in that case? Is this an issue that comes up often? It is a normal phenomenon. Everyone's minds, calibers, insights, ages, and experiences are different, and it is impossible for two people to have precisely the same thoughts and views, and therefore, that two people might come to differ in their opinions and views is a very common phenomenon. It could not be a more regular occurrence. It is nothing to make a fuss about. The critical question is how, when such an issue arises, to cooperate and seek unity before God and unanimity of views and opinions. What is the path to unification of views and opinions? It is to seek the relevant aspect of the truth principles, not to act according to your own or to someone else's intentions, but to seek the

intentions of God. This is the path to harmonious cooperation. Only when you seek God's intentions and the principles He requires will you be able to achieve unity. Otherwise, if things went your way, the other person would be unsatisfied, and if things went their way, you would feel displeased and uncomfortable. You would be unable to see things clearly, unable to let things go, and you would always be thinking, "Is it the right way to do things?" You would be unable to see who really has the right way of thinking, but at the same time, you would be unwilling to give up on your own ideas. In such a situation, you should seek the truth, and you should seek what the principles are and what standards God requires. Once you have sought out the standards God requires, fellowship with that other person. If they then fellowship a bit on their views and knowledge, your heart will become clear and bright. You will think to yourself, "My way of thinking is a little skewed, a little shallow—their way of thinking is better, closer to the standards God requires, so I'll put aside my way of thinking, accept theirs, and submit to it. Let's do it their way." And, having learned something from them, have you not been shown favor? They gave a bit, and you enjoyed something ready-made. That is called God's grace, and you have been shown favor. Do you think it is really only when the Holy Spirit enlightens you that you are being shown favor? When someone has an opinion or some enlightenment and shares it with you in fellowship, or something is put into practice according to their principles, and you see the result is not bad, is that not gaining something? This is being shown favor. Cooperation among brothers and sisters is a process of offsetting one's weaknesses with another's strengths. You use your strengths to compensate for others' shortcomings, and others use their strengths to make up for your insufficiencies. This is what it means to offset one's weaknesses with others' strengths and to cooperate harmoniously. Only when cooperating in harmony can people be blessed before God, and the more of this one experiences, the more reality they possess, their path grows brighter as they walk it, and they become ever more at ease. If you are not cooperating harmoniously; if you are always at loggerheads with others and never accept what others say, and they do not wish to listen to you; if you try to preserve the dignity of others, yet they do not do the same for you, and you find it uncomfortable; if you back them into a corner over something they have said, and they remember it, and, the next time an issue arises, they do the same to you—then what problem is this? Is this not living by your hot-headedness and vying with one another? Is this not living by a corrupt disposition? Performing your duties in this way will absolutely not gain God's approval or blessings. It will only make God detest you.

You must cooperate harmoniously in the performance of your duties. Only then will you get good results and meet God's requirements. What is harmonious cooperation? What behaviors don't qualify as harmonious cooperation? Say you did your duty, and I did mine. Each of us has performed our duties, but there was no tacit understanding between us, no communication or fellowship. We did not reach any kind of mutual understanding. We simply knew deep down, "I'm performing my duty and you're

performing yours. Let's not interfere with each other." Is this harmonious cooperation? On the surface, it might seem that there is no dispute or difference in opinion between two such people and they don't seem to be interfering with each other or restricting one another. However, spiritually, there is no harmonious cooperation between them. They have no tacit understanding or care for one another. All that is happening is that each of them is doing their own thing, and exerting individual effort, without any kind of cooperation. Is this a good way of doing things? It may appear that nobody is watching over, constraining, commanding, or blindly obeying anyone else, and this may even seem reasonable, but there is a kind of corrupt disposition within them. Each of them competes to be a hero, to be superior or to perform better than others, so they do not love, care, or help anyone else. Is there any harmonious cooperation here? (No.) Without cooperation, you are fighting a solitary battle, and you will do many things less than perfectly or thoroughly. This is not the kind of state God wants to see in humans. It does not please Him.

Some people like to do things alone, without discussing things with anyone or telling anyone. They simply do things as they want, regardless of how others might view them. They think, "I'm the leader, and you are God's chosen ones, so you need to follow what I do. Do exactly as I say—that's how it ought to be." They do not notify others when they act and their actions have no transparency. They are always privately exerting themselves and acting in secret. Just like the great red dragon, which maintains its single-party monopoly on power, they wish always to hoodwink and control others, whom they see as insignificant and worthless. They always want to have the final say in matters, without discussing or communicating with others, and they never solicit others' opinions. What do you think of this approach? Is it possessed of normal humanity? (It is not.) Is it not the nature of the great red dragon? The great red dragon is dictatorial and likes to act in an arbitrary way. Are those with this type of corrupt disposition not the offspring of the great red dragon? This is how people should know themselves. Are you capable of acting like this? (Yes.) When you behave this way are you aware of it? If you are, then there is still hope for you, but if you are not, you are surely in trouble, and in this case, are you not doomed? What is to be done when you are unaware of your acting like this? (We need our brothers and sisters to point it out, to prune us, and to deal with us.) If you first say to others, "I'm someone who naturally loves to lead others, and I'm telling you in advance, so if and when it happens, don't take issue with it. You've got to bear with me. I know it isn't great, and I'm working on changing it gradually, so I hope you'll be tolerant of me. When these things happen, bear with me, cooperate with me, and let's strive together to cooperate in harmony." Is doing things in this way acceptable? (No. It's unreasonable.) Why do you say that this is unreasonable? Someone who says this doesn't intend to seek the truth. They know quite well that doing things in this way is wrong, but they persist in doing it, all while constraining others, demanding their cooperation and support. There is no desire to practice the truth in their intent. They are

deliberately going against the truth. A knowing violation—that is what God loathes most. No one but evil people and antichrists are capable of doing such a thing, and to do so is precisely how antichrists act. One is in danger when they intentionally go against the truth and resist God. This is walking the path of the antichrists. These individuals do not practice the truth themselves, but they constrain others and rope them in, trying to make others follow them in going against the truth and resisting God. Are they not deliberately setting themselves against God? Particularly when they act in this way, they preemptively inform the group and ask people to make allowances for them, and then make everyone support them. In doing this they are even more cunning. Saying this is purely a show of force, an ultimatum. What they mean is, "Listen here, I'm not someone to mess with. Ordinary people are nothing to me. What I want is to be in charge. No one had better try discussing things with me—there's no room for discussion! This is an issue of mine: If you have me do something, then I need to have the final say, and no one had better try to cooperate with me—you won't be up to it, even if you want to!" Is this laying oneself bare? It is not. This is a way of doing things on Satan's behalf, not a mere problem of revealing a corrupt disposition. They wish to reign outright, to have what they say go, so that everyone does what they say, then follows and obeys them. Is that not the devil Satan made manifest? This is not just a one-off outpouring of a corrupt disposition. An antichrist's actions are dictated by their satanic nature. They believe in God and come to the church with the intent to hold power. They mean to set themselves in opposition to God, to lead God's chosen people onto the road of resistance against Him. They are the same as the heads of all those religious denominations out there. They all have an antichrist's essence, and like Satan, they all wish to put themselves on equal footing with God. If one of God's chosen people sees an antichrist made manifest, how should they approach it? Should they help them lovingly? They should expose and discern them, and let others see their satanic countenance, after which they should forsake them. This is a principle that God's chosen people should understand and have a grasp on. For a person to take an antichrist's manifestation as an outpouring of a corrupt disposition, a momentary transgression, and still to be beguiled by an antichrist's so-called "selfknowledge" and supposed actions of opening up and laying themselves bare, and still to fellowship about the truth with them, they would be an absolute fool and clearly have no discernment at all. Tell Me, as such a person as an antichrist pours forth their corrupt disposition, could they open up and lay themselves bare to others? They never reflect or know themselves when they do something wrong, and their laying themselves bare is an act of deception, no more than a self-justification. One needs to discern what it really means to genuinely open up and lay oneself bare. If they say, "I've got a bad temper, so don't provoke me!" is this laying oneself bare? (No.) They are warning you not to provoke them, that provoking them would be asking for trouble. What if they were to say, "In my house, what I say goes. Even my parents have to do what I say. This is the sort of temper I have, and you'll just have to pardon me for it—there's nothing I can

do about it. My parents say that with great talent comes a great temper, and that's why they pardon me for it"? Would this be laying oneself bare? (No.) They're telling you that those of great talent have great tempers, so you should pardon them. If they say, "I've had this temper since I was a child. What I say goes. I pursue perfection and what I want. I'm much better now that I believe in God, and with most things, I can be tolerant and keep myself in check, but I still pursue perfection. If something isn't perfect, it won't do at all and I can't accept it." Is this laying oneself bare? (No.) Then what is this? This is praising themselves and showing off to make others look up to them, telling others how formidable they are, the way thugs and gangsters make violent boasts and flex when they meet, as if to say, "Do you think you can mess with me? If you do, let's see what our fists have to say about it!" Is this not the very face of Satan? This is the very face of Satan. Not all ways of laying oneself bare are the same. When antichrists lay themselves bare they mean to threaten, intimidate, and frighten others. They always want to subdue others. This is the face of Satan. It is not a normal, simple way of opening up. To live out normal humanity, how should one open up and lay themselves bare? By opening up about the outpourings of their corrupt disposition, allowing others to see through to the reality of their heart, and then, based on God's words, dissecting and knowing the essence of the problem, and hating and detesting themselves from the bottom of their heart. When they lay themselves bare, they should not attempt to justify themselves or try to explain them away, but instead, they should simply practice the truth and be an honest person. Some people clearly have bad dispositions, but they always speak of themselves as having bad tempers. Is this not just a kind of justification? A bad disposition is just that: a bad disposition. When someone has done something unreasonable or something that harms everyone, the problem is with their disposition and humanity, but they always say they temporarily lost control of their temper or got a bit angry. They never understand the problem in its essence. Is this truly dissecting oneself and laying oneself bare? Firstly, for one to appreciate problems and dissect and lay themselves bare at an essential level, they must have an honest heart and a sincere attitude, and they must speak of what they can understand of the problems in their disposition. Secondly, should one feel that a disposition of theirs is egregious, they must say to everyone, "If I reveal such a corrupt disposition again, feel free to alert me to it, and to deal with me and prune me. If I can't accept it, don't give up on me. This side of my corrupt disposition is very severe, and I need the truth to be fellowshiped multiple times to expose me. I gladly accept being pruned and dealt with by everyone, and I hope that everyone will keep an eye on me, help me, and keep me from going astray." What of such an attitude? This is the attitude of accepting the truth. Some people feel a little uncomfortable when they have said these things. They think to themselves, "If everyone does get up and expose me, what will I do then? Will I be able to take it?" Would you be afraid of others exposing you? (No.) You should be brave in the face of this. It is a shame to be afraid to be exposed. If you really loved the truth, would you be afraid of being humiliated in this way? Would you be afraid of everyone dealing with you? This fear is a thing of weakness, negativity, and corruption. Everyone reveals corruption, but the essence of how they reveal it is different. So long as someone does not knowingly transgress or cause disruptions and disturbances, then theirs is the normal sort of revealing corruption, and everyone will be able to treat it correctly. If someone's intended goal is to cause disruption or disturbance, or to deliberately damage the work of the church, then they are the people most afraid of being exposed by others, because the essence of this problem is too serious, and the moment they are exposed, they will be revealed and cast out. This fear of theirs weighs heavy on their mind. No matter how God works today, it is all for the purpose of purifying people of their corruption and saving them. If you are the right kind of person, and you strive to perform your duty well and complete God's commission, most people will see this clearly. They can discern this of you. Also, exposing, pruning, and dealing with people is not making trouble for them. Rather, it is done to help them resolve their problems so they can perform their duties well and protect the work of the church. This is a legitimate thing. A person accepts being pruned and dealt with so that their corrupt disposition can be purified. It is also an attitude one should have to achieve dispositional change. Once someone has this attitude, they also need to find a suitable path of practice, and when it comes time to do so, it is necessary to suffer. When there is a battle, they must forsake the flesh and cast off the constraints of their vanity, pride, and emotions. Once they have broken through the difficulties of the flesh, things become much easier. One might call this freedom and release. This is the process of practicing the truth. There is always some suffering. It is impossible not to suffer at all, because the flesh is corrupt, and people have vanity and pride, and they always consider their own interests. These things are people's greatest obstacles in practicing the truth. Therefore, it is impossible to practice the truth without suffering a bit. When people taste the sweetness of practicing the truth and experience genuine peace and joy, they become willing to practice the truth, and it becomes easier for them to deny themselves, forsake the flesh, and triumph over Satan. In this way they are completely released and free.

What kind of atmosphere must be developed in church life? An atmosphere in which, when something happens, the thing is addressed, and not the person. Sometimes disagreements will lead to quarrels and tempers will run high, but there is no estrangement at heart. Everything is for the sake of changing people's dispositions and performing one's duties well. It is all to practice the truth in order to satisfy God's will. There is no hatred between people. This is because people are all in the process of trying to achieve salvation. Everyone has the same corrupt dispositions, and sometimes, perhaps, a word lands a bit too harshly or goes a bit too far, or someone has something of a bad attitude. People should not bear grudges about these things. If you still cannot understand or see through the matter, there is one last resort: Pray before God and ponder to yourself, "We believe in and follow the same God, so whatever disputes or

differences of opinions we have, whatever it is that is dividing us, we are united before God. We pray to the same God, so what is there that we can't get past?" If you carefully think about it in this way, will you not overcome these constraints? What is the ultimate purpose of this, when all is said and done? It is to cooperate harmoniously, to seek to satisfy God's will in all things, and to achieve unity—unity of principle, unity of purpose, and unity of intention and source for action. This is easier said than done. Why is this? (People have corrupt dispositions.) That is right. It is not because of differences in people's tempers, personalities, or ages, or because people come from different families, but because people have corrupt dispositions. That is the root cause. If you can all clearly see the root cause lies within people's corrupt dispositions, you can handle things correctly, and the problem will be easy to solve. So, do we still need to discuss here in detail how to resolve corrupt dispositions? No. You have listened to so many sermons that you all know something of the path to take, and you all have some experience in this regard. So long as people can persevere in seeking the truth in all things to resolve matters, reflect on the problems that exist within them, and go on to treat others fairly, then they will basically be able to cooperate in harmony with others. As long as people are capable of accepting the truth, not arrogant or self-righteous, and can approach the suggestions of others correctly, then they are able to cooperate, and if problems do occur, it is easier to cooperate by seeking the truth to resolve them. So long as someone can accept the truth, and open up in fellowship, their partner will easily be moved and be capable of accepting the truth. Then achieving harmonious cooperation is no big issue, and it is easy to reach the goal of unity in heart and mind.

September 5, 2017

Only One Who Performs Their Duty With All Their Heart, Mind, and Soul Is One Who Loves God

Whether a person truly has faith in God is evident through their performance of duty. To determine if someone pursues the truth, observe whether they perform their duty with principle. Some people lack any principles when performing their duty. They consistently follow their own inclinations and act arbitrarily. Is this not a display of carelessness and perfunctoriness? Are they not deceiving God? Have you ever considered the consequences of such behavior? You show no consideration for God's intentions through your performance of duty. You are thoughtless and inefficient in everything you do, lacking wholehearted dedication and effort. Can you gain God's approval this way? Many people perform their duty reluctantly, and they cannot persevere. They cannot endure even the slightest suffering and they always feel that they have been done a great disservice, nor do they seek the truth to resolve difficulties. Can they follow God to the end by performing

their duty in this way? Is it alright to be careless and perfunctory in whatever they do? Can this be acceptable to the conscience? Even measured by human standards, such behavior is unacceptable—so may it be accounted as the satisfactory performance of duty? If you perform your duty in this way, you will never gain the truth. The service you render will be unsatisfactory. How, then, could you gain God's approval? Many people fear hardship when performing their duty, they are too lazy and crave physical comfort. They never invest any effort into learning specialized skills or contemplating the truths in God's words. They believe that being perfunctory in this way saves them trouble. They don't need to do any research or seek advice from others. They don't need to use their minds or think deeply. This seems to save them a lot of effort and physical discomfort, and they still manage to complete the task. And if you deal with them, they become defiant and argue, saying: "I wasn't lazy or idle, the task was done-why are you nitpicking? Aren't you just trying to find fault with me? I'm already doing well enough by performing my duty like this. How are you not satisfied?" Do you think people like this can make any further progress? They consistently perform their duties in a perfunctory manner, and always come up with excuses. When problems arise they refuse to let anyone point them out. What kind of disposition is this? Is it not the disposition of Satan? Can people perform their duty acceptably with such a disposition? Can they satisfy God? Is this how you perform your duty? From the outside you appear busy, working well with others without any disputes. However, none of you are putting effort into your duty, racking your brains over it, concerning yourselves about it. None of you are losing your appetites or losing sleep because you haven't performed your duty well. None of you are seeking the truth or adhering to principles to resolve problems. You are all just getting by, going through the motions in a perfunctory manner. Too few of you take true responsibility in your duty. Regardless of the difficulties that arise, you do not come together to pray earnestly or face problems and solve them collectively. There is no consideration for the outcome. You simply complete a task, only to find that it needs to be redone. Doing your duty this way is simply acting perfunctorily and is no different from how unbelievers do their jobs. This is the attitude of someone who is a service-doer. By fulfilling your duties in this way, you are not experiencing God's work, nor are you sincerely expending yourselves for God. If you do not change this mindset, you will only end up exposed and cast out.

With each task you undertake, with each project you complete, what hardships do you endure? Have you ever experienced days without proper meals, without good sleep, days where you've sacrificed rest and food? Have you overcome any personal difficulties? Have you paid any price? Some people, after performing their duty, are so strained that they cannot sleep through the night. Why can't they sleep? It's because they feel that they lack the truth needed to perform their duty well, and it becomes laborious for them. They become anxious, feeling that if they cannot perform their duty well, it means they haven't performed it faithfully. Their conscience is made uneasy and

accuses them. While others are eating, they wonder: "How can I do better? Last time, I made a mistake again in that same area. I didn't check on things properly. What should I do about this? This isn't just a matter of enduring being dealt with; it's about me not fulfilling my responsibilities." They see others enjoying their meals, but they have no appetite themselves. Their mind is always preoccupied with how to perform their duty well. Is this not putting their heart into it? Is this not making an effort? (Yes.) Have you ever made that kind of effort? If you do not have the slightest sense of responsibility, if you can do wrong things or act perfunctorily without any feelings of reproach in your conscience, without any awareness, then how can you speak of devotion? You simply cannot. If the house of God entrusts you with a duty that is on a tight schedule and must be completed as soon as possible, how would you carry it out? If you simply go through the motions without thinking, without researching, without seeking fellowship from knowledgeable individuals; if you just while away the time, then what kind of attitude are you taking toward your duty? You are merely paying lip service without a sincere heart. What does it mean to be all talk? It means that what you say sounds nice, but it is just for show; it gives people a false impression or intentionally misleads them so that they think you're suffering, that you are very careful and hardworking, when in reality you have not put any thought into things at all. If you truly put in thought, if you throw your heart into it, if you are genuinely committed to your duty, then you should take action. How should you take action? You need to get busy, do research, or read more about the principles of God's house. Or you should consult with knowledgeable people who are adept in that field. Sometimes you will be so busy that you won't have time to eat, but while you're busy, you still must not forget to pray to and rely on God. Once you have found a path forward and have more or less grasped the principles, it's time to start working. Several days later you will have produced something up to standard, and that will be an achievement. If you don't put that kind of effort into it and instead approach it with a perfunctory attitude, you might be able to produce something after a few days, but what will be its quality? On the surface it might look acceptable, with no obvious flaws. But it won't be any kind of masterpiece. It won't be something that has been meticulously crafted, but a rough piece of work. If you submit something that you have completed in a careless and perfunctory manner, can it ever be considered satisfactory? In the end, you will just have to redo it, and will that not just delay things?

Some people do things in a rough manner. They don't put their heart into anything; they have a perfunctory attitude. Such people have a bad mindset. Does someone with a bad mindset feel any responsibility? (No.) Conversely, is someone with no sense of responsibility likely to have a good or bad mindset? (Bad.) An irresponsible person is someone with a bad mindset! They approach everything with a perfunctory attitude, without wanting to take responsibility or pay any sort of a price to achieve results. Is performing your duty with that kind of attitude considered satisfactory? (No, it is not.) Are there requirements and standards for performing your duty satisfactorily when it comes

to time? Are there requirements or standards for performing your duty, when it comes to your attitude? Some people say: "I have standards. The first is not to wear myself out, the second is not to go hungry, and the third is not to stick my neck out. If others have not arrived, I can't arrive early; I won't be the first one there. If others are still performing their duty, I'll think about how I can wrap things up and get some rest. I won't endure any suffering that others aren't enduring, and I will only suffer as much as others can handle. If everyone is doing something, I'll do it too. But if no one is doing anything, then neither will I." What sort of standards are these? (Bad standards.) Some people say: "If I'm in a bad mood, I'll put my duty off for a little while. I'll shorten my work time and when my help is wanted, I won't have to be quite so proactive. Then, when I'm in a better mood, I'll be more engaged." How about these standards? (It's no good; their work is dependent on their mood.) And there are others who say: "If everyone treats me well and does what I want when I'm performing my duty, and if no one prunes or deals with me even if I make a mistake, then that's fine, and I'll put in about 70 percent effort. But if someone criticizes me or points out my faults, I won't feel like performing my duty properly anymore, and I'll just hide out." What do you think of this attitude? (It's bad.) There are also some who say, "No one can demand anything from me when it comes to performing my duty. I will only do it voluntarily. I have my own dignity, and if anyone keeps pushing me to perform my duty, demanding efficiency, I won't take it. If they're always saying I'm going against principles, then they're creating difficulties for me and giving me a hard time. If they continue to use the truth principles of God's house to make demands of me, then my small stature will prevent me from achieving them. I'll do my best to achieve what I can, but don't force me when something is beyond me. If you do, I'll just throw in the towel and go, and I'll come back when you stop forcing me." How is that attitude? (Bad.) None of these attitudes are any good—that is obvious and everyone knows. Then how are all of you performing your duties? Do you display any of these behaviors? You are unrestrained, willful, arrogant and self-righteous, refusing to listen to anyone, just acting perfunctorily. You do not have a serious attitude toward anything. You put on airs when you have the slightest talent and when any little thing does not go your way, you throw a tantrum and pout, and do not want to work anymore. You are always thinking of giving up on performing your duty. Have you ever acted this way? (Yes.) When you do act this way, do you fellowship with each other and try to resolve these issues? Are people able to perform their duty well with those issues present? Are they able to perform their duty up to standard and satisfy God? Obviously, they cannot.

Whatever sort of corrupt disposition pours forth from one as they perform their duty, it is a practical problem, and it will undermine their effective performance of that duty. They need to seek the truth and resolve it promptly. If such practical problems go unresolved, they will not disappear on their own; they will worsen over time. What does it mean that they will "worsen"? It means that if these corrupt dispositions go unresolved, they will interfere with your state, and they will interfere with other people. In time, these

problems will obstruct you from performing your duty well, from understanding and practicing the truth, and from coming before God. This is no trifling issue, but a serious problem. And as time goes on from there, the grievances and resentments in your heart, your notions and misunderstandings of God, and your biases against others, as well as your estrangement from others, will grow in you. This will surely lead you onto a mistaken path. These things can do nothing but disturb one at heart, and make one negative, and make one shun God. Why is this? It is because such things as people's notions and misunderstandings are all negative things, all Satan's poisons. If they build up for a long time in someone's heart, they corrode that person's faith, and they deplete their zeal and sincerity. And without faith or zeal, does one's energy to perform their duty not shrink over time? When one does not feel the peace and joy of believing in God, and they do not feel God's blessing and guidance in performing their duty, they cannot muster the strength in them, and they will be controlled by negative things such as notions, misunderstandings, grievances, and negativity. When one is in these states, they can do nothing but exert themselves in performing their duty, hanging on and coping, doing everything by force of will—but not seeking the truth to resolve it. One cannot see God's guidance or His blessings in this way. And what follows close after that? However they perform their duty, they cannot find its principles. They just act as they will, with less and less assuredness, and lose the energy to perform their duty. Some people say, "When I'd just begun performing my duty, I felt quite moved and enlightened, and I felt that God was with me. There was joy in my heart; my sight could penetrate everything and I was able to do everything with a sense of ease. After a while, though, my heart was too far from God, there was no more prayer in my heart, and I couldn't feel God anymore." What is going on here? This person is diseased at heart. And what disease is that? It is the corrupt dispositions inside them always acting out and causing disturbances. If these corrupt dispositions go unresolved, problems will always arise in the performance of their duty, and when they grow serious, they will disrupt and disturb the work of the church. If one wishes to achieve the satisfactory performance of their duty, they must seek the truth often and resolve their corrupt disposition, and put effort into resolving their corrupt disposition, they must be able to suffer and pay a price, until they have resolved their corrupt disposition. They will then be able to perform their duty unobstructed and unhindered. Some people cannot seek the truth to resolve their corrupt dispositions. They can only restrain themselves by means of goodness and zeal, by means of human will; they can only prevent momentary outpourings of their corrupt disposition. But can they resolve the problem of a corrupt disposition at its root? If one does not seek the truth, they have no way to resolve a corrupt disposition, and if one lives in a corrupt disposition, they have no way to put the truth into practice, and no way to achieve the satisfactory performance of duty.

Is someone who is a natural people-pleaser a genuinely good person? What kind of person is seen by God to be a genuinely good person who possesses the truth? First

and foremost, one must understand God's will and understand the truth. Secondly, one must be able to put the truth into practice, based on one's understanding of it. They are able to resolve the things within themselves that do not conform to the truth—their notions and imaginings, their prejudices about others and the misunderstandings they have about other people and about God—the moment they are discovered. And when they live within bad states or negative states, they are able to turn themselves around in good time; they don't cling to these corrupt things. That is, the moment this person discovers they have a problem, they are able to come before God to search for a solution, and are able to maintain a normal relationship with Him. Such a person may be weak and rebellious, and may reveal all manner of corrupt dispositions such as arrogance, self-righteousness, crookedness, and deceitfulness. However, once they have self-reflected and become aware of these things, they can resolve them in a timely manner and make a turnaround. What kind of person is this? This is one who loves the truth and who practices the truth. How is such a person viewed in God's eyes? This, in God's eyes, is a good person. Some people always hold on to their old notions, stubbornly clinging to their personal biases and misunderstandings. They always perform their duty with a negative attitude, knowing full well they are wrong but still persisting in their ideas. Even when dealt with, they are resistant and defensive, saying, "This is just how I do things. I'm not letting go of my own way. I think God's house is handling this unfairly so I won't resolve this issue. Even if you talk about fairness, I won't accept it. Your words are not the truth! You claim I don't have the proper attitude in performing my duty, but I haven't done any evil. You say I'm being perfunctory in performing my duty. Then what should I do to not be perfunctory? Doing my duty this way is good enough. If God is not pleased with me performing my duty this way, then God isn't fair, and His righteousness is also fake." Is this the kind of person who accepts the truth? Is this the attitude of someone who accepts the truth? How is a person who speaks like this any different from an unbeliever? How does God view such a person? What is God's attitude? (He is disgusted.) Isn't this a person who is stubborn and rebellious? Although you have corruptions, God does not remember them. God does not reject or condemn you because you are a corrupt human being. But it is because you are well aware of the truth, but still intentionally resist and rebel against it. It is your attitude that saddens God, disgusts Him, and repulses Him. This is the attitude of God. Such a person is not a good person in God's eyes or in the eyes of others.

If you believe in God and want to attain His salvation, you must perform your duty well. Firstly, in the course of fulfilling your duty you need to foster a sense of responsibility and give your best effort. When God sees you as a good person, you are halfway there. If, while performing your duty, you are able to pursue the truth, and no matter how much corrupt disposition is revealed or how many difficulties you face, you can still seek the truth to resolve them; and if you have an attitude of acceptance and obedience when you are being pruned or dealt with, then your hope of attaining God's salvation will be

fully intact. To be seen by God as someone who pursues the truth is a lofty requirement that you may still be unable to meet. You lack the will and stature, and your faith is too weak. So, start by letting the brothers and sisters around you see you as a good person, as someone who is right, who relatively loves positive things, who loves fairness and righteousness, and who is relatively upright. When you make mistakes, you correct them. When you recognize your rebellious state, you quickly turn it around. When you discover your corrupt disposition, you promptly seek the truth and fellowship with others. Once you gain understanding, then you can repent. By pursuing in this way, you are sure to make progress. First, let your brothers and sisters see you as a good person, as someone who is right, someone who has life entry. Then, step by step, strive to become a person who loves the truth and pursues the truth. By putting this into practice it will become easier to gain entry, and it will be more practical for you to make such demands of yourself. First and foremost, you must bring your brothers and sisters to acknowledge you as a good person. What are the criteria for being a good person? First, you must look at the fulfillment of your duty. How many standards and requirements should be met in the performance of your duty? You must be diligent, responsible, willing to endure hardship, willing to pay the price, and be meticulous when handling affairs, not acting perfunctorily. On a slightly higher level, you must be able to find the right principles in every matter and act according to these principles. Regardless of who speaks, even if a brother or sister whom you least admire expresses a principle that is right and in line with the truth, you should listen to it, try to accept it, and attempt to turn away from your own opinions and notions. What do you think of this attitude? (It is good.) It is easy to talk about the need to perform your duty well, it is an easy thing to say; but it is difficult to actually perform one's duty up to standard. It requires you to pay a price and to give up certain things. What should you give? At the most basic level, you need to invest some time and energy. Every day, you should spend more time and put in more energy than other people. You should keep going a little longer and put in a little more effort. If you want to foster a sense of responsibility and perform your duty well, you need to constantly be pondering how to fulfill your duty properly. You need to consider what truths you must equip yourself with and what kind of problems you should address. Then seek the truth through prayer, expressing your aspirations to God, and earnestly beseech God, asking Him to enlighten and guide you. While others are resting at night, you ought to spend more time pondering on the problems that were present while fulfilling your duty that day and what corruption you revealed. You should reflect on these things, and only take your rest after you have figured out a way forward, so that that day is proven fruitful and not wasted. If you do not contemplate how to solve these problems, you will not be able to eat or sleep well. This is suffering, this is the price you pay. You will have to endure more hardships and pay a greater price than others, and invest more time and energy in striving for the truth. Is this a practical price to pay? (Yes.) Have you paid such a price before? Some sisters love to dress up, spending at least one or two

hours each day on their makeup and various hairstyles. They never sacrifice anything in the indulgence of their physical desires, always striking a bright and beautiful figure and dressing impeccably. But when it comes to fulfilling their duty, they never take it seriously and never put in any effort. Where is their lack of effort reflected? It is in the absence of sincerity and thoughtfulness in the performance of their duty. Even if they occasionally stay up late, it is only because everyone else is staying up late, not because they want to, or because they have unfinished tasks and cannot leave. But personally, they have never dedicated any extra time or energy, never paid any additional price, and never endured any hardships in performing their duty. Although they have been performing their duty along with everyone else, spending the same amount of time, there hasn't been any fruitful result. It has all been simply a matter of being perfunctory and going through the motions, and yet they still feel quite miserable inside. What do you think of this attitude? Does it conform to the truth to perform your duty with this kind of attitude? Definitely not. How do you typically go about fulfilling your duty? Have you ever taken it seriously? Knowing that you lack such determination or dedication, knowing that your performance of duty relies solely on willpower and self-restraint, and realizing that there is something wrong with this situation, have you made any changes? What should be done to make it right? Firstly, you need to pay the price. Sometimes that means staying up late, and other times it means getting up early. This is the suffering of the flesh. In addition, you should invest more thought and energy, think more, ponder more, and come before God more to pray and seek Him, dedicating your time and energy to God, expending yourself for God, spending that time and energy on the performance of your duty, on carrying out the commission God has set upon you, and on pursuing the truth. Is this not the price that must be paid while performing your duty? (Yes.)

What do you lack most in your fulfillment of duty? God has said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12:30). You have only exerted your strength, but not your heart, soul, and mind—you have not achieved these three aspects. You know only to exert strength in the fulfillment of your duty. In the eyes of God, what sort of person is this? (A service-doer.) Are you willing to be service-doers? (No.) Even though you are unwilling to be service-doers, you are still rendering service, and this you do tirelessly. This is the path you tread. Is it not contradictory that you are unwilling to be service-doers, yet you render service voluntarily? How did this come about? It is because people take the wrong path. The path you choose determines your ultimate goal and the fruit you are able to produce. If you choose the path of rendering service, the ultimate result is to become a service-doer. Because you always wish to receive blessings by putting forth effort, and are unwilling to seek the truth and handle things according to principle in fulfilling your duty, in order to fulfill your duty satisfactorily; because you are unwilling to love God with all your heart, soul, and mind in your fulfillment of your duty, and you are satisfied with simply putting forth strength, then the result is that you become a service-doer. There is

no contradiction here. However, contradictions do arise within the hearts of servicedoers. What contradictions? People are unwilling to be service-doers, yet they are also unwilling to pursue the truth or pursue loving God. They still wish for blessings. If they hear that they are service-doers, they do not want that, thinking, "Are they not trying to demean and belittle me? Is this not a kind of prejudice? I've put in so much effort and exhausted so much of my strength. How could I possibly be a service-doer?" But it is correct. You do not practice any truth at all; you are satisfied only with exerting effort, and that makes you a service-doer. Do not think that fulfilling your duty is just about putting forth a bit of effort. You cannot perform your duty well if you do not do so with your whole heart. Acting wholeheartedly means giving all your heart, soul and mind. You must measure up to this standard. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." This statement is applicable in its entirety to the fulfillment of duty. If you are a true believer in God, you should perform your duty well with all your heart, soul, mind, and strength. Then, in the eyes of God you will be considered a good person. How should a person who is good in the eyes of God be measured? From what perspective should they be evaluated? (From the perspective of performing duties.) They should first be evaluated from the perspective of their performance of duty, from their attitude and viewpoint in the performance of their duty, their intent and purpose, whether they have the truth principles in the performance of their duty, and what results they can achieve by handling matters. By assessing these aspects, we can determine whether someone loves the truth, pursues the truth, and is an honest person in the eyes of God, a person whom God loves. These are the most direct principles and criteria for assessing a person. Do you understand this? Do you have the determination to pursue the truth and become the people of God? Don't just be content with exerting effort to fulfill your duty; you should strive for the truth and to meet God's requirements. Only this aligns with God's will. If you are only satisfied with putting in effort, the standard of this requirement is too low. Fulfilling one's duties is not about doing simple tasks that can be done with a little effort. Tasks which require technical expertise cannot be done well without the required expertise. In particular, the duties within God's house involve bearing witness to God and cannot be done if you are lacking the truth. If you do not fulfill your duty in line with the truth principles, you cannot achieve the desired results in bearing witness to God. Therefore, to perform their duties well, people must understand the truth and grasp the principles. If a person does not love the truth but merely wishes to put in a little effort in order to win God's blessings, such a mindset is untenable. If you do not fulfill your duty satisfactorily, God will not use someone like you. God will cast you out, because the standard for God's salvation of people is for them to be able to fulfill their duties satisfactorily, and not merely render service. If you, as a service-doer, feel any discomfort about this in your heart, in reality, God is saddened and grieved for you also. You really don't have any understanding of God's heart. Would God pay such a great

price to save a group of service-doers? Absolutely not. God desires to perfect a group of individuals who know Him and align with His will. Do service-doers possess the truth and life? Is it worthwhile for God to save service-doers? Is this a sign of God's gaining glory? Is rendering service alone a testimony for God? Being a service-doer does not constitute bearing witness to God. That is not the path that humans should walk. Some may say, "I am willing to render service for God. No matter how much effort is required, I am willing to give it all. I will give 100 percent effort instead of 80 percent. I have already given my utmost, though I may lack caliber and an understanding of the truth. God knows my heart, and He should commend me, shouldn't He?" Does this statement align with God's requirements? God commends those who satisfactorily fulfill their duty, those who perform their duty with all their heart, mind, soul, and strength. If you merely exert strength without putting your heart into it, then you have not fulfilled your duty with all your heart. Can you practice the truth without your whole heart? Can you manage affairs with principle? If you only put in strength without your whole heart, then you can only be a service-doer. Can service-doers earn God's approval? That is impossible. What does God's word require for the fulfillment of duty? ("You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.") This pertains to the truth, to the truth principles, and to the principles of practice. What are the principles of practice? What you should do in your life, what you should do in the performance of your duty, is your path of practice, as well as the direction and goal of your life. Engrave the words "love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" as your motto. In whatever you do, use these words to assess yourself. Ask yourself, "Which of these have I attained? Which ones have I not yet achieved? What is my inward state? Is there any disobedience? Any selfishness? Am I bargaining or negotiating terms with God? Am I being stubborn? Is there any element of negativity or slacking off within me? Am I acting in a perfunctory manner?" When you engrave the words "love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" on your heart, you are remembering these words of God, these words of the truth, in your heart. What is the purpose of keeping them in your heart? It is not to say them for others to hear, but to rectify your own state, regulate your behavior, and to guide your every action. For example, if there is something you do not know how to do, quickly consider what God's word says and think, "God said to do it with all my heart, so how can I do it with all my heart? Someone else understands this better than I do, so I should ask them and fellowship with them." After fellowshiping, pray and examine yourself to see if you have any wrong intents. If you are without any personal aims or selfishness, and you are sure that doing this aligns completely with the truth, and you become able to practice the truth, then your heart will be at peace, indicating that you have acted with all your heart, that is to the fullest extent possible. In order to achieve wholeheartedness, you need to seek the truth in your heart, ponder over God's words, pray to God, and be in communion with

Him. This is a matter of the heart. When your heart draws near to God, always contemplating and striving toward the truth, then you are someone who lives before God. Once you do something with all your heart, doing it with all your mind, all your soul, and all your strength will naturally follow. The words "love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" will become your reality.

Why is it said that God's word is a lamp to guide people? It is because God's word is not spoken in vain, it is spoken in order to address people's real problems. It is not merely theory, high-sounding rhetoric, or discourse. God's word is meant for you to apply and to put into practice. When you encounter a situation where you have no way forward and do not know what to do, you can recall how God's word requires you to act. By pondering over God's word you find a way, you understand the meaning of God's word, and then proceed to put it into practice according to God's will. After putting it into practice you receive confirmation, and discover that through this action you experience peace and joy in your spirit, and that others are edified as well. In the process of putting God's word into practice, you gain enlightenments and experiences, you learn from your own experiences, and you come to understand certain things. What do you understand? You understand the purpose behind God's word and behind His intention to let people act in a certain manner. When you discover the principles of practice underlying all this, you discover the source and significance of His words. This is understanding the truth. After understanding the truth, you are no longer confused, not so ignorant, and no longer timid when you do things. What does it mean to not be timid? It means that when faced with difficulties, you are able to seek the truth, know how to resolve them, and know exactly how to proceed. What does it mean to have a way forward when putting God's word into practice? It means that you understand the principles of practicing His word, you comprehend the situations to which His words refer, and you know how to put them into practice. Why is it said that God's word is the life and path of human beings? It is because God's word can be people's life, and only His word, only the truth, can lead people onto the right path in life. God's word is straightforward and easy to understand. It is given in order to allow people to easily understand and accept the truth. When people are able to acknowledge and accept the truth, they unconsciously find themselves on the right path in life. Some of God's words may seem simple or easily understandable, but they are all instructions on how to live, how to handle various situations, and how to resolve difficulties. This is the truth. It can become your path, providing you with wisdom, principles, and a path of practice when faced with challenges. If you have a path in fulfilling your duty or in other matters, if you can approach tasks with principle and understand God's intentions, does this mean you understand the truth? (Yes.) It means you understand the truth and understand God's word. Service-doers don't necessarily need to understand God's word; they simply need to put forth effort. Therefore, rendering service is a simple task. Some people are not even good at rendering service, and what

a poor show such people make of themselves! What does it mean to make a poor show of themselves? It means they can't even properly handle the task of rendering service, they can't put forth good effort, and they are always mischievous, disruptive, negative, and lazy. They always need to be coaxed and supervised. Such people fail to fulfill their duty satisfactorily and do not meet the standards of being a person. Now, which path do you intend to take? What kind of person do you plan to become? Will you strive to be a benchmark service-doer, or will you aim to be someone who fulfills their duty with all their heart, soul, and mind? (To be someone who fulfills their duty with all their heart, soul, and mind.) That is a good thing and a right goal. You do not wish to be merely a service-doer, you do not wish to merely exert effort. Then you should strive toward the truth! Which truths are the most important to understand when striving for the truth? This depends on the difficulties you are facing, and it is crucial to address the immediate problems first. Currently, the majority of people are focusing on pursuing the truth and fulfilling their duty, and the truth of fulfilling one's duty is quite crucial. As long as you can fulfill your duty according to principles, you will feel peace and assurance in your heart. And if you can also know God's work, experience His work, and resolve some of your corrupt dispositions, then you will taste the sweetness of following God and find it easier to walk the path of pursuing the truth. The key issue in following and obeying God is to fulfill your duty properly. God's word says, "You shall fulfill your duty with all your heart, and with all your mind, and with all your strength." Is this statement not the truth? If you can confirm that this statement is the truth, then you should put effort into fulfilling your duty. The more you understand the truth in the fulfillment of your duty, the more principled and effective your fulfillment of it will be. If you fulfill your duty satisfactorily, you will not only have peace and joy in your heart but also genuine faith. This is the result of following God and fulfilling your duty. It is absolutely true that the path of following God becomes brighter as you walk it. Therefore, fulfilling your duty is the most meaningful thing to do. If you make efforts to strive toward the truth in accordance with God's requirements, you have struck out from the right place. As you strive in this direction, you will gradually see results and come to have a human likeness. Gradually, your relationship with God will grow closer. When you face trials and tribulations and feel a bit negative or weak, and some notions and misunderstandings arise, you will easily seek out the truth to resolve those issues, and they will no longer be significant problems.

Most of you live in countries with a democratic system, unlike the brothers and sisters in the mainland Chinese church who have suffered persecution and hardships. Having a comfortable life is not necessarily a good thing for you. It may require some effort for you to pursue the truth, and it may be a bit challenging to endure hardships and pay the price in the performance of your duty. People who grew up under a democratic and free system tend to have the fault of being self-indulgent. They do not allow others to criticize or rebuke them. They have relatively more freedom and openness in their thinking. They always demand personal space, freedom, they always want to pursue their every desire,

and they always demand all manner of things concerned with the pleasures of the flesh. If you are unwilling to let go of these things, it will be difficult for you to break free from the state and condition of merely exerting effort without pursuing the truth. Constantly emphasizing autonomy and personal space will bring trouble. You must talk about the truth, about God's words, and about what is positive and what is the correct path in life. Although freedom, democracy, and independence are good and are progressive social systems, they are not the truth. They are merely progressive ideas and systems in this dark and evil world. They are systems that are relatively suitable for human survival and which uphold human rights. They are not the truth at all, and you must see this clearly. Do not think, "I was born under such a social system, so I have these rights. I can think, say, and do whatever I want, and no one can interfere. This is my human right, the right granted me by society and my country." If you regard this as the supreme truth, it will bring trouble. Can these thoughts demonstrate that you possess the truth? Where do these things come from? They come from humans and arise from corrupt humanity. They are not God's words, much less are they the truth that God requires people to possess. If you treat the idea of democracy and freedom as the truth, and in God's house you only focus on pursuing freedom and refuse to be constrained, acting recklessly in the fulfillment of your duties, then you will encounter trouble. Will you be receptive to the truth if you hold such thoughts? Will you be able to practice the truth easily? Will you still be able to truly follow God? Following God requires understanding the truth, understanding how to be obedient, and being subject to the constraints of the truth. You cannot act willfully. If you pursue democracy and freedom, you cannot enter into the truth reality. You will not become a follower of God nor consider yourself one who follows Christ. This will bring you trouble, and this is the difficulty you face. People have certain notions and imaginings, certain traditional cultural viewpoints, and ideas promoted in social trends. These are created by the social background and environment. If you fail to see the essence and seriousness of these issues and always treat performing duties, believing in God, and the commission given to you by God in the manner of human rights and freedom, then you will never walk the right path and will not enter onto the correct track of faith in God. People in mainland China now live under the dark pall of authoritarian rule and do not possess any feeling of superiority. They are born with a habit of enduring hardships and working diligently like an ox, and this kind of social background and environment shapes their life habits or principles of conduct. On the other hand, people living in democratic and free countries do not have such ideas. They do not want to be confined, they feel that that is oppressive and they desire to break free from any restraints or regulations. When they come to God's house they even want to break free from the administrative systems, work arrangements, and rules of the church. They do not want to be confined. They refuse being dealt with by anyone and reject all criticism. They refuse to be a little busier with work or to endure a little fatigue. This will bring trouble! This is not the demeanor a Christian should have, nor is it the demeanor

of a good soldier of Christ. The decency of the saints was always talked about in the Age of Grace. Is it still applicable now? Absolutely! This is a positive thing that is applicable everywhere and at all times. Let's first not even talk about the likeness created mankind should have, which is God's most basic requirement for man to achieve. Just consider, as a Christian, should you not have the decency of a Christian? If you do not, then you are not worthy to be a follower of God, and God does not acknowledge you. If you want to follow God, whether you want to be a created being or just an ordinary person, you must live as a human being. Your heart must be presented before God. You can say, "God, this is how I plan to follow You. This is my determination and my goal. Does it align with Your will?" Or perhaps you do not say it directly to God, but you can accept God's scrutiny and secretly set your resolve, allowing God to observe what you do next. Regardless of the country or social background you were born into, now that you are following God, you no longer belong to that country or those people. You are a follower of God, a believer in God, a member of God's house. You must always and in every way consider yourself as a person of God's house, a follower of God. You should strive to be a good soldier of Christ, measuring yourself by the standards of saints. If you constantly say, "I am Korean," "I am Taiwanese," "I am American," "We all have our own ways of living," then are you still a follower of God? Your perspective is incorrect; it clearly belongs to the unbelievers. These are nonbelievers! If you are a nonbeliever, what are you doing bumming around God's house? Are you trying to pretend to be a Christian? There shall be no pretending here. Trying to blend in is absolutely futile. If you are a Christian, you must accept the truth and perform your duty well. That is what it means to follow God. If you cannot perform your duty well, it doesn't matter which country you come from; God will not acknowledge you. Regardless of one's nationality, those who believe in God must perform their duty well and accept the truth. That is what it means to follow God. If you claim to believe in God but do not accept the truth or fulfill your duty, then you are a nonbeliever, just like the unbelievers. You are neither this nor that. People who are neither this nor that must quickly be removed from God's house, this type of person is not wanted in God's house. If you consider yourself a person of the kingdom, then you must hold yourself to the standards of the people of the kingdom. If you say, "What people of the kingdom? I am a citizen of a democratic country. I have dignity and human rights. You must make demands of me according to the standards of a democratic country. Otherwise, there can be no discussion!" I am sorry, but this is the kingdom of God, not the kingdom of Satan. God wants His chosen people, the people of the kingdom. Do you understand? (Yes, I understand.) If you believe in God and follow Him, you must listen to His words. If you say, "I can follow God, but I need the freedom to choose. I like to listen to what people say, to listen for what I like, and follow those whom I prefer. Do not interfere with me. I prioritize obedience to the policies and regulations of my country; that is the most important thing. I cannot prioritize obedience to God's words, the truth. For me, my country and nationality come first, and the truth

comes second or third. I can accept it or reject it," then what is God's attitude toward such a person? Well, I'm sorry, but you should leave the house of God! God's house does not need someone like you. You are not following God; you are not a person of the kingdom of heaven. You are a citizen of the world, and God does not speak to people like you, nor does He save people like you. Such individuals cannot perform their duties as created beings. You should leave as soon as possible, the sooner, the better!

Some people worship famous and eminent people. They always have doubts about whether God's words really can save people, and they always believe that only the words of famous and eminent people have weight and charisma. They are always thinking to themselves, "Look how impressive the head of our state is! Look at the pomp, the spectacle, the grandeur of our national assemblies! Can God's house compare with that at all?" That you could say such a thing shows that you are an unbeliever. You cannot clearly see the evil of politics, or the darkness of a nation, or the corruption of humanity. You cannot see that the truth reigns in God's house, and you cannot see or understand what the experiential testimonies of God's chosen people demonstrate. God's house has the truth and so many testimonies, and all God's chosen people are waking up and changing, all of them beginning to experience God's work and enter the truth reality. Can you see the sight to come of God's people submitting to Him and worshiping Him? It is beyond your imagination. All that God's house has is a hundred times, a thousand times, better than the world, and in the future, all that God's house has can only continue getting better, and more regular, and more perfect. All these things are achieved gradually, and they are what God's word will accomplish. God's chosen people are all selected by Him and preordained by Him, so certainly, they are much better than the people of the world. If someone cannot see these facts, are they not blind? Some people always feel the world is great, and deep down they worship the famous and eminent people of the world. Are they not worshiping devils and Satan? Do these famous and eminent people believe in God? Are they people who submit to God? Do they have God-fearing hearts? Do they accept the truth? They are all demons that resist God—can you really not see that? Why do you believe in God, seeing as you worship the famous and eminent people of the world? How do you really view all the words that God expresses? How do you view God's sovereignty over all? Some people do not just have no fear of God—they do not even have the least respect for Him. Are they not nonbelievers? Should such people not be asked to leave at once? (They should.) And if they do not leave, what is to be done? Rush to drive them out, clear them out. Nonbelievers are like foul flies, too disgusting to behold. God's house is reigned over by the truth and by His words, and acts are taken according to the truth principles. Such people should be cleared out. They say with their words that they believe in God, but at heart, they look down on God's house and despise God. Are you willing to have such nonbelievers mingling among you? (No.) That is why they must be cleared out at once. No matter how educated or capable they are, they must be cleared out. Some people ask, "Is that not unloving?" No, it is acting according to the principles. What do I mean by this? That no matter how large your stature, no matter how great your will to pursue the truth or whether you have faith in God, one thing is certain: Christ is the truth, the way, and the life. This is forever unchanging. This should be your rock, the most solid foundation of your belief in God; you should be certain and doubtless about this in your heart. If you doubt even this, you are unfit to remain in God's house. Some people say, "Our nation is a great one, and our race is a noble one; our customs and culture are noble beyond compare. We don't need to accept the truth." Is that not the voice of nonbelievers? It is the voice of nonbelievers, and such nonbelievers must be cleared out. Some people often pour forth a corrupt disposition, and at times, their disposition is wanton and unrestrained, yet their faith in God is true, and they can accept the truth. If they undergo a measure of pruning and dealing, they are able to repent. Such people should be given a chance. People are a bit foolish, or they cannot see things clearly, or they are beguiled, or, in a foolish moment, they may say something confused or behave in a confused way because they do not understand the truth. This is caused by a corrupt disposition; it is caused by foolishness, ignorance, and a lack of understanding of the truth. Such people, however, are not of an ilk with nonbelievers. What is needed here is to draw on fellowship about the truth to resolve these problems. Some people who have believed in God for several years do not accept the truth at all and have not changed a bit. They are nonbelievers. They are not people of God's house, and God does not acknowledge them. What does it mean when I say these things? It means that I am telling you to diligently pursue the truth. Do not simply exert effort. God saves people through His words, through the truth. The most direct way is to allow you to comprehend the truth and solve practical problems while performing your duties. This enables you to put the truth into practice and obey God. In this way, God will be satisfied, and His heart will be comforted. What does God dislike seeing the most? God has spoken many words, expressed many truths, and invested a great deal of effort and paid a great price for you. In the end, what He gains is a group of people who merely exert effort, and all that remains is a group of people who render service. These people do not understand the truth, they do not understand God's will, but only exert effort. These people, although they may remain, do not accord with God's will. They cannot be considered true created beings. This is what God is most unwilling to look at, and it is not in the original intention of God's management plan to save humanity.

You must wholeheartedly accept the truth and not follow the trends of the world or live according to Satan's philosophy. Following God requires performing your duty, and performing your duty well requires accepting the truth. This is crucial. Many people disregard the truth in their belief in God. They do not put the truth into practice even after many years of faith, and they show a complete lack of concern. These people are nonbelievers and will be cast out sooner or later. Some people live solely for the flesh, for personal gain, and exhaust themselves on interpersonal relationships, relinquishing their duties, not taking them seriously, and pursuing fleshly pleasures. Is this not extremely

selfish and despicable? Such individuals do not love the truth; they only love personal gain and vanity. They become red-faced and agitated over trivial benefits, forfeiting their integrity and human dignity. Are they not ignorant and foolish? Those who genuinely love the truth, regardless of the circumstances they face, should first seek the truth in the presence of God. They should steer clear of entangling themselves in disputes or getting into verbal battles with others. Such behavior is immature and lacks insights. When many people gather together, various issues will arise because there are all kinds of people and matters of right and wrong are never-ending. This is exactly what corrupt humanity is like. Among the unbelievers, the situation is even more serious. Each day is filled with hostility and simmering tension. The world is just that treacherous. Within the household of God, because everyone believes in God, there are fewer wicked individuals and fewer incidents where people are taken advantage of. There is only a small number of disputes and guarrels. If you do not understand the truth and constantly dwell on these matters, your heart will become occupied and entangled by them, and you will be unable to come before God. You must break free from such states, and such behavior demonstrates an immature stature. Those with immature statures often focus on matters of the flesh, their own preferences, and satisfying their selfish desires. As a result, they neglect the legitimate business of performing their duties. Such people are incapable of managing things properly and often make mistakes, displaying the immaturity of children. You must pursue maturity in life. What do I mean by maturity? I mean to understand the truth, to have the stature of an adult, and to be able to meet God's requirements and fulfill His entrusted tasks. I mean being capable of shouldering the duty of a human being and being able to shoulder general duties, being able to perform duties just as well as others and achieve what others can achieve, emulating those who are obedient to God and pursue the truth, doing what people should do and performing duties that people should, exploring and seeking toward the path of pursuing truth. This is the process of growth in a person's life. You must seek and know how to explore things such as how normal people act, and how people who attend to their proper duties act, as well as what styles, approaches, and principles those kinds of people employ while doing things. Adults must handle their responsibilities properly. No matter what happens, even if the sky were to fall, they must fulfill their duties and not allow their proper tasks to suffer delays. On the other hand, children are easily curious about things happening around them. They want to go out and see what's going on. Any incident can affect them and distract them from doing what is right. Isn't this a lack of commitment to their responsibilities? The slightest problem can disrupt them. A single remark from someone can disturb their hearts or a joke can lead to misunderstandings and emotional outbursts that cause them to behave negatively for two or three days, delaying the performance of their duties. They may even consider quitting and leaders and workers must constantly coax and persuade them, fellowshiping the truths and reasoning with them. Isn't this a sign of a small stature and immaturity? People never seem to grow up, remaining immature like children—naive and ridiculous. They are looked down upon, they lack dignity and integrity, and God is not pleased with them.

You must focus on the truth—only then can you have life entry, and only when you have life entry can you provide for others and lead them. If it is discovered that others' actions are at odds with the truth, we must lovingly help them to strive for the truth. If others are able to practice the truth, and there are principles to the way they do things, we should try to learn from and emulate them. This is what mutual love is. This is the sort of atmosphere you must have within the church—everyone focusing on the truth and striving to attain it. It does not matter how old or young people are, or whether or not they are veteran believers. Nor does it matter whether they have high or low caliber. These things do not matter. Before the truth, everyone is equal. The things you must look at are who speaks correctly and in conformity with the truth, who thinks of the interests of God's house, who bears the greatest burden in the work of God's house, who understands the truth more clearly, who shares a sense of righteousness, and who is willing to pay the price. Such people should be supported and applauded by their brothers and sisters. This atmosphere of uprightness that comes from pursuing the truth must prevail within the church; in this way, you will have the work of the Holy Spirit, and God will bestow blessings and guidance. If the atmosphere that prevails within the church is one of telling tales, making a fuss about one another, bearing grudges against each other, being jealous of each other, and arguing with each other, then the Holy Spirit will certainly not work in you. Struggling against each other and secretly fighting, deceiving, tricking, and plotting against one another—this is an atmosphere of evil! If such an atmosphere prevails within the church, then the Holy Spirit will certainly not do His work. In the Bible, the Lord Jesus said the following: "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the middle of them" (Matthew 18:19–20). This is the word of God, this is the truth. When God speaks, it is done. If you go against God's will and do not follow His words, God will distance Himself from you. If you do not read God's word, do not accept revelation, judgment, or being pruned and dealt with through His words, and you reject the help of your brothers and sisters, constantly focusing on the flaws and problems in others while thinking that you yourself are not that bad, considering yourself better than everyone else, then you are in trouble. Firstly, the Holy Spirit will not work in you, and you will miss out on God's blessings. Secondly, your brothers and sisters will also distance themselves from you, leaving you without anyone to help you, making it difficult for you to benefit from their support. Without the work and blessings of God, without the help and benefit of your brothers and sisters, you will find yourself in a predicament, unable to make progress. Can you effectively do the work of the church relying solely on human gift and skill? It will all be in vain, all wasted effort. Is it not dangerous to come to such a point? How much agony will you experience in your heart? In any case, you must walk

the right path, the path of pursuing the truth, in order to receive God's blessings and the help of your brothers and sisters. Walking your own path leads to a dead end, and those who do not pursue the truth will eventually be cast out. You will begin to appreciate this as you experience it gradually over time. In all your endeavors, you must seek out the truth principles until you come to be of one heart and one mind, only then can you work together harmoniously, just like strands of a rope twisted together. When there is harmonious cooperation, then you can perform your duties well and satisfy God.

September 19, 2017

The Principles of the Practice of Submitting to God

The reason everyone is envious of Job today is because he had true faith. But have you fellowshiped before about the details of his experiences and why he was able to truly testify? What was his daily life like? How did he associate with God in his life? From his every action, how does one see that he sought the truth, that he submitted to God and accepted God's arrangements and orchestrations? Do these things not touch on the details? (Yes.) These things touch on the details of pursuing the truth, which is something that people today lack. People only know Job's famous saying: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21). They can all recite this phrase, but they are not clear on why exactly Job was able to say it. This famous saying did not come easily to Job—it only came after a lifetime of experience. In his lifetime of experience, he saw the arrangements and orchestrations of God's hand and the conduct of God in many things, and he saw that all His riches were given by God. One day, all those things disappeared, and he knew that God had taken them away. The conclusion Job came to was that no matter what God did, God's name was to be blessed. So how was this conclusion reached? Doesn't reaching this conclusion require a process? This involves the path that people today take as they pursue the truth, which is how to obtain this result, how to make these gains. These gains are not gotten in a matter of days, or even a matter of a few years; it touches on every aspect and every detail of people's lives.

Job's belief in God was not nominal; he was the model representative of a sincere believer. He prayed to God in all things. When he was uneasy with his children's merrymaking, he prayed to God and entrusted them to God; he certainly frequently prayed over how to raise his livestock. He entrusted everything to the hands of God. If he had been like an unbeliever, always planning and calculating the raising of his livestock with the will of man, only relying only on his own mind and imagination and racking his brains to achieve the goals he had planned, then even if he had experienced many failures and setbacks, would he have been able to see God's hands and His

sovereignty and arrangements? (No.) If he had not often prayed to God, he would not have experienced God's blessings; he would have often been passive and weak like an ordinary believer, and a resistant mood might have arisen in him. "People always say God exists. I believe in God, but God doesn't bless me according to my plans! I worship God and offer sacrifices every day. If God does exist, His blessings for me should be greater than I could ever ask for or imagine. How is it that I have not yet achieved that goal? It's hard to say whether or not God actually exists." He would have written a question mark next to the existence of God, which is a negative effect. For one thing, he could not have seen the hand of God or His sovereignty and arrangements. Additionally, he would have complained against God, and he would have developed misunderstandings, antipathy, and rebellion against God. If people who believe in God go their own way, always pursuing blessings, then in the end, will they be able to say like Job: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah"? Will this kind of experiential knowledge arise in them? (No.) Certainly not. Why not? Where does this problem come from? (They do not believe in God's sovereignty, nor seek from God; rather, they resolve things with human methods.) Why do people rack their brains using human methods to attain their own goals instead of relying on God? When they make plans, do they seek God's will? Do they have a submissive attitude, saying, "I don't know what God is going to do. I'll make this plan first, this calculation, but I don't know whether or not my plan will achieve my goal; this is just a plan. If it can achieve my goal, then it is a blessing from God. If not, then it was because of my own blindness; my plan was not in accord with God's will." Do they have this kind of attitude? (No.) So how do these courses of action arise? These are human imaginings and notions, human desires, humans' unreasonable requirements of God; they arise from corrupt dispositions. This is one aspect. Additionally, do such people have a God-obeying heart? (No.) How do you see that they do not have a God-obeying heart? (They feel an absolute need to achieve the plans they make.) What disposition is this? It is arrogance and rebellion. They believe that God blesses them, but when they have their own desires and calculations, they set God to the side; this is an arrogant disposition. Are they submitting when they set God to the side? They are not, and God is not in their heart. They do not consider how God rules over and arranges things at all, much less how He wants to do things. They do not consider these matters. What can be seen from this? They do not seek anything, nor do they submit, nor do they have a God-fearing heart. They first make their own plans, then afterward, they act and work hard according to their plans, relying on human methods, imaginings, and notions, without considering God's will at all. When it comes to raising livestock, people at least need to know in their hearts that "man should try their best to do what they ought to and to submit to the will of God," which is to say: "I'll fulfill my responsibilities to feed the livestock, I won't let them lack nutrition, or freeze, or go hungry, or get sick. The number of offspring they have next year is in God's hands; I do not know it, I do not require it, and I will not make plans. These matters are all up to

God." If they persist in relying on human notions and imaginings to act, do they have a submissive attitude toward God? (No.) Which of these two courses of actions comes from man's will, and which is submissive to God? (The first comes from man's will, and is the nonbelievers' course of action; the second course of action comes from those who sincerely believe in God and pursue the truth.) They all believe in God, and they all do the same thing, but the motive, source, and goal of their actions, as well as their principles, are different. Thus, the path people are on can be seen. Is there not a difference? The essence of nonbelievers is that of the unbelievers. What is the source and goal of their actions? It is all for their own interests, with profit being at the forefront of their minds, so in their actions, they rely exclusively on their own will. Why do I say they rely on their own will? They entirely make their own plans after careful consideration. They do not act impulsively or blindly; rather, they have intents and goals. They do not consider God's will, they act entirely on their own determination. No one else makes plans for them, nor does anyone else compel them to act this way. They themselves are determined to act according to their own plans, so they are relying on their own will. Then, according to their own plans, they rack their brains and go act, no matter the cost, in order to satisfy their own desires and achieve the goals of those plans. As they act, they also have this vague idea: "I believe in God, so He will certainly bless me." Is this not shameful? On what basis will God bless you? How do you know God will bless you? Will God make things happen because of your determinations? Is this not an unreasonable idea? If you believe that God will certainly bless you, is that equivalent to submitting to God's sovereignty and arrangements? (No.) But many people mix this up. They say: "I believe that God will bless me, I believe that He will guard all I have, and I believe that He will satisfy my desire!" They think that this is a submissive attitude toward God. Is this not a mistake? Not only is it a mistake, it is also rebellion and blasphemy against God. Believing that God will bless you does not mean that you submit to God's sovereignty and arrangements—these are two different things. In saying this, you are entirely being controlled by your arrogant nature, and saying this is not in line with the truth principles.

What is the essence of the conduct that is rebellious to God about which I have just fellowshiped? Dissect the root of this matter. Is there any practice of the truth in it? Any submission? Is there a place for God in their heart? Do they have a God-fearing heart? (No.) You all say no, so to be specific, what are the ways in which these things manifest? You must compare this to yourself, and know how to dissect it. If you know how to dissect it, you will know how to judge the state within you, and you will know how to judge whether or not all you practice is in line with principles, and whether or not you are practicing the truth. First off, if people make their plans first, without seeking the truth, is there any submission here? (No.) Seeing as there is no submission, how should one practice in order to be submissive? (Seek God's will first.) In many matters, God does not clearly show you His will, so how can you be sure that you are practicing the truth?

(We must rely on prayer to God to be sure.) If you pray a few times and still do not understand God's will, what do you do then? Do not act blindly. First, see whether acting this way is necessary or not, whether or not these actions are part of God's arrangements, whether or not the conditions to act in this way are met, and whether or not you can achieve your plan. If you cannot, but you continue to stick to this plan, does that not mean it is an unreasonable course of action? Whether your plans and ideas are realistic or not is crucial. You think in your heart: "I will first make this plan, and if God blesses me, then perhaps I will gain even more than this!" You have a lucky mentality, and then you rely on your own will and try to stick to your guns; your ambitions and desires are great, and you are both arrogant and barbarous. People's plans and determinations always have errors, and are not things they should practice. When people do not understand the truth or God's will, can their plans and determinations be correct? Can they be in line with God's will? This is not a certain thing, because there are many matters people cannot understand, which they cannot decide on; people's determinations and plans are all human imaginings, their conjectures and judgments. Those who do not understand the truth cannot see that all things are in God's hands, and that they are orchestrated and arranged by Him. You must see what God's hands are doing, what His will is, and what work He is currently doing on people. If your plans and decisions go against the work God wants to do, or are the opposite of God's will, what will the result be? Your plans are sure to fail. From this matter you must see clearly that people should not plan—planning is, of itself, a mistake. So how should people practice correctly? They should learn to take things as they come, they should not blindly act on or plan around things they cannot understand. There are many matters you cannot understand, and you do not know what problems might come up in the middle. Are these unexpected situations in people's plans? Certainly not, so people's plans are all just human imaginings, empty things, and impracticalities. So what should people do? For one thing, they should have a God-obeying heart, and they should not make any of their own plans; for another, they must also fulfill their responsibilities and duties, without being perfunctory. As to whether or not you can accomplish the things you plan and determine, that is in God's hands. Maybe you only plan a little, but God gives you a lot; maybe you plan a lot, but you do not receive so much. After going through many such similar experiences, you will realize that nothing changes based on man's will or plans. It all depends on how God has arranged and ruled over matters; all things are in His hands. By constantly amassing experience in this way, people come to find that God is truly sovereign over all. If you verify the fact that God is sovereign over all in your heart, then you will have obtained the truth, which is gained by experience. At times, your plans may be pretty good, but unexpected things can happen at any moment; you cannot imagine the many unique things that might occur, which exceed your imaginings and your plans in every way. A lot of matters make you feel like you have been caught unprepared, and you are unaware of where the faults are in your plans, whether they will succeed or fail, and what people can and cannot do. Unconsciously, you feel that there are many things humans cannot predict, which are outside the bounds of their plans and imaginings. At such a time, what conclusion do you come to? (That God is sovereign over all.) In God's sovereignty over all, there is a detail: If God does not give something to you, then no matter how you run about, toil, or struggle, it is of no use. If God blesses you, then all is going smoothly, without a hitch, and no one can obstruct you. You realize that in this matter, God has the final say, that God can very clearly see all your plans, and this matter is entirely in His hands. With this experience, your heart will unconsciously start to have a correct insight and knowledge of God's sovereignty. What insight and knowledge? God is the One granting it to you. If God wants to take it away, then it does not matter how much you submit to God or how much you know God—if He should take it away, He will. All is in His hands, all is predestined by Him, and all is arranged by Him. You should not have your own choice. At this time, will your plans, calculations, and personal goals still hold a dominant position in your heart? No. These human plans and calculations will unconsciously lessen, and you will give up on them. How are these things replaced? For you to experience God's sovereignty is equivalent to seeing His sovereignty. Although God does not say why He has taken these things away from you, you will nevertheless unconsciously understand. When God blesses you with one sort of thing, blessing you with many riches, He does not tell you why He does so; but in your heart, you have a feeling, and you are aware that this is a blessing from God, not something that a person can earn. One day, some things will be taken away, and you will be clearly aware in your heart that it comes from God. When you are clearly aware of all this, will you not feel that God is guiding you in every step you take, every day you live, and every year that passes? As God guides you, you will unconsciously feel that you have come face to face with Him, that you interact with Him each day, that every day, you have new knowledge, and every year, you have a great harvest. Unconsciously, your understanding of God's sovereignty and arrangements will grow ever deeper. When you have experience on this level, does God not have a place in your heart? If God has a place in your heart, then you have a God-fearing heart, so could any other things, thoughts, or theories deceive you, confuse you, or make you leave God? It is impossible. Only if you have a true knowledge of God, if the truth has rooted itself in your heart, can God dwell in your heart forever. If the truth has not put down roots in your heart, then can God be in your heart for long? Certainly not, because your heart could distance itself from God and betray Him at any moment. If people always use their own imaginings, notions, plans, calculations, and desires to direct their lives, can they attain this knowledge of God? (No.) So, in order to achieve submission to God like Job, your path of experience and practice must be right. If there is an error in your path of practice, then no matter how great your faith or will, it is of no use; no matter how lofty your ambitions might be, it is of no use. In many of life's affairs, people's methods of practice are in error. From the outside, people look like they are able to suffer a lot and pay a great price, like they have high resolve, and like their hearts are full of fire; but why is it that after a number of accumulated experiences, in the end, they do not obtain experiential knowledge of God's sovereignty and arrangements? It is because their methods of practice are in error, and their subjective awareness, their notions and imaginings, as well as their plans, always take the lead. These things take the lead, so God hides Himself from them. God's words say, "I appear to the holy kingdom, and hide Myself from the land of filth." What does "the land of filth" refer to? It refers to people's various desires, plans, and determinations—even their good intentions and the intents that they think are right. These things obstruct God from doing work on you, and they are like a wall in front of your face, sealing you in completely, so you can never see or experience God's sovereignty. If you cannot see or experience God's sovereignty, then can you come to know His sovereignty? (No.) You can never come to know God's sovereignty.

Let us come to look at the attitude Job had when dealing with his children. Job feared Jehovah, but his children did not believe in God-would outsiders not think this was very embarrassing for Job? According to the notions of man, Job was of a great family, and he feared Jehovah God, but his children did not believe in God, so he had no respectability. Did this idea of respectability not come from human will, from human hotheadedness? People might think: "This is not respectable at all. I must think of a way to get them to believe in God, and reclaim my respectability." Is this not born of human will? Is this what Job did? (No.) How is it recorded in the Bible? (Job sacrificed and prayed for them.) Job just sacrificed and prayed for them. What kind of attitude is this? Can you see the principles Job was practicing? We do not know whether or not Job obstructed or interfered with his children's merrymaking, but he certainly did not participate—he just sacrificed for them. Did he ever pray, saying: "Jehovah God, move them, make them believe in You, and have them obtain Your grace, and make them fear You and shun evil the way I do"? Did he ever pray this way? The Bible contains no such record. Job's course of action was to distance himself from them, sacrifice for them, and worry for them, lest they sin against Jehovah God. Job practiced these things. What were the principles of his practice? He did not impose upon them. So did Job want his children to believe in God or not? Of course he wanted them to. As a father who believed in God, seeing his children cling to the world in this way, without earnestly believing in God, would have made him very sad. He certainly wanted his children to come before God, to sacrifice the same as him, to fear God and shun evil, and to accept God's sovereignty and arrangements. This is not an issue of respectability, it is a parent's responsibility. But his children chose not to believe, and as a father, Job did not impose upon them. That was his attitude. So what did he do? Did he drag them kicking and screaming, or try to persuade them? (No.) Certainly not. At most, he occasionally said a few words of exhortation, and when his children did not listen, he gave up on it. He told them not to do anything too out of bounds, and then separated from them, drawing a clear line, each

person living their own life. Job sacrificed for them for fear that they would offend Jehovah God; he did not sacrifice in their place, he did it because he had a God-fearing heart. Job did not impose upon them, nor did he drag them kicking and screaming, nor did he say: "These are my children, and I must get them to believe in God, so that God can obtain a few more people." He did not say this, nor did he have any such plan or calculation, nor did he act this way. He knew that acting this way came from human will, which God does not like. Job just exhorted his children, and prayed for them, but he did not force them or drag them kicking and screaming, and he even drew a clear line. This was Job's rationality, and also a principle of practice: Do not rely on human will or good intentions to do anything that would offend God. Additionally, they did not believe in God, and God did not move them. Job understood God's will: "God has not worked upon them, so I will not pray for them. I will not ask anything of God, and I do not want to offend God in this matter." He absolutely would not tearfully pray or fast that his children would be saved, that they would come before Jehovah God and be blessed. He absolutely would not act this way; he knew that acting in this way would offend God, and that God wouldn't like it. What can you see from these details? Was Job's submission sincere? (Yes.) Can the average person achieve this kind of submission? The average person cannot. Children are the dearest treasures of their parents, so when they make merry in this way, to see them follow wicked trends, not come before God, and lose their opportunity to believe in God and be saved—and possibly even sink to perdition and be destroyed this is too emotionally difficult an ordeal for the average person to overcome. But Job was able to accomplish it. He did only one thing, which was to make burnt offerings for them, and to worry in his heart. That was all. His children were his dearest relations, but he did not do anything extra for them that would offend God. What do you think of this principle of practice of Job's? It shows that he had a God-fearing heart and that he truly submitted to Him. When it came to matters that touched on his children's future, he did not pray at all, nor did he use any courses of action based on human will; he just sent his servants to do some things, not going himself. The reason he did not participate in this merrymaking was that he was unwilling to be contaminated by these things, and additionally, he did not want to be mixed up in them. By being mixed up in them, he would offend God, so he distanced himself from wicked places. Were there particular details to Job's practices? First, let's talk about how he treated his children. His aim was to submit to God's arrangements and orchestrations in all things; he did not try to force the things God did not do, nor did he have calculations and plans based on human will. He hearkened and waited on God's arrangements and orchestrations in all things. This was a general principle. What were the detailed methods of practice? (He did not participate when his children made merry. He distanced himself from them and made burnt offerings for them, but he did not insist that they believe in God, nor did he drag them kicking and screaming, and he drew a clear line with them.) This is the principle of practice. How does the average person practice when they encounter this matter? (They

pray to God that their children will believe in Him.) What else? If God does not do that, they drag their children to church, so the children will be blessed. They see that they have obtained the great boon of entering the kingdom of heaven and their children have not, so they feel pained and regretful in their heart. They do not want their children to lose out on this boon, so they rack their brains trying to find a way to pull their children to church, thinking that this amounts to the fulfillment of their parental responsibilities. They do not actually care about whether or not their children are able to pursue the truth and attain salvation. Job did not do this thing, but the average person is not capable of it. Why not? (People have corrupt dispositions. They act based on their emotional bonds.) Most people do not give any consideration to whether or not acting in this way is offensive to God. Their priority is to satisfy themselves, to see to their emotional bonds, and to satisfy their own desires. They give no consideration to how God rules over or arranges things, what God does or what His intentions are. They give consideration only to their own desires, their own emotional bonds, their own intentions, and their own benefits. How did Job treat his children? He just fulfilled his responsibility as a father, sharing the gospel and fellowshiping on the truth with them. However, whether or not they listened to him, whether or not they obeyed, Job didn't force them to believe in God—he didn't drag them kicking and screaming, or interfere in their lives. Their ideas and opinions were different to his own, so he did not interfere with what they did, and did not interfere with what sort of path they were taking. Did Job seldom speak to his children about believing in God? He certainly would have had enough words with them about this, but they refused to listen, and did not accept them. What was Job's attitude toward that? "I have fulfilled my responsibility; as for what kind of path they take, that is up to what they choose, and it is up to God's orchestrations and arrangements. If God does not work on them, or move them, I will not try to force them." Therefore, Job did not pray for them before God, or cry tears of anguish over them, or fast for them or suffer in any way at all. He did not do these things. Why did Job not do any of these things? Because none of these were ways of submitting to God's rule and arrangements; they all came out of human ideas and were ways of actively forcing matters. When Job's children would not take the same path as he did, this was his attitude; so when his children died, what was his attitude? Did he cry or not? Did he vent his feelings? Did he feel hurt? The Bible contains no record of any of these things. When Job saw his children die, did he feel heartbroken or sad? (He did.) Speaking in terms of the affection he felt for his children, he certainly did feel that little bit of sadness, but he still submitted to God. How was his submission expressed? He said: "These children were given to me by God. Whether or not they believed in God, their lives are in God's hands. If they had believed in God, and God wanted to take them away, He would still have done so; if they had not believed in God, they still would have been taken away if God had said they would be taken away. All of this is in God's hands; otherwise, who could take people's lives away?" In short, what is this to be taken to mean? "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21). He maintained this attitude in the way he treated his children. Whether they were alive or dead, he continued to have this attitude. His method of practice was correct; in every way he practiced, in the viewpoint, attitude and state with which he treated everything, he was always in a position and state of submitting, waiting, seeking, and then achieving knowledge. This attitude is very important. If people never have this kind of attitude in anything they do, and have especially strong personal ideas and place personal intentions and benefit before all else, then are they really submitting? (No.) In such people genuine submission cannot be seen; they are unable to achieve genuine submission.

Some people do not focus on seeking the truth principles as they do their duty, instead relying on their own will to act. What is the most common manifestation seen in someone who has particularly strong personal ideas? No matter what happens to them, they first calculate things out in their mind, thinking out all the things that they can think of, creating a thorough plan. When they feel that it has no holes, they practice wholly in accordance with their own will, the result being that their plan cannot keep up with the changes, so things sometimes go wrong. What is the problem here? Things often go wrong when acting according to your own will. So, no matter what happens, everyone ought to sit down and seek the truth together, pray to God, ask for His guidance. With God's enlightenment, the things that come out of their fellowship are full of light, and provide a way forward. Additionally, by entrusting matters to God, looking up to Him, relying on Him, having Him lead you, and having Him look after and guard you—by practicing this way—you will gain more secure purchase, and you will not encounter any big problems. Can the things that people think up in their heads be totally in line with the facts? Can they be in line with the truth principles? This is impossible. If you do not depend on and look to God when performing your duty, and merely do as you wish, then no matter how smart you are, there will always be times when you fail. People who are arrogant and self-righteous are apt to follow their own ideas, so do they have a Godfearing heart? People who have strong personal ideas forget God when the time comes to act, they forget obedience to God; only when they have hit a wall and failed to accomplish anything, does it occur to them that they have not obeyed God, and have not prayed to God. What problem is this? This is them not having God in their hearts. Their actions indicate that God is absent from their hearts, and that they only rely on themselves. And so, whether you are doing church work, performing a duty, handling some external affairs, or dealing with matters in your personal life, there must be principles in your heart, there must be a state. What state? "No matter what it is, before something happens to me I must pray, I ought to obey God, and I ought to obey His sovereignty. Everything is arranged by God, and when that thing happens, I must seek God's will, I must have this mindset, I must not make my own plans." After experiencing thus for some time, people will find themselves seeing God's sovereignty in many things. If you always have your own plans, considerations, wishes, selfish motives, and desires,

then your heart will unwittingly stray from God, you will be blind to how God acts, and most of the time, God will be hidden from you. Do you not like doing things according to your own ideas? Do you not make your own plans? You think you have a mind, you are educated, knowledgeable, you have the means and methodology to do things, you can do them on your own, you're good, you don't need God, and so God says, "So go and do it by yourself, and take responsibility for whether it goes well or not, I do not care." God pays you no heed. When people follow their own will in this way in their faith in God and believe however they want, what is the consequence? They are never able to experience God's sovereignty, they can never see the hand of God, can never feel the enlightenment and illumination of the Holy Spirit, they cannot feel God's guidance. And what will happen as time goes on? Their hearts will grow ever further from God, and there will be knock-on effects. What effects? (Doubting and denying God.) This is not just a case of doubting and denying God. When God has no place in people's hearts, and they do as they wish over the long term, a habit will set in: When something happens to them, the first thing they will do is to think of their own solution and act according to their own intentions, aims and plans; they will first consider whether this is of benefit to them; if it is, they will do it, and if it isn't, they won't. It will become their habit to go straight to taking this path. And how will God treat such people if they keep acting thus, without repentance? God will pay them no heed, and place them to one side. What does it mean to be placed to one side? God will neither discipline nor reproach them; they will grow increasingly self-indulgent, without judgment, chastisement, discipline, or reprimand, much less enlightenment, illumination, or guidance. This is what it means to be placed to one side. How does someone feel when God places them to one side? Their spirit feels darkened, God is not with them, they feel unclear about the visions, they have no path of action, and they deal only with foolish matters. As time passes in this way, they think that life has no meaning, and their spirits are empty, so they are the same as the unbelievers, and they grow increasingly degenerate. This is a person detested and rejected by God. Some people say: "Why do I feel ever more that doing my duty is meaningless, that I have less and less energy? How is it that I have no motivation? Where did my motivation go?" There are others who say: "How is it that the longer I believe, the more I think that I don't have as much faith as I did when I first started? When I started believing, I particularly enjoyed being face to face with God, so how is it that I no longer have that feeling of enjoyment?" Where did that feeling go? God has hidden from you, so you cannot feel Him; you thus become pitiful and withered. To what degree do you wither? You become unclear about the visions of God's work, you have nothing in your heart, and your poor, pitiful appearance comes out. Is this good or bad? (Bad.) When God leaves a person, they become this stupid and foolish, and they have nothing. This is the pitiful appearance of those who leave God! At this point, they no longer think it is good to believe in God. No matter how they think about it, they do not think that believing in God is the right way. According to them, this road goes nowhere,

and they will not walk on it no matter who advises them to. They cannot go on believing, so they have to run to the world; to them, making money and gaining wealth is the only choice they have, the most realistic path. They pursue promotions and wealth, happiness and satisfaction, honoring their ancestors, and rapid career advancement; their hearts are filled with these things, so can they still do their duty? They cannot. If someone only has thoughts like this, but still has a little true belief, and they are willing to continue pursuing it, then what is the attitude of God's house toward them? As long as they are able to do service, then the house of God will give them an opportunity; God's requirements of each person are not high. Why is that? People do not live in a vacuum, and there is no one who is not corrupt. Who is there that does not have ideas of resisting God? Who is there who has not committed transgressions in resistance to God? Who is there that does not have states and behaviors of rebellion against God? To take it a step further, who is there that has not had some ideas, thoughts, or states of disbelief, doubt, misunderstanding, or conjecture about God? Everyone does. So how does God treat people? Does He fuss over these things? He never has. What does God do? Some people always have notions about God's work. They think, "As long as someone believes in God, He will always expose, judge, and chastise them, and prune and deal with them. He does not let go of people, and He does not give them freedom of choice." Is that how it is? (No.) People who believe in God and come to His house all do so freely; not one of them is forced. Some people have lost faith; they have gone to indulge in worldly things, and no one obstructs them or is reluctant to see them go. In both coming to have faith in God and leaving the faith, they are free. Additionally, God does not coerce anyone. No matter what His requirements of people are, He allows them to choose the road they wish to walk on, and He does not force anyone. No matter how the Holy Spirit works, or how He guides people and leads people to read God's words, God has never coerced anyone. He always expresses the truth to provide for and shepherd man, always fellowshiping on the truth to resolve problems, and to allow people to understand the truth. What is the purpose behind allowing people to understand the truth? (So they can accept the truth.) If you accept the truth and accept God's words, then you have the stature to withstand these rebellious and corrupt dispositions, the views of the nonbelievers, and all kinds of incorrect states; when you are able to discern these states, you will not be deceived. Once someone understands all kinds of truth, they do not misunderstand God, and they understand His will. For one thing, they are able to do the duty of a created being well; additionally, they live with the likeness of a human, and are able to walk onto life's correct path. When someone walks on life's correct path, bears the testimony that a created being ought to, is eventually able to defeat Satan, experiences a change of disposition, has true submission to and fear of God, and becomes an acceptable created being, then such a person has attained salvation, which is the ultimate goal.

Submission to God Is a Basic Lesson in Gaining the Truth

If you wish to submit to God in your faith, knowing yourself is extremely important. Without knowing yourself, you will be unable to cast off your corrupt disposition. Life entry begins with self-knowledge. If you display some corruption or do things that are disgusting or hurtful to God, if you do idiotic things, then you have to reflect on yourself afterward. How can reflection help you cast off corruption? Those who practice the truth consider this: "These things that happened really exposed me. I have a corrupt disposition, and I have to accept the judgment and chastisement of God's words to cast it off. It's great that God has exposed my corrupt disposition through this situation. No matter what other people think of me or how they treat me, I have to seek the truth, understand God's will, and know what to do to practice the truth." This is the right attitude, and it is an attitude of practicing the truth and obeying God. Faith in God requires accepting the truth—that's the correct attitude. Those who do not accept the truth look for excuses and reasons when issues arise, pushing responsibility off onto someone else. They always complain about other people not treating them well, not thinking of them or caring for them. They find all sorts of rationales. What is the point of finding all of these reasons? Can it replace your practice of the truth? Can it replace your submission to God? No, it can't. That is to say, no matter what sort of reasoning you have, even if you have grievances greater than the sky itself, if you don't accept the truth then you are done for. God wants to see what your attitude is, especially regarding matters of putting the truth into practice. Is your complaining of any use? Can your complaints resolve the issue of a corrupt disposition? If you were to complain and feel yourself justified, what would that say about you? Would you have gained the truth? Would God approve of you? If God says, "You're not someone who practices the truth, so get out of the way. I'm sick of you," then aren't you done for? God saying "I'm sick of you" would expose you and designate you. Why would God designate you? Because you don't accept the truth; you don't accept God's orchestrations and His sovereignty. You're always looking for external reasons, always putting things on other people. God sees you as lacking sense and love for the truth; as being unreasonable, willful, and untamable. You have to be set aside and ignored so that you can give it some thought. The point of having you listen to sermons and fellowship on the truth is so that you can understand the truth, resolve your problems, and cast off your corruption. Is the truth something for you to prattle on about? Is it something for you to give lip service to, and then be done with? Is understanding the truth supposed to act as a spiritual anchor to make up for the emptiness in your soul? No, it is not for you to use for this purpose. The truth is there so that you can resolve your corrupt dispositions. It is to give you a path, and when you encounter issues you can live by these truths, and take the proper path in life. Once you have understood the truth, you will no longer act based on your

naturalness, your corruption, or those things in your satanic education. You will no longer live by satanic logic or philosophies for living. Instead, you will live by the truth, you will act by the truth. Only this can satisfy God's will. Some people say: "I haven't been a believer for very long. I don't have much experience. I don't understand the truth, and my stature is small. So, I can't practice the truth." These are actually just factual excuses. Even if your stature is small, there are truths that are not beyond you. You should practice just as much as you understand; you should implement just as much as you are capable of. If you don't even practice the truths you understand, there is a problem there. No matter how long or short your time as a believer has been, as long as you've been listening to sermons for a few years, you will understand some of the truth. If you know plenty of truths but don't put any of them into practice, that will condemn you. What an attitude of submitting to the truth is, what submitting to the truth is, how to submit to the truth, how to submit to God's orchestrations, and what attitude people should have—if you know these things, you should put them into practice. No matter what happens, you have to learn how to practice the truth and behave with principle. If you don't practice the truth, then the truth is meaningless to you; it is nothing but doctrine, a slogan in your mouth. You will not have reality until you are able to put the truth into practice; only then can the truth become your life. When things happen and you go by your preference thinking that this person is mistaken, that person is wrong, always seeing yourself as right and disagreeing with others no matter what they say—then is it possible that you're blameless and without corruption? That's called being arrogant and self-righteous, and it is a more seriously corrupt disposition.

How can a corrupt disposition be resolved? The first step is to see if you can submit to God's orchestrations and arrangements; if you can submit to the various situations that God sets up for you. In peaceful times, you don't have any notions toward God and you don't show an obvious corrupt disposition. So you feel that you're not so bad, and that you're someone who is able to obey God. But when something happens, your heart is stirred, and you have your own thoughts and ideas. Especially when you're able to suffer and pay a price in your duty, you feel that you're someone who loves God, so when you're dealt with unexpectedly and someone says you are willful and unprincipled in your duty, will you be able to accept that? (It's not easy to accept.) What do you do if it's not easy to accept? How can you achieve acceptance and submission? There are a few principles of practice here. First, you have to reflect on yourself, and let go of your own thoughts and reasoning to seek the truth. You should understand that your own thoughts and reasoning don't necessarily align with the truth. If you possess reason, you should first listen to what others have to say and then give it careful thought. If their input lines up with the truth, you should accept it—this is what a person with reason should do. If you always believe that your own thinking is correct and you cling to your own perspective, and do not accept what others say, no matter how right they are or how much what they say aligns with the truth, then you are being rebellious and unreasonable.

The reason of a created being is to submit to the truth, to submit to God's words, to submit to God's orchestrations and arrangements, to submit to all that comes from God, and to submit to the work arrangements of God's house. In performing your duty, you must seek what God requires and what His house has arranged. Once you know those things, you can act as God requires. These are the principles of practice. First, you must submit. This is what a created being should do. Often, when people are unable to submit, it is because they have their own reasoning, excuses, and pretexts. They are very unlikely to submit with such reasoning. What can be done in that case? First, let go of your own reasoning and excuses, and act according to the requirements of God's house. Once you have practiced that for a time, you'll find that when you do your duty according to the truth principles, you become more and more effective in your duty. You become certain, in your soul, that this is obeying God, and your obedience becomes increasingly pure. But, if you always cling to your own notions and imaginings, if you are unable to submit to God's orchestrations and arrangements, if you are always oppositional with God and go against Him, then that is rebellion. That is a corrupt disposition. And even if you don't commit any obvious evil, you still won't have submitted in the slightest, and you will lack any bit of the truth reality.

The lessons of submission are the hardest, but they are also the easiest. In what way are they hard? (People have their own ideas.) People having ideas is not the problem—what person does not have ideas? People all have hearts and brains, they all have their own ideas. That is not the problem here. So, what is it then? The problem is man's corrupt disposition. If you did not have a corrupt disposition, you would be able to submit no matter how many ideas you had—they would not be an issue. If one has this sense and says, "I must submit to God in all things. I won't give excuses or insist on my own ideas, I won't reach my own verdict on this matter," is it not easy for them to submit? If a person does not reach their own verdicts, it is a sign that they are not self-righteous; if they do not insist on their own ideas, it is a sign that they have sense. If they can also submit, then they have achieved practice of the truth. Not reaching one's own verdicts and not insisting on one's ideas are preconditions for being able to submit. If you possess these two qualities, it will be easy for you to submit and achieve practice of the truth. So, before you submit, you must equip yourself with them, and figure out how you should act and what you should do in order to have an attitude of practicing the truth. This is not really that difficult—but it is not that easy, either. Why is it difficult? It is difficult because man has a corrupt disposition. No matter what mentality or state you have when practicing submission, if it hinders you from practicing the truth, then that mindset or state stems from a corrupt disposition. That is simply the fact of the matter. If you resolve the corrupt dispositions of self-righteousness, arrogance, rebelliousness, absurdity, prejudice, and intransigence, it will be easy for you to submit. So, how should these corruptions be resolved? You must pray when you are unwilling to submit, you must reflect on yourself and ask: "Why am I unable to submit to God? Why do I always insist

on doing things my own way? Why can't I seek the truth and put it into practice? What is the root of this problem? I should be practicing obedience to God, and I should be practicing the truth, not implementing my own will or my own desires. I should be able to obey God's words and submit to His orchestrations and arrangements. Only that is in line with God's will." Achieving this kind of outcome requires praying to God and seeking the truth. When you have understood the truth, you will be able to put it into practice more easily; then, you will be able to forsake the flesh and let go of its concerns. If you understand the truth within your heart but can't let go of the benefits of the flesh, status, vanity and face, then you'll struggle to put the truth into practice. This is because, in your heart, you put the benefits of the flesh, vanity, and face above all else. This means that you do not love the truth—instead, you love status and reputation. So how should this issue be resolved? You must pray, seek the truth, and fully see the essence of things like status and reputation. You must be less preoccupied with these things, and it's necessary to see practicing the truth as important, and to value this above all else. When you do all this, you will have the will to practice the truth. Sometimes people cannot practice the truth. They need to be pruned and dealt with, and receive God's judgment and chastisement, so that the essence of the problem is completely clear and it's easier to practice the truth. In fact, the greatest obstacle to practicing the truth is when one's own will is too great and comes before everything else—that is, when one's own selfinterest comes before anything else, when one's own reputation and status come before anything else. That's why such people are always willful when things come up, and do whatever will personally benefit them, without any consideration of truth principles. They're always clinging to their own ideas. What does it mean to cling to one's own ideas? It means to determine: "If you want this, I want that. If you want yours, I will insist on mine." Is this a display of submission? (No.) This is not seeking the truth at all, but is insisting on one's own way. It's an arrogant disposition, and an unreasonable display. If, one day, you are able to become aware that your preferences and determinations are contrary to the truth; if you are able to deny and see through yourself, no longer believing in yourself, and after that gradually come to not do things your own way or blindly define things, but are able to seek the truth, pray to God and lean on Him, then that is the correct practice. Before you confirm what sort of practice conforms with the truth, you must seek. That is absolutely the correct thing to do, it is what should be done. If you wait until you are dealt with and pruned to seek, it is a bit passive, and it is likely to delay things. Learning to seek the truth is so crucial. What are the benefits of seeking the truth? Firstly, one can avoid following their own will and acting rashly; secondly, one can avoid outpourings of corruption and evil consequences; thirdly, one can learn how to wait and be patient, and stop mistakes from occurring by perceiving things clearly and accurately. These things can all be achieved by seeking the truth. When you learn to seek the truth in all things, you will discover that nothing is simple, that if you are inattentive and do not make an effort, you will do things poorly. After training like this for a while, you will be

more mature and seasoned when things befall you. Your attitude will be softer and more moderate, and instead of being impulsive, risk-taking, and competitive, you will be able to seek the truth, practice the truth, and submit to God. Then, the problem of your outpourings of corrupt dispositions will be resolved. So, it will be easy for you to submit, it is really not that difficult. It might be a little hard in the beginning, but you can be patient, wait and keep seeking the truth until you resolve that problem. If you always want to make your own decisions when things befall you, and you are always offering justifications, and you insist on your own ideas, this will become guite troublesome. This is because the things you are insisting on are not positive and are all things within a corrupt disposition. All of those things are outpourings of a corrupt disposition, and, in such circumstances, though you may wish to seek the truth, you will be unable to practice it, and though you may wish to pray to God, you will only be going through the motions. If someone fellowshiped with you about the truth and uncovered the adulterations of your intent, how would you make a choice? Could you easily submit to the truth? It would be very strenuous for you to submit at such a time, and you would be unable to submit. You would disobey and try to offer justifications. You would say, "My decisions are for the sake of God's house. They are not wrong. Why do you still ask that I submit?" Do you see how you would be unable to submit? And apart from that, you would also resist; this is a deliberate transgression! Is this not extremely troublesome? When someone fellowships with you about truth, if you are unable to accept the truth and would even knowingly transgress, disobeying and resisting God, then yours is a serious problem. You are at risk of being exposed by God and cast out.

The lesson of submitting to God is really profound. It seems really difficult when you start entering into it, but after experiencing it for a while, it doesn't feel so difficult. Practicing submission requires an adherence to principles, and if you fail quite a few times without finding the principles, then that means you haven't learned the lesson; and submission is still a very difficult lesson for you to learn. Why is it difficult? Because there are many difficulties within corrupt humans. People have notions, imaginings, as well as various corrupt dispositions. If, on top of all that, they also have some knowledge and capital; if they have a college degree and are highly qualified; if they have money and status in society and show superiority in all sorts of aspects, then that's a problem. Such people will be unlikely to accept the truth. Possessing too much knowledge will be troublesome, as people treat knowledge as the truth itself, so that knowing and accepting the truth becomes too taxing. If you don't understand the truth, and you don't have humanity or reason, then you are like a hedgehog. Hedgehogs are fearsome animals that no one can disturb or annoy. Corrupt people are this way—they absolutely will not accept the truth and do not obey God at all. Their hearts are full of evil, and they live entirely by their corrupt dispositions. As a result, every single issue people encounter presents them with many challenges, and they grow full of notions and imaginings, and are arrogant and self-righteous. When they are pruned and dealt with, or when they encounter a barrier in something they do, they make excuses, misunderstand things, become negative, and complain. They are affected and misled by absurd tales and arguments. These are difficulties. If people can resolve these difficulties, they'll be able to accept the truth and put it into practice, and submission to God will be easy. That is why, to achieve submission to God, one must first accept the truth and practice it, and one must submit to God's orchestrations and arrangements. That is the first hurdle. So, what do God's orchestrations and arrangements consist of? They consist of the people, events, and things that God gives rise to around you. Sometimes these people, events and things will deal with you, sometimes they will tempt you, or test you, or disturb you, or make you negative—but as long as you can seek the truth to resolve problems, you will be able to learn something, gain stature, and have the strength to resist. Submitting to the orchestrations and arrangements of God is the most fundamental lesson in submitting to God. God's orchestrations and arrangements include the people, matters, things, and various situations that God gives rise to around you. So how should you react when faced with these situations? The most fundamental thing is to accept from God. What does "accept from God" mean? Complaining and resisting—is this accepting from God? Looking for reasons and making excuses—is this accepting from God? No. So how should you practice accepting from God? When something happens to you, first calm down, seek the truth, and practice submitting. Don't come out with excuses or explanations. Don't try to analyze or speculate about who is right and who is wrong, and don't analyze whose mistake is more serious, and whose is less so. Is always analyzing these things an attitude of accepting from God? Is it an attitude of submission to God? It is not an attitude of submission to God, or of accepting from God, or of accepting God's sovereignty and arrangements. Accepting from God is part of the principles for practicing submission to God. If you are certain that everything that befalls you is within God's sovereignty, that those things happen because of God's arrangements and good will, then you can accept them from God. Begin by not analyzing right and wrong, not making excuses for yourself, not finding fault with others, not splitting hairs, not parsing through the objective causes of what happened, and not using your human mind to analyze and examine things. These are the details of what you must do in order to accept from God. And the way to practice this is to begin with submission. Even if you have notions or if things are not clear to you, submit. Do not start off with excuses or rebelliousness. And after submitting, seek the truth, pray to God and seek from Him. How should you pray? Say, "Oh God, You have orchestrated this situation for me out of Your good will." What does it mean when you say this? It means that you already have an attitude of acceptance in your heart and have acknowledged that God orchestrated that situation for you. Say: "Oh God, I don't know how to practice in the situation I encountered today. I ask You to enlighten and guide me, and to make me understand Your will, so that I can act according to it, and be neither rebellious nor resistant, and not rely on my own will. I am willing to practice the truth and act according to the principles." Having prayed, you

will feel peace at heart, and you will naturally let go of your excuses. Is this not a change in your mindset? This paves the way for you to seek and practice the truth, and the only problem that remains is how you should practice the truth when you have understood it. If rebelliousness pours forth from you again when the time comes for you to practice the truth, you must pray to God again. Once your rebelliousness has been resolved, naturally it will be easy for you to practice the truth. When problems crop up, you must learn to guiet yourself before God and seek the truth. If you are constantly disrupted by external things, if your state is always erratic, what is that caused by? It is because you don't understand the truth, and because your corrupt disposition is in charge within you you can't help yourself. At times like this, you have to self-reflect and find the problem within yourself. Look for the relevant words of God and see what they reveal. Then, listen to sermons and fellowships, or hymns of God's words. Look at your own state in light of these words. That is how you can see what problems there are within you, and gaining clarity on these problems will make them easier to handle. Whatever issues other people have that cause you trouble, don't pay them any attention. Focus on your own selfreflection. Don't make mountains out of molehills, claiming that God is testing you. This has nothing to do with God. Corrupt human beings are completely lacking in selfknowledge and are most skilled at prettifying themselves. Don't become overly sensitive. If you determine that this is a test from God then you need to reflect on your own issues even more; if you don't thoroughly clear out your corrupt disposition, it will just keep playing you for a fool. What's the solution, then? You have to pray, "God, I'm so willful and arrogant! I'm always thinking about catering to the flesh. I'm too rebellious! Please discipline me." After your prayer, you'll feel a little worried. "What if God truly disciplines me? No, I have to pray and set my resolve; no matter how God disciplines me, even if He makes me become ill or die, I will still obey Him." Once you finish this prayer, you will become strong inside, and your state will be different. How will you feel? You'll think: "After all these years as a believer, this is my first time experiencing a trial from God. His hand has come upon me and I feel He's very close to me. God is personally leading me, personally arranging this kind of trial to train me, to purify me, allowing me to learn a lesson and gain the truth from it. God loves me so much!" Isn't this God's enlightenment and illumination? Don't you have some stature at this point? (Yes.) This is a really downto-earth understanding. You might wonder within yourself: "Since God is testing me, what kind of attitude should I have? What should I do to satisfy God?" When you think this way, and when you seek this way, you will achieve submission before long. You will stop arguing your case, and will think to yourself: "If I don't submit, but always argue, if I always look for reasons in other people or objective circumstances, finding excuses and analyzing right and wrong, then I'm not even human. I'm a beast, not even on a par with swine!" Then, you will feel guilty and unsettled. You will think: "I have to submit to God right away. God is by my side, and this is how He is guiding me. It has often been said that this is how God's good will is—I've gotten a taste of it today. God wills that I should learn a lesson, that I should change, not that I should be stuck between right and wrong. This is God's love for me, His judgment and chastisement, His sustenance and guidance. God loves me so much, and His love is true!" You will be moved within your heart. Why will you be moved? Because you now understand God's will; you have personally experienced God's love; you have experience from continuously seeking the truth throughout these days. Can people still rebel against God while experiencing this? Yes, there can still be rebellion. Since people have corrupt dispositions, and all sorts of corrupt, absurd thoughts are constantly breaking out, they are always thinking: "God is testing me, so am I going to die? If God is really disciplining me, is He going to make me seriously ill? I'm scared!" Where does fear come from? It comes from not believing in God's sovereignty and arrangements, from not wanting to allow His orchestrations and worrying: "What will happen if I die? I just don't know where I stand!" People have too little faith in God. How much faith do people have at times like that? Zero! If one so much as wishes to escape from God's hands, their betrayal of God is absolute. When things get to this point, people want to escape; they are not resigned to what is happening. What can be done then? You can't just say: "I can submit; I'm kind of moved. I can feel the grace of God and God has cared for me. That's good enough, and I'm content." But that's not enough. You have to keep moving forward, you have to continue seeking. Think: "How did Job get his faith? To what extent was he able to submit? Why am I so scared? Where is my fear coming from? It's because I have too little faith in God. I don't believe that I'm happiest and safest in God's hands; that God is my refuge. I don't believe these things. I am such a cunning, evil person! I have recognized that this is God testing me, and a trial doesn't mean my life will be taken away. He's not toying with me or intentionally exposing me either. It's just a trial, meant to cleanse my corrupt disposition. I'm still not able to have true faith in God, to fully trust in God and put myself in His hands. I'm so evil, and guilty of the most horrible things! I don't deserve this consideration from God. I don't deserve God's care." What can you do after that? You have to pray and seek the truth from God; deal with your rebelliousness and your motives. You understand the truth to this degree, but you still don't have confidence in God or dare to place yourself in His hands. What is this? It is betrayal. Because of your deceitfulness, your arrogance, your suspicion, and your evilness, you lack trust in God. This is where fear comes from. What is the meaning of fear? It is a lack of faith in God. It is always being worried: "If I submit to God's guidance, will He hand me over to Satan and allow me to die?" What sort of thought is this? Isn't that nonsense? Why would someone think that of God? Without the truth, people can't see anything clearly, but always misunderstand God and speculate about Him. Resolving this problem requires someone to understand the truth. It is only by understanding the truth that people can speak with reason, the way a human should. In spite of the fact that you have felt God's care and protection, the fact that you have enjoyed the feeling of peace and joy given by God and the fact that you feel very secure, you are still reluctant to put yourself in God's hands. You are still afraid.

Isn't this rebellion? What is the adulteration in this rebellion? What is it controlled by? Deceitfulness and arrogance. Isn't this a truly demonic nature? If someone has a demonic nature, they have a satanic disposition. How can this issue be resolved? Doing so requires people to seek the truth. If people don't love the truth, if they don't seek the truth no matter how much corruption they display, their corrupt disposition can never be resolved. That kind of person will not achieve salvation easily.

When seeking the truth to resolve a corrupt disposition, what kind of results need to be achieved for the problem to count as resolved? Some people are well aware that a certain situation is a trial from God, but are unwilling to put themselves in His hands. They feel God cannot be relied on, that He cannot be trusted. Not only do they not dare to lean on God, but they are afraid of these situations. When things have gotten to that point, what truths should they equip themselves with? How should they pursue? And how much pursuit does it take for them to be cleansed, to achieve full submission, and to set foot on the path of fearing God and shunning evil? All of this has to do with the truth of submission. At this time, you really have no knowledge of God, and there is no way you can possess genuine faith. Without genuine faith, what truths of visions do you need to be equipped with so that you can achieve complete freedom from doubt, suspicion, misunderstandings and resistance toward God, and that will allow you to submit absolutely? Which truths should you be equipped with to resolve these issues and reach absolute freedom from adulteration, from personal requirements and choices? This is something you're still not clear on. Give it some thought—what kind of pursuit is needed to achieve absolute submission to God? You have to possess some truths. When you have gained the truth as your life, that will be your stature. That will be the basis and the foundation upon which you can achieve submission. You can achieve full submission with these truths. So, which truths do you need to equip yourself with? (You have to pursue knowledge of God.) That's one part of it. Aside from that, people themselves need to have some cooperation, some practices. Do you remember what Peter said? ("Even if God were playing with humans as if they were toys, what complaint would humans have?") This is about submission. If you experience things this way, you will gradually learn the truth and you will naturally get results. First, you need an attitude of submission toward God and the truth. Don't worry about what sort of looks God is casting your way, what His attitude and tone of voice are toward you, whether or not He is annoyed at you, and whether or not He is going to expose you. Start by resolving your own difficulties and problems. Can ordinary people easily attain to what Peter said? (Not easily, no.) What experiences did he have and what realities did he possess that allowed him to say that? (He fully believed that no matter how God treats man, it is to save man and it's nothing but love. That's why he was happy to submit.) Peter said "Even if God were playing with humans as if they were toys," and you said "no matter how God treats man." You are taking yourself as a created being, as a follower of God, and as a member of God's house. So, is there a difference between the two? Yes, there is. There is a

disparity! Where does the disparity between a toy and a human being lie? A toy is nothing at all—it is worthless, a miserable wretch. Call it a toy, or call it a beast—it is that sort of thing. But what about a person? A person has thoughts and a brain; they are able to speak and to do things, and they can conduct normal human activities. Compared to those of a toy, is there a difference in a human's value and status? If you see yourself as a human, and not a toy, then don't you have demands as far as God's treatment of you goes? What are your demands of God? (To treat me like a human.) How should God treat you like a human? If God shared His demands of humanity with you and required you to meet them, would you be able to do so? If God expressed the truth and required you to adhere to it, would you be able to do so? If God required you to submit to Him and love Him, could you do so? And if you are unable to do any of that, then why should God treat you like a human? If you don't have any conscience or reason and you can't do the things a human should do, then why should God treat you like a human? If people just act recklessly, refusing to accept the truth and even judging and condemning God, making themselves His enemies, do they have humanity? Would God treat that sort of person as a human? Would God treat Satan and the devils like humans? Taking you as a human and taking you as a toy is a matter of differences in attitude and treatment. If you are taken as a human, then what sort of treatment would you demand? That you are respected, that you are consulted, that your feelings are considered, that you are given adequate space and freedom, and that your dignity and reputation are considered. That is the way human beings are treated. But what about toys? (They are nothing at all. They can be kicked around.) (You can use them when you want to use them, and toss them aside when you don't.) That's an appropriate thing to say. This is what you have to say about the treatment of toys, so how would you describe treating a human being as a toy? (You use them when you need them, and just ignore them when you don't.) You treat them without any respect, and there is no need to protect their rights. You don't give them any rights, or autonomy, or freedom of choice. There's no need to consult with them in things, or consider their honor, or anything like that. You can be nice to them when you feel good, but you can kick them around when you don't. That's the attitude taken toward a toy. If God treated people like toys, how would they feel? Would they still feel that God is lovable? (No.) But Peter was able to praise God. What truth realities did he possess that allowed him to achieve submission to the point of death? God did not actually treat man like a toy. But when Peter's understanding reached this level, he thought: "If God were to treat me that way, I should still submit to it. If God treated me like a toy, how could I not be ready and willing?" Peter achieved this readiness, this willingness. What does being "ready and willing" refer to? (Accepting God's orchestrations and submitting to them absolutely.) That is the truth of submission. Wouldn't handing you over to Satan be the way to treat a toy? You'd be cast away when you're not wanted, given over to Satan so that it could tempt you and make a fool of you. What was Peter's attitude? Did he have any complaints? Did he complain to God? Did

he curse God? Did he turn to Satan? (No.) This is called submission. He had no complaints, he had no displays of negativity or resistance. Was his corrupt disposition not resolved? This was in perfect harmony with God. It wasn't a matter of whether he would betray God or not. It was a matter of: "No matter where God puts me, my heart will have God; no matter where God puts me, I will be one who belongs to Him. Even if He turns me into ashes, I will still belong to God. I will never turn to Satan." He was able to reach this level of submission. Saying this is easy, but doing it is difficult. You have to be equipped with the truth for a certain amount of time until you see all this completely and clearly, then putting the truth into practice will be much easier. You're not required to have absolute knowledge of God, nor is it necessary for God to reveal something in particular to you. If you can have the proper attitude and this kind of submission, that will be enough. You shouldn't have any requirements for God's treatment of you, or require Him to give you exact criteria. Even if something is in line with the truth and is something the Creator should have, you shouldn't demand it. You should say: "God, however You treat me is alright. You can have me die; You can have me go to hell. However You treat me is okay. Even if You hand me over to Satan, God will still be my God, and I will still be God's created being. I will never forsake Him." With this attitude, you possess the reality of submission. "Even if God were playing with humans as if they were toys, what complaint would humans have?" This statement, which Peter was able to make, is so important for all of you! This was Peter's submission. If you give thought to this statement constantly and gain a true understanding and experience of it, then you will find it much easier to submit to God. The aspects in which people rebel against God are the aspects in which they are most unreasonable. When people haven't done their duty well, when they haven't done any real service, they are more well-behaved, and they feel they have no right to reason with or resist God. But as soon as they've done a little work or given a little service, they feel they have some capital. They want to reason with God, and they want God's blessings. This becomes troublesome. Their reasoning is abnormal—isn't that vile? That's how pathetic people are without the truth reality. Can anyone be okay if they're not equipped with the truth? Corrupt dispositions cannot be cast off without accepting the truth; not being equipped with the truth means a person's conscience and reason are abnormal. They might understand some doctrine, and say things like: "I am a created being and I should submit to God. That's the reason I should possess." They might understand this in words, and they can shout the slogans, but when something actually happens, they cannot accept or submit to it even though they know full well that it was orchestrated by God. Why is that? It's because humans are rebellious, their corrupt disposition isn't resolved, and they are absolutely capable of betraying God. That is the reality of the situation. If people aren't equipped with enough of the truth, their lives will be this pathetic. Are those who rebel against God, who are unable to submit to God or accept His orchestrations and arrangements, not also believers in God? Why can't they submit to God's orchestrations and arrangements? Because they do not accept or

believe in the truth. Isn't that a fact? (Yes.) Some people say of a particular person: "He is arrogant and self-righteous. When something comes up he's always resistant. He always makes excuses and splits hairs. He doesn't believe in the existence of God, or in God's orchestrations and arrangements, so he can't submit to God." But on the other hand, he believes these are God's orchestrations and arrangements; that this is a situation God set up for him; that God wants to cleanse him and have him gain the truth through this. Could he then submit? Could he then stop being rebellious, and refrain from betraying God? Could he possibly accept it from God? No, he couldn't. Why not? Because man doesn't possess these truth realities. Your present stature is too small. So for now, God isn't testing you. This is the basic reason. Because as soon as you were tested, you would all show your true selves and be cast out, and Satan would laugh. Isn't that the reality? Your stature is too small right now. You can talk about doctrine and recite slogans, and you're able to see other people's problems clearly, but you don't know your own state; you aren't clear on it. Would God test you, with that sort of state and stature? The time has not yet come for the work of perfection to be performed on you; you are not equipped for it.

Submitting to God's orchestrations and arrangements is the most basic lesson faced by each and every follower of God. It is also the most profound lesson. To whatever degree you are able to submit to God, that is how great your stature is, and how great your faith is—these things are interrelated. Which truths do you need to be equipped with to reach absolute submission? First, you cannot make any demands of God—this is a truth. How can you implement this truth? When you make a demand of God, use this truth to consider and reflect on yourself. "What demands do I have of God? Are they in line with the truth? Are they reasonable? Where did they come from? Did they come from my own imaginings, or are they thoughts given to me by Satan?" It's actually none of those things. These ideas are produced by people's corrupt dispositions. You have to dissect the motives and desires behind these unreasonable demands, and see whether or not they fit the reason of normal humanity. What should you pursue? If you are someone who loves the truth, you should pursue being a follower, just like Peter. Peter said, "If God treated me like a toy, how could I not be ready and willing?" Some people don't understand what Peter said. They ask: "When has God ever treated people like toys and handed us over to Satan? I haven't seen that. God has been wonderful to me, so gracious. God isn't that kind of God. God couldn't possibly love humans any more, so why would He treat people like toys? That doesn't match the truth. This is a misunderstanding of God and is not true knowledge of God." But where did Peter's words come from? (They came from his knowledge of God, gained after going through all sorts of trials.) Peter went through so many trials and refinements. He set aside all of his personal demands, plans, and desires, and didn't demand that God do anything. He didn't have his own thoughts, then, and he handed himself over fully. He thought: "God can do whatever He wants to do. He can test me, He can chasten me, He can judge or

chastise me. He can give rise to situations to prune and deal with me, He can temper me, He can put me in the lion's den or the wolves' lair. Whatever God does, it is correct, and I will submit to anything. Everything God does is the truth. I won't have any complaints or any choices." Is this not absolute submission? Sometimes people think: "Everything God does is the truth, so why haven't I discovered any truth in this thing that God did? It seems that even God does things that don't align with the truth sometimes. God is also wrong at times. But no matter what, God is God, so I'll submit!" Is this kind of submission absolute? (No.) This is selective submission; it is not true submission. This is at odds with how Peter thought about it. In treating you like a toy, there's no need to explain the reason to you or to appear fair and reasonable to you. You can be treated any way at all; there's no need to discuss things with you or to explain the facts and reasons. If things couldn't proceed without your approval, then would you be being treated as a toy? No—that would be giving you complete human rights and freedoms, and total respect. It would be treating you as a human being, not as a toy. What is a toy? (It's something that has no autonomy and no rights.) But is it only something without rights? How can Peter's words be implemented? For example, say that you've been seeking for a while on a particular topic, but still haven't understood God's will. Or, say that you've believed in God for over 20 years and still don't know what it's all about. Should you not submit in this situation? You have to submit. And what is this submission based on? It's based on what Peter said: "If God treated me like a toy, how could I not be ready and willing?" If you always approach God according to the notions and imaginings of man, and use them to measure all that God does, to measure the words and work of God, is this not pigeonholing God, is it not resisting God? Could all that God does fit with the notions and imaginings of man? And if it does not, do you thus not accept or obey it? At such times, how should you seek the truth? How should you follow God? This involves the truth; an answer should be sought from the words of God. When they believe in God, people should stick to the place of a created being. No matter what the time, regardless of whether God is hidden from you or has appeared to you, irrespective of whether you can feel God's love or not, you must know what your responsibilities, obligations, and duties are—you must understand these truths about practice. If you still cling to your notions, saying, "If I can clearly see that this matter is in line with the truth and in line with my thoughts, then I will obey; if it is not clear to me and I cannot confirm that these are the actions of God, then I will first wait a while, and will obey once I'm sure this was done by God," then is this someone who obeys God? It is not. This is a conditional submission, not absolute, full submission. God's work does not accord with human notions and imaginings; the incarnation does not accord with human notions and imaginings, and judgment and chastisement especially do not. The majority of people really struggle to accept and submit to it. If you can't submit to God's work, then can you do the duty of a created being? That's just not possible. What is the duty of a created being? (To stand in the position of a created being, accept God's commission

and submit to God's arrangements.) That's right, that's the root of it. Then isn't it easy to address this issue? To stand in a created being's place and submit to the Creator, your God—this is what every created being should most uphold. There are many truths that you don't understand or don't know about. You cannot grasp God's will, so you won't accept the truths or submit to them—is that right? For example, you don't understand some prophecies, so you don't acknowledge that they are God's words? You cannot deny it. Those words will always be words from God, and they contain the truth. Even though you don't understand them, they are still God's words. If some words of God haven't been fulfilled, does that mean that they're not God's words, that they're not the truth? If you say: "If it hasn't been fulfilled it probably isn't God's words. It's probably been adulterated," what kind of attitude is this? This is an attitude of rebellion. You must have reason. What is reason? What is having reason based on? It is based on standing in the place of a created being and submitting to the Creator, your God. This is the truth; an eternally immutable truth. Does submission to God need to be based on whether you know or understand God's will, or whether or not God has shown His will to you? Does it need to be based on all this? (No.) Then what is it based on? It's based on the truth of submission. What is the truth of submission? (Standing in a created being's place and submitting to the Creator.) This is the truth of submission. Then, is there any need for you to analyze right and wrong? Do you need to consider whether God has done the right thing or not to achieve absolute submission? Does God need to clearly, thoroughly explain this aspect of the truth for you to submit? (No, He doesn't.) No matter what God does, you should practice the truth of submission—that is good enough. Some people are incredibly argumentative and are constantly stirring things up. They're always thinking: "Isn't God the truth? Isn't God the Creator? Why are there some things God does that don't make sense to me? Why doesn't God clearly explain things to me? If He hasn't explained it, then how can I put it into practice? Is the reason I can't submit to it not because I can't make sense of it? I won't have the drive to submit if I can't make sense of it!" Isn't this rebellion? Do you need this drive to submit? No, you don't. You just need one simple kind of rationality, which is: "I will submit to anything that comes from God. When God's words are fulfilled, I will submit and praise God; when God's words are not fulfilled, they are still His words, and they won't become human words just because they haven't been fulfilled. I just need to submit, without judgment. God will always be my God." That is how you take the place of a created being. With this kind of reason, with these truth realities, at the times you feel people are just toys or ants in the eyes of God, will you still feel upset? Will you feel inferior? (No.) You won't feel inferior now because God is treating you like a human, and you still have status before Him. God has uplifted you. This is why you don't feel inferior. If God hadn't uplifted you, if He were always dealing with you and disciplining you, you would be feeling unhappy about it. Feeling unhappy that way is a problem that must be handled. Often people feel that way because there are too many difficulties within them; they always have demands of God, and they are always thinking: "You have to treat me like a human being. You have to respect me and think highly of me, to think of me and be understanding of my weaknesses. You have to be tolerant. My stature is small, and I lack insight. I haven't done this kind of work before." They always have a huge pile of excuses and no submission at all. After today's fellowship on the truth of submission, are these excuses even real reasons? No excuse is a real reason. Your responsibility, your obligation, and your duty is to submit.

It is easy for people to submit when they don't have any troubles. But when trouble does arise they are unable to submit. What can be done in this case? It is necessary to pray and seek the truth to resolve this difficulty. From someone feeling that they are a noble person who has been elevated by God, to that same person becoming a debased toy who is without merit in God's eyes, nothing at all, a worthless wretch, yet one who is still happy to submit to God and have no demands of Him at all—how much time is necessary to reach that degree of experience? (In his last seven years, Peter went through hundreds of trials. If someone doesn't pursue the truth, then they won't achieve that no matter how many years they believe for.) It isn't about the number of years of faith—rather, it depends on whether someone pursues the truth, and if they are able to use the truth to resolve the problem of a corrupt disposition. It all depends on what your pursuit is. Some people pursue nothing but reputation and status, always wanting to display themselves and to stand out from the crowd. They collapse when they encounter the slightest setback or failure, becoming negative and paralyzed. Some people like to take unfair advantage, but don't love the truth; they are happy when they've benefited at another's expense, and they're not sad or bothered if they haven't gained the truth. Some are listless in their faith if they don't have any status, and are more energized than anyone else once they have this status; then they never feel down, and will happily work themselves to death. They just don't pay any mind to practicing the truth or doing things according to principles, and as a result, they still lack experiential testimony after many years of faith. They feel envious and regretful when they see others who have been believers for a handful of years and have wonderful experiential testimony, but after that feeling passes they still don't pursue the truth. If someone doesn't focus on striving for the truth, if they don't use the truth to resolve problems, then no matter how many years of faith they have, it is of no use. Those who don't pursue the truth can never be perfected by God. Peter was perfected by going through hundreds of trials—don't you have to go through hundreds of trials, too? How many trials have you been through at this point? If not hundreds, then how about just one hundred? (No. Not yet.) Peter was perfected through hundreds of trials, so if you haven't even been through one, or you've only been through one hundred, then your experience is nowhere near his. Your stature is lacking. Don't you need to put effort into pursuing the truth? And how should you do that? You have to put effort into understanding and practicing the truth. Don't be careless and muddle-headed, not giving serious thought to anything, living a carefree life and just

busying yourself with tasks all day long. This isn't to say that being busy is a problem if you have a lot of things to do, then you will have to busy yourself; not being busy isn't always an option. But while you busy yourself taking care of everything, you must still strive for the truth and for principles; you must still try to comprehend things and ask God for whatever it is that you lack. How do you ask God for something? Every day, you pray to God silently in your heart for that thing. This shows that you long for the truth in your heart, and you have the will to let God fulfill your aspirations. If your heart is true, God will hear your prayers; He will arrange and prepare appropriate situations for you so that you can learn lessons. You might say, "My stature is really lacking. Is God going to give me a major trial that crushes me?" No, that would be impossible. God absolutely will not do something like that. God knows best how great someone's faith is and what their true stature is. You have to have faith in this. God would never have a three-year-old child take on an adult's burden—never! You have to be sure of this in your heart. But you need to ask God for it. You must have that desire and that resolve, and only then will God act on your request. If you're always fearful and hiding, afraid of being tested, if you always want to have peaceful, carefree days, then God won't work in you. Therefore, you need only to freely and boldly beseech God, truly offer yourself up, and hand everything over to God, and only then God will work on you. God certainly does not work to arbitrarily torment people, but to achieve results and goals. God wouldn't do useless work or have you shoulder a load you can't bear-you must have faith in this. To seek perfection, to seek to satisfy God and be an acceptable created being, one must have resolve. What resolve is that? The resolve to seek perfection, to seek to become someone who possesses the truth and humanity, to become someone who loves and bears witness to God. That is what God takes joy in the most. If you don't have that resolve, but are just content to say: "I'm busy with my duty. I'm shouldering a load, giving service, and listening to sermons. I'm not falling behind anyone else," then you don't have any prospects. At most, you can render service, but you will not become one of God's people. Aren't you just being content with the way things are, with no desire for progress? You don't pursue the truth, you don't fellowship on the truth in gatherings, and you doze off once you have listened to sermons. But when discussing worldly matters you rattle on and on, and your eyes light up—these are the behaviors of someone who renders service. There are some people whose eyes light up as soon as the truth is mentioned; they feel they lack too much, and when they hear something good and practical they rush to make note of it. They feel they are too far from what God requires and there aren't enough positive things in their heart. They feel that there is too much of Satan's poison, and they are too rebellious toward God. They think to themselves: "No wonder God isn't satisfied with me. I'm so far from what He wants, I'm not compatible with God in any way, and I misunderstand Him too much. When will I be able to meet God's will?" In their duty, they don't delay trying to figure these things out, and they often come before God in silent prayer: "God, please test me. I ask You to expose me, to allow

me to understand the truth, gain the truth reality, and come to know You. Please discipline, judge, and chastise me." When they take on a burden with this, they always keep it in mind. They are always thirsting for the truth, and thus God begins to work on them. He arranges some people, things, and events, all sorts of situations, so that they can learn something from them every day. Aren't they then favored? Why was Peter able to have hundreds of trials? Because he pursued the truth, he wasn't afraid of God's trials, and believed that God's trials were there to purify people. He believed that this path could perfect people, and that it was the only true path. He prayed for this, expended himself for and devoted himself to this; that is why God worked in him. Could that mean that God chose him, that He was determined to test and perfect Peter? That's exactly right. When God chooses a person, He has a goal and He has principles in mind—this is absolute. Why are the majority of people unable to gain this kind of work from God? Because they don't pursue the truth and they lack this resolve, and that is why God doesn't work in them. God doesn't force anyone. When God wants to perfect someone, that is a wonderful thing, and any degree of suffering is worth it. But most people don't have this resolve, and they just scurry away and hide when faced with trials and hardships. Is God going to force someone like that? Some people don't pursue the truth, and don't even have the courage to see Christ face-to-face. They say: "I wouldn't know what to say if I saw Christ. I don't know any truths, or how to fellowship. Wouldn't that be humiliating if Christ saw what is wrong with me? I wouldn't be able to handle it if I were pruned and dealt with. I should avoid God and keep a respectful distance from Him. If I'm always in contact with God and living before Him, He would see through me and get sick of me. I would be cast out and wouldn't have a good destination anymore." Is that the way things are? (No.) Some people are hiding these kinds of ideas. Would God demand anything from someone like that? (No, He wouldn't.) So whatever you pursue, however far your resolve goes, God will perfect you up to that point. If you don't pursue the truth but always hide from God and distance yourself from Him, always hiding your thoughts from God, then what did God have to say about people like you? ("Give not that which is holy to the dogs, neither cast your pearls before swine" (Matthew 7:6).) You don't love the truth and you hide from God, but you think that He will insist on testing and perfecting you? You are mistaken. If you aren't the right kind of person, no amount of beseeching and prayers will do any good. God won't do that; God doesn't force people. That is one aspect of His disposition. But what He wants, from those who pursue the truth, is that they can be like Peter, or Job, or Abraham; that they might step onto the right path in life as required by God; that they might step onto the path of fearing God and shunning evil, and ultimately gain the truth and be perfected. God hopes to gain this kind of person, but will God force you if you don't seek it yourself? No. God has never compelled anyone. The Holy Spirit will not persistently move you, grabbing hold of you and not letting go, intent upon perfecting you and not stopping before that. To tell you the truth, God absolutely will not do anything like that. That is His attitude. God just hopes

that in the end, when His work is complete, He will have gained more people like Job, Peter, and Abraham. But how many people really pursue the truth and are gained by God in the end is something that He won't force. He will let things take their course—this is one side of God's practical work. God has not determined a particular number—that it should be 10, 20, 1,000 or 2,000, or even 10,000. He has not stipulated anything about this. God is just continuing this way, getting real work done, and really walking among people. This is how He works and speaks, carrying out every aspect of work involving the truth, work that benefits mankind. This is the work He continues to do within the right kind of people, within those who long for the truth. In the end, those who have resolve and pursue the truth will be perfected. They are the most blessed and they are the ones who will gain eternal life. This proves that God is just toward everyone, and favors no one. That all of you are able to follow God today is not by chance—it was predetermined by God long ago. God predetermines people's families, when they are born, the environment in which they grow up, their caliber, gifts, abilities, and surroundings—all of these things. What will people see God's righteousness to be in the end? Ultimately, being able to survive and gain a beautiful destination relies on people's own pursuits and the price they pay. God predetermining these things is one aspect, but people's cooperation is also imperative. God determines people's outcomes based on the path they take and whether or not they possess the truth. This is His righteousness.

Everyone has seen the practical side of God incarnate. God treats every single person fairly and reasonably. You've seen that; others have seen that; all of you have seen that. God incarnate is a regular person. Some people have notions when they see Christ, thinking, "He looks so normal, so inconspicuous. Can this really be the incarnation? I don't believe in Him—there's no way I can believe in Him." Or they just follow Him reluctantly, believing in Him with reservations, bringing their notions along with them. Other people who see Christ have some reason, and think: "The incarnation is a regular person, but He can express the truth and provide people with life, so I should treat Him like God. I accept and practice His words as the truth, as the words of the Creator. I will follow Him." These people end up being perfected and gaining the truth. What kind of people gain the truth in the end? Those who pursue the truth. God waters, sustains, shepherds, and works in His chosen people every day. I share sermons and fellowship, the Holy Spirit works in God's chosen people, and everyone receives watering and sustenance. No one receives special treatment, and everyone who participates in church life and does their duty enjoys God's work on a daily basis this way. I treat every single person the same. I provide answers no matter who asks questions, I don't provide any extra care, set up special situations, or try to urge or encourage anyone, giving extra enlightenment and illumination from the Holy Spirit, or showing signs and wonders. God doesn't do anything like that. God showed many signs and wonders in the Age of Grace, in order to forgive people's sins and have them take the path of repentance, and so that they would believe in God and not doubt Him. The current step of work entirely consists of providing the truth, so that people can understand the truth and develop true faith. No matter how much you have suffered, if you have ultimately gained the truth, then you are someone who has been perfected and will be kept. If you do not gain the truth, any reasons you find are of no use. You may say: "God didn't perform any miracles, so I couldn't believe," "God was always expressing truths that were beyond me, so I couldn't believe," or "God was too down-to-earth, too normal, so I couldn't believe." These are all your problems. You were provided with the truth just the same as the others—so why were they perfected, while you were cast out? Why didn't you gain the truth? This is your judgment: It's because you didn't pursue the truth. In this last stage, God just does the work of words. He practically uses words to judge and cleanse humanity; He doesn't show signs and wonders. If you want to see God's miracles, then go 2,000 years in the past to see the Lord Jesus' miracles in that age. Don't be a believer in this age. You have accepted God's work of judgment, so don't look for miracles. God isn't performing those. Is that reasonable? (It is.) It's fair and reasonable. If you pursue the truth, God won't favor you. If you don't pursue the truth, but just pursue service-giving, always serving faithfully until the end, God will allow you to remain and you will be graced. But if you are unable to serve until the end, you will be cast out. What does casting out mean? It means destruction! This is fair and reasonable, and there is no favoritism. It is all based on God's words and the truth. In light of all that, isn't the path that people take of the utmost importance? What path you pursue, what sort of person you seek to become, what kind of pursuit you engage in, what you hope for, what you ask God for, what your attitude toward God is and what your attitude toward God's words is when you are before Him: all these things are very important. You tell Me—can showing signs and wonders perfect people? For example, if you get into a traffic accident and God saves you, could that perfect you? If you died once and were resurrected, could that perfect you? Or if, in your dreams, you went up to the kingdom of heaven and saw God, could that perfect you? (No.) These things cannot take the place of the truth. So, in this last stage of work, which is the stage of work in which God's management is concluded, He uses words to perfect people, to expose people. This is God's righteousness. If you are perfected through God's words, then no one can complain that He has kept you, and Satan cannot accuse you for being kept. This is the kind of person that God wants. God has provided so many words, so if you don't gain anything in the end, whose fault will that be? (Our own.) It's your own fault for choosing the wrong path. What path people take is really important. How so? Because it determines their destination. That is why you shouldn't be constantly trying to figure out if prophecies have been fulfilled, if God has displayed any signs and wonders, when God will actually depart from the earth, and if you will be able to witness it when He does leave the earth. Figuring that out wouldn't do you any good; it does not impact your destination or your being perfected. So what does matter to you? (The path I take in faith.) The path you take does affect whether or not you can be perfected. What is the

truth you should most enter into in your pursuit of being perfected? The truth of submission to God. Submitting to God is the highest, most crucial of truths, and in essence, pursuing the truth is the same as pursuing submission to God. You need to pursue submission to God for your entire life, and this path of pursuing submission to God is the path of pursuing the truth. Why do you need to pursue submission to God for your entire life? Because the process of pursuing submission to God is the process of resolving a corrupt disposition. Why do you need to resolve a corrupt disposition? Because a corrupt disposition is at odds with God. If you live by a satanic disposition, then your essence is of Satan, the devil, and pursuing submission to God requires you to resolve the problem of your corrupt disposition. This is critical! As long as you have a corrupt disposition and as long as there remains one bit that is unresolved, you will be at odds with God, you will be an enemy of God, and will be incapable of submitting to Him. The degree to which your corrupt disposition is resolved is the degree to which you submit to God; the percentage to which your corrupt disposition is resolved is the percentage to which you submit to God.

In this gathering, we haven't talked about knowing God. Knowing God is gradually achieved through the process of resolving your corrupt disposition and pursuing being perfected in order to reach submission to God. The pursuit of knowledge of God on its own would be a very profound lesson, which is why we haven't talked about it. Right now, we're talking about topics closely related to people's practices, lives, pursuits, and the paths they're taking. In the process of seeking to resolve your corrupt dispositions, you gradually understand God and come to know His will. Don't you have more knowledge of God when you are able to understand His will? (Yes.) Then you have some real knowledge of God. Why are you able to achieve submission to God as you follow Him? Because you know His heart and understand His will; you understand what standards and principles God requires of you, and what His goals are. Doesn't this understanding contain some knowledge of God? (It does.) This is gradually attained, and it is all interrelated. You will struggle if you only pursue knowledge of God. You may say: "I'll do nothing aside from pursuing knowledge of God, day in and day out. I'll see where flowers come from, why lambs kneel for their milk while calves do not. I'll study all this, and I'll come to know God that way." Can you achieve knowledge of God by just researching all of that? Absolutely not. The truth doesn't come from research, but it is only truly known through experience. Research is of no use at all. You know that all things were created by God, and that's wonderful, and you thus already have some knowledge of God. But what should you be focused on? You have to pursue the truth, resolve your corrupt disposition, and achieve submission to God. In the process of this pursuit, you will come to answer many peripheral questions bit by bit, and you will find a path for your practice and your entry. The more thoroughly your corrupt disposition is resolved, the easier it will be for you to practice the truth and achieve submission to God. Once people are no longer held back by their corrupt disposition, they truly gain freedom and release, and putting any truth into practice isn't taxing, but very easy. Isn't that the truth becoming people's life?

October 1, 2017

How to Know God's Sovereignty

Knowing God's sovereignty is a very profound lesson. To see God's sovereignty over everything, one must have spiritual understanding, and one must also comprehend many truths. When it comes to understanding God, people are very often narrow-minded and only look at what is in front of them. They always judge God based on their views of right and wrong, correct and incorrect, and black and white, or based on human notions and imaginings, and say that God was wrong to do this or wrong to do that. Yet what is right? As long as something has been done by God, it is right. Is it right for God to destroy people? (Yes.) God has raised up a race and made it prosperous, but you feel that this race should not be prosperous. How did it become prosperous, then? The Jews opposed God, so in people's eyes, once God had become angry and cursed them, He should have wiped them out. But that is only man's notion and imagining. After God cursed and punished the Jewish people, He allowed them to survive, and He made a promise to them that their roots would remain, that they would be scattered to other countries across the world, and that they would finally restore their own nation. God's promises cannot be changed, and the words of punishment that God spoke had to be fulfilled too. God's sovereignty is so marvelous. If you try to judge the work of God and the things that befall people from the perspective of right and wrong, and correct and incorrect, you will reject them. You will think that they do not seem like the work of God and that they are not in line with your notions and imaginings, and you will reject them. If you reject them, how can you obey them as the truth? It will be impossible. Why do people reject them? This is caused by human notions, which means that there are limits to what the human brain can recognize, and what people can see of the deeds of God, and that there are limits to the truths that people can understand. How can you break through these limits to truly know God? You must accept things from God, and not lightly define the things you encounter that you cannot understand, and not blindly pass judgments if you cannot solve some problem. This is the reason that people should possess the most. If you say, "That is not what God does, God would never do that!" then you lack reason. What can you really understand? If you dare to pass judgments on behalf of God, then you are truly lacking in reason. God will not necessarily act exactly as you think or in the scope of your imaginings. God is too great, too unfathomable, too profound, too wonderful, and too wise! Why have I added the word "too"? Because humans cannot fathom God. You are a created being, so do not try to fathom God. Once you no longer have this thought,

you will possess a bit of reason. Do not try to set rules for God, and if you are able to refrain from doing so, then you will possess reason. There are many people who always set rules for God and say that God should act in a certain way, that God would absolutely do it this way or God absolutely would not do it that way, that this is absolutely an act of God, and that something else is absolutely not an act of God. And how about this addition of the word "absolutely"? (It lacks reason.) You say that God is too wonderful and too wise but then you say that God would never act in a certain way. Isn't that a contradiction? That is not true knowledge of God. It is utterly lacking in reason to always insist on one's own views and to always set the rules for God.

God is doing this final stage of work, and no one thought that He could appear and work in China. Is the fact that you can't imagine it not due to the notions and imaginings in your heart, and limitations to your thinking? You might think of America, the United Kingdom, or Israel as all being possible, but can absolutely not imagine that God would work in China. It's inconceivable to you. It's far beyond people's notions and imaginings, but God has just begun His work in China, carrying out His final and most important work. This is too far at odds with human notions. So, what have you learned from this? (That God's work doesn't accord with human notions, and is wondrous and unfathomable.) God's work is far beyond human imaginings, wondrous and unfathomable, wise, profound—these are human words used to describe all that God has and is, His disposition and essence, and this is considered reasonable. It's through God doing things which are at odds with human notions that people sum it up with these words— God's work is wondrous and unfathomable, at odds with human notions. What else can people learn from this? That mankind's former notions and imaginings have all been subverted. So where have these notions come from? From what you see, China is poor and backward, the Communist Party wields power, Christians are persecuted, there's no freedom, no human rights, and Chinese people are poorly educated, with a low standing on the world stage, appearing as the pitiful sick men of East Asia. How could God incarnate in China to do His work? Is this not a notion? Now, see if this notion is right or wrong. (It is completely wrong.) First, let's not talk about why God would work in this way, whether it's because He wants to be humble and hidden, or if working in this way carries a profound significance and value. Let's not discuss this level, but talk about whether God working in this way conflicts a lot with human notions. Very much so! People cannot imagine. It's a mystery of Heaven, and no one knows. Even if astronomers, geographers, historians, and prophets are called, would anyone be able to figure it out? No one would be able to, even if all capable people, living or dead, were convened to analyze and investigate, or observe and study with astronomical telescopes—it would all be to no avail. What does this mean? That mankind is too insignificant, too ignorant, too lacking in insight to fathom God's affairs. If you cannot fathom then don't bother. What would be the end result if you tried? Your notions do not equal the truth, and are actually far removed from what God wants to do. They are not

the same thing at all. What little knowledge humans have is useless, unable to figure anything out or solve any problems. Now that you read God's words, and listen to sermons and fellowships, do you understand a little bit more in your hearts? Do you have some knowledge of God? Someone might say: "God doesn't discuss what He does with us, if He would only give us a celestial sign so that we could understand what He intends to do, or even inspire a prophet to give a prediction." You wouldn't be able to see it, even with a celestial sign, and neither could a prophet. What God does in the spiritual world has remained secret from ancient times until now, and is so secret that not a single human can know. No matter how talented a prophet or astronomer, or scholar, expert, or scientist in any discipline might be, they could study all they want but they would never understand God's affairs. People can study God's past work, and might be able to glean a few secrets or meaning which may have something to do with why God did it, but no one knows what God will do in the future, or His intentions. People shouldn't, therefore, think to fathom God or ultimately fathom how He works through observation and study, long-term investigation and experience, multifaceted analysis, or much diligence and hard work. This is impossible, and will never work out. So, if people cannot fathom God, what should they do? (They should obey.) It's most sensible for people to obey, and most aligned with God's will; obedience is the premise. What is its purpose? It's to be able, based on experiencing God's work, to know Him more, to obtain the truth, and gain life. This is what you ought to gain, and the treasure you should desire. Regarding major external events, such as international affairs, how God does things, and how He leads this human race—if you can come to understand these, that's even better. It's also okay if you say: "I don't really care about those things. I don't have the caliber or the mind for that; I only care about how God provides me with the truth and changes my disposition." As long as you have an obedient and God-fearing heart, you will ultimately be able to gain the truth from God, as well as wisdom. The truth changes people's dispositions; it is the life that people should seek to gain, and the path they should walk. So, what is the wisdom that people get? Without even knowing it, you'll be able to see the way God does many things, why He does them, what His intentions and goals are, and what His principles are in doing certain things. You will unconsciously be able to realize this through the process of experiencing the truth of God's words. Perhaps these words and matters are too profound, and you won't be able to express it in words, but you will feel it in your heart, and have real understanding without even realizing it.

Let's start with the story of Abraham. When he had lived for 85 years but still did not have a son, God promised to give him one. What was his wife Sarah's response? She thought to herself: "I'm already old and infertile. How could I bear a son?" Is this not a human notion? She used human notions to measure God's work, and thus could doubt and think such a thing impossible. Then what did she do? She gave her maid Hagar to Abraham as concubine. So tell Me, did God see what she did? God knew. The following year, Hagar bore a son named Ishmael. When Abraham was 99 years old, Jehovah God

appeared and promised him that Sarah would bear him a son around the same time the next year, and the whole land of Canaan would be given to him and his descendants as their everlasting possession. The following year, Sarah bore a son named Isaac. As the son of the mistress, Isaac was heir while Ishmael, born of a concubine, could not inherit. Later, Hagar and Ishmael were sent away, and Hagar brought him to the desert, where there was neither food nor water. Facing death, Hagar prayed to Jehovah God, saying: "There's no way out. I have a child, and want to live." Jehovah God sent an angel to give them water, and they survived. The desert later became their home, and they put down roots and had many descendants—modern people, such as Arabs, living in the Middle East. You see, there is God's good will in allowing this. This is a major external event, which no one studied, but it doesn't mean that God's act is not present—it is. It's not like someone did something secretly which God didn't see, definitely not. There's God's good will here. God allowed and promised that the tribe of Ishmael would survive in order to balance the world and be of use when needed. They have always fought with the Israelites for territory, for the Gaza Strip and Jerusalem. You must see God's act in this matter. God did something which people see as bad, and they think that maybe He miscalculated, or didn't watch closely enough, and that people took advantage of loopholes. This is what the average person's mind is capable of reaching and imagining. People think that God dozed off and didn't keep an eye on things, with the result that Hagar gave birth to Ishmael, and that God took pity on them and allowed them to survive, arranging for them to live in the desert. Is this really the case? (No, it isn't.) God has a plan, and the birth and existence of various races—that is, the various ethnicities and skin colors of mankind—all play a role in balancing the entire human race, and you can see exactly what role they play by looking at the state of the world. Is this an act of God? God controls how quickly a race reproduces, its global population, what role it plays on the earth and among the whole human race, and what its people do, both good and bad things. Speaking of bad, people believe that such things cannot possibly come from God, and are all Satan's doing. But isn't Satan also in God's hands? Some people say, "Satan does as it pleases, and God has no control." Is this the explanation? This matter cannot be reasoned logically, and it's wrong to do so. Some things appear bad from the outside, and some appear good, but all are under God's sovereignty. You cannot say that God rules only over the good and not the bad, as both are in God's hands, orchestrated and controlled by Him, and His good will is behind everything. This is the truth, and if you can see this clearly then you understand the truth. It is incorrect for you to conclude that things are bad and look only through that lens, as it is easy to misunderstand and resist God. Everything God does has His good will. So, what is God's good will? People only see the bad things that happen right before their eyes, and can never see what the consequences might be ten or twenty years after the fact. What will happen one or two thousand years later, what place it will have and what key role it will play in shaping the state of the world and in the whole of mankind—people cannot see this, but this is the sovereignty of God. Is the development of the state of the world and all mankind a simple matter? Wherever something happens, wherever some major event occurs, or wherever there's a plague or earthquake, God is in control! Some absurd people, with no spiritual understanding, might wonder: "If God controls everything, then the devil's suppression and the slaughter and cruel persecution of God's chosen people is also under His control? Did God instigate it?" Is it right to look at it in this way? Does it hold water? This puts God in a negative position, and is wrong. So, how should you look at this matter? God instigates all things, and what does "all things" include? It includes everything: whatever can be seen by the naked eye, like mountains and rivers, trees, plants, people, and so on. It also includes microorganisms invisible to the naked eye, as well as devils, Satan, and all kinds of spirits and ghosts of the spiritual world. These are all under God's control. They do what God wants them to do. He lets them out whenever they are needed, and they do what they should. This is God's sovereignty. However God rules and arranges, you can see God's will being carried out in the end, and every one of God's words will be fulfilled.

People may not now be able to see the effect of something God does, or know its purpose, why God does it, or what His will is. This may still be unseen after two hundred years, and mankind would still not know, but would be convinced after a thousand years: "It was so right and wonderful for God to do this! God is truly God!" Mankind will discover that everything God does is the truth, and nothing is wrong. For example, the crucifixion and death of the Lord Jesus in the Age of Grace was at that time viewed by the world as a failure of that stage of work. They thought, "The Lord Jesus didn't follow a mortal fate of birth, old age, sickness, and death, and yet was betrayed by Judas before He had done any work, arrested by soldiers, whipped, wore a crown of thorns, mocked, and finally nailed to the cross. Is this not a failure?" Is crucifixion a failure? Judas betrayed the Lord Jesus to the government, but what does the government represent? It represents the forces of Satan. Is it good or bad that Christ was delivered into Satan's hands? (It looks bad on the outside.) People thought, "Oh, no! God's work has been disturbed by the devil. This isn't good, it's a bad sign, because God wasn't watching, and isn't that powerful! How could the incarnate Christ still be betrayed and delivered into the hands of the rulers? Isn't that clearly just being left to Satan's mercy? The Lord Jesus must quickly find a way to escape, otherwise won't this work be over? Christ still has a ministry." Isn't this what people would think? So Peter said, "Be it far from You, Lord: this shall not be to You" (Matthew 16:22), and out came human notions. They thought, "God couldn't possibly be delivered into the hands of the rulers, so if He was, then He is not God." Is this not a human notion? It's only because they had this kind of notion that people could say such things, act or behave in such a way, and hinder God's will from being carried out. What did Jesus say to Peter? "Get you behind Me, Satan" (Matthew 16:23). The Lord Jesus took Peter for Satan. Ultimately, the Lord Jesus was delivered into Satan's hands, and those people became serving objects to accomplish the work of

the Lord Jesus' crucifixion. Was it a good or bad thing for the Lord Jesus to be delivered into Satan's hands? (A good thing.) Looking at it in this way, it's a good thing, not bad, for God's work was accomplished by this means. Did God do anything from Judas' betrayal through to the Lord Jesus' crucifixion? Did He plan to escape, or did anyone come rescue Him? (No.) Did God think of a way to manifest a miracle, lifting the Lord Jesus straight up to heaven and hiding Him behind the clouds where no one could see Him? How glorious, how magnificent an ascension! But no one saw these things, as God didn't do them. Does God not doing this prove that He cannot? Could God do it? (Yes, He could.) So, why didn't He? (There was God's good will, and He had a plan.) What was God's plan? It was to hand Himself over to Satan, and then take the place of those sinners on the cross, sacrificing Himself to redeem mankind. This is what God wanted to do; He doesn't do the things people imagine in their notions. Many people think, "God should send more lightning to strike down all those wicked people who resisted Him and, after striking them down, the Lord Jesus would ascend to heaven. How glorious and awesome that would be, and how that would reveal God's authority! Let these devils and Satans, and these humans all see the consequences of crucifying God, then they won't dare in the future, right?" People may dare not resist, but isn't it a hindrance if God's work is not accomplished? Human notions always disrupt God's work, so He doesn't work in that way. Some people really believe in the Lord Jesus because He was crucified to do His work of redemption, but at the same time will say with all good intentions, "The Lord Jesus should not have been crucified. It was not easy to be incarnated, and He had to work in humility and hiddenness, be forsaken by people and slandered by those scribes and Pharisees. This is so pitiful. He should have avoided crucifixion, not lowered Himself to that level, there's no need for it." Is it right for people to look at it like this? (No, it isn't.) Looking at it now, two thousand years later, this way of thinking is wrong. Is there truth in the human mind? (No, there isn't.) So, what is in people's mind? It's all human imaginings and notions, as well as good intentions, feelings, compassion, and selfishness. Can these things accomplish God's work? Can they carry out His will? They cannot, hence the Lord Jesus' words, "Get you behind Me, Satan." God wanted to personally deliver Himself into Satan's hands, allow Satan itself to crucify Christ, and through the crucifixion thus accomplish the work of redemption. God didn't manifest any miracles. God has said several times, "God keeps silent." What is meant by this? Does it mean that God sees not, concerns Himself not, heeds not, speaks not a word, and keeps total silence? (No, it doesn't.) So, what is the meaning of "keeps silent"? This contains God's will, wisdom, and disposition. What is God's disposition revealed in God's keeping silent? There is God's wisdom here. He wants to complete His management work. No matter how many notions or imaginings people have, He first avoids these without offering an explanation, but works silently and practically until the day comes when His chosen people understand the truth and can obey Him, His will is carried out and His work on them is complete, and He has totally vanquished Satan and gained

glory. He uses these facts and results as proof for all mankind to see, proof for Satan to see—this is God's disposition and will revealed in God's keeping silent. What aspect of God's disposition is this? Does it show God's patience? (It does.) Why was God patient at this time? Why did He keep silent? Here is God's wisdom. Some things are mysteries that no created being, non-created being, or angel, is permitted to understand or grasp. This is God's wisdom. God can't speak prematurely, and is there any benefit in Him speaking even one more word? There's no benefit, for they don't understand. If He spoke with someone, would they understand? (They would not.) In that case, there's no benefit in speaking. Would people have understood if, two thousand years ago, God had said to mankind, "I want to be crucified, offer My precious blood to redeem mankind in the likeness of sinful flesh"? (They would not.) What were God's only words? He said, "Repent: for the kingdom of heaven is at hand," and had people practice patience and tolerance. Did God say any more to man? (No, He didn't.) Why didn't He? (Man couldn't comprehend.) There's no way mankind could comprehend. This is why God was compelled to reveal His disposition and thoughts in silence. Even if God spoke with any created or non-created being, they would not understand. So, He could only use His deeds and facts to prove to mankind and carry out His will. Not until now, two thousand years later, has God revealed these things as He does the work of judgment in the last days; people look back on events of two millennia ago and only now understand the significance of the Lord Jesus being crucified back then. About the reason for God's crucifixion, deliverance to Satan, betrayal by Judas in those circumstances and, after the betrayal, the Lord Jesus suffered so much, draining the last drop of blood to carry out God's will, why God did this, and its significance—God only speaks about this when bearing witness to the incarnation as He appears and works in the last days and, additionally, reveals many mysteries such as God's will and management. Now that people have seen the connection between the three stages of work, they finally know the vision of God's management plan, and understand these truths and God's good intentions. If God had told mankind a thousand years in advance, would people have understood? (They would not.) So, God often does everything while keeping silent. What is the reason for this silence? It's because the work God does is too wise, too wonderful, and too profound—if God had spoken earlier, no matter what was said, then people would not be able to understand or comprehend. So God can only keep pressing ahead silently, always speaking to do His work and lead mankind. It's right for humans to follow God, and the farther down the road the brighter it gets. God won't lead you astray, and even if He delivers you to Satan, God is responsible to the end. You must have this faith, and this is the attitude created beings should have toward God. If you can say, "Even if God delivers me to Satan as a plaything, He is still God, and I cannot change my heart which follows Him, cannot change my faith in Him," then this is true belief in God.

It's been two thousand years since the Lord Jesus was crucified, and now these people who accept God's work of the last days hear His voice, and listen to sermons

and fellowship on the truth every day. They understand the three stages of God's work, and know the mysteries of His management plan. Do believers in the Lord in the religion understand? Even now they still don't understand, and still cling to their notions. When someone says, "The Lord Jesus was the son of a poor carpenter. Look at the sort of Lord you believe in," they are powerless to refute, and unable to testify to God. How contemptible people are! God has expressed so many truths for mankind and done such great things, but if He doesn't personally tell people the significance, value, and truth in these things, then not one person is able to stand up to speak for and bear witness to God. What is the meaning of speaking for God? It is to bear witness to God's deeds and sovereignty, to the price He's paid to redeem this human race and His thoughts, and the meaning of everything He has done. What can you understand from this? (Mankind cannot imagine God's work.) Mankind cannot imagine God's work, nor fathom it. Man must therefore have the correct perspective and standpoint to view or treat God's work, His guidance of mankind, and His will. Man must have a correct standpoint. This is critical. You must know who you are and who God is, the things you need to have which enable you to understand God's words and work, what you are fundamentally incapable of understanding clearly or fathoming, and what sort of attitude you should have. This is the reason you should possess. In this way, your relationship with God will be quite normal and harmonious. If you always adopt a wait-and-see, speculative, doubting, or even resistant attitude in studying and speculating about God, or investigating everything He does, then there'll be trouble. This is academic, this is research—this is a nonbeliever. You must treat God's sovereignty with a perspective and attitude of obedience, seeking, and fear; only this will produce true knowledge, and understanding of God. If you understand God then you won't stand in opposition to Him, or at least you won't misunderstand Him. You'll be able to obey, and say, "Although I don't know the meaning of God doing this, I understand that everything He does is right." What is this understanding? It's that your heart is fully convinced that everything God does has meaning, and people should obey. The Lord Jesus Christ delivered Himself into Satan's hands and was crucified by Satan—this was not a good thing in people's eyes, but He accomplished God's will and completed the work of redeeming mankind. This is a great thing, something of huge meaning and value to all of mankind, but did mankind see it clearly? (They did not.) Mankind didn't see it clearly. Mankind didn't see God's will in it, nor comprehend the meaning and value of God doing it; that is, people didn't see the immense benefit to mankind. They only saw that the Lord Jesus was resurrected three days after being crucified, appeared before people and met with them, talked, reminisced, and then departed; but God's will was done. Is this not of great significance? (It is.) Did people fathom it? They did not. From this matter, people must have a correct evaluation of themselves, and a correct attitude to God. Whatever God does, whether people understand it or not, they must cover their mouths. This is right. Don't think to go studying everything, that's not okay. Why not? There's no rule saying you're not allowed to do so, but you'll hit a wall and be in danger. You can't understand, and aren't able to comprehend now, but you always want to study, always stand in opposition to God. If you can't work it out by studying, but also don't seek the truth, then what problems can easily appear? It'll be easy for you to misunderstand God. You'll misunderstand at the beginning, and if you can't understand things clearly and this misunderstanding remains, you'll be negative and weak, and it'll affect performance of your duty and your life entry these things are all related. Many things cannot be understood clearly in just a year or two, and the truth is too profound. Even if God enlightened you right now, could you understand with your small stature? Even if you could understand a little, could you understand the truth thoroughly? You'd say, "I know gravity. Why do things fall down and not up on earth, but if you left the atmosphere and went out into space, you'd float? Because you'd leave the gravitational pull of earth. I understand this, so don't I already understand God's deeds?" You don't know how exactly God rules over gravity, and you've only understood its manifestation. That doesn't mean you've fathomed how God rules over it, and even if you could, would you be able to rule over it? People would be in trouble if they left the atmosphere, they'd just float and fly around everywhere without gravity. What can be seen from this? (That there are many things which people can't fathom.) People can't fathom, yet always stand in opposition to God to study and observe Him, their hearts suspicious, saying, "If I can't fathom this matter, then You are not God." What about this view? This view and standpoint are wrong, they stand in opposition to God, and it's wrong to always study. You must understand God, and say, "I cannot understand this, it's too profound and I wouldn't be able to understand thoroughly even if God enlightened me. So I'll seek for a few years with an obedient heart, and if God doesn't give me an answer then I'll just forget about it. There are no barriers or misunderstanding between me and God. If I don't misunderstand or complain about God then I won't resist Him. If I don't resist Him then I won't rebel against Him, and if I don't rebel against Him then I won't reject or stray from Him. I am a follower of God forever." What is the foundation for being "a follower of God forever"? It's "Regardless of whether what God does aligns with my notions, I will always obey and follow. God is still my God and I am a created being, I am a human. No matter how God treats me, throwing me into hell, the lake of fire, to Satan, or to devils, I will always obey Him with no complaints. God's position cannot change, nor can my identity as a created being. As long as this fact remains unchanged, I should follow God, and He is forever my God." Once your belief in God has firmly taken root, you will not turn your back on Him. This is the relationship between your identity as a created being and God. Once you clearly see God's identity and position in your heart, and your identity and position as a created being that you should adhere to, and once these have taken root in your heart, then you won't stray from Him. Then, when you're weak, negative, sad, or something happens that doesn't align with your notions and you cannot fathom or understand it, can this affect your relationship with God? (It cannot.) So long as you are clear about the truth of visions, have laid the foundation, and you've experienced many environments and realized that everything God does has meaning, then you will know God's work and it will be difficult for notions to arise again. Some people can only understand a part. For example, regarding judgment and chastisement, people admit that what God does is meaningful, but have notions when faced with being pruned and dealt with. No matter who deals with them, they're unwilling to accept it and don't admit that the matter comes from God. They think it's done by man, and comes from Satan. Is this not another mistake? Another problem appears, and the search for the truth must continue. If you can't pass this, can you wholly obey God's work? You can only obey that which aligns with your notions, and disobey that which does not. This kind of person can all too easily resist God, and is someone whose disposition has not changed.

There are many thoughts, ideas, and states within people which often influence some of their opinions, perspectives, and standpoints. If you can solve these thoughts, ideas, and states one by one through seeking the truth, then they will not affect your relationship with God. You might have a small stature now, with a shallow understanding of the truth, and because you've only believed in God for a short while or because of various other factors, you don't understand very many truths—but you should grasp one principle: I should obey everything God does, regardless of whether it looks good or bad from the outside, right or wrong, and whether or not it aligns with human notions. I have no right to criticize, assess, analyze, or study if it's right or wrong. What I should do is fulfill my duty as a created being and then practice the truths which I can understand, to satisfy God and not deviate from the true way. I'll practice however much God lets me understand, and seek that which I should practice, even if God hasn't enlightened me; if God hasn't enlightened me about something I need not understand, then I will obey and wait, and maybe one day God will let me understand. Just like the crucifixion of the Lord Jesus, two thousand years later those people who accept the work of God in the last days basically understand, and even those who aren't too keen on their pursuit also understand what it was all about. You might not be able to understand some of the great work concerning God's management plan right now, but you misunderstand Him because you don't understand the truth and deny His existence, which tears down the normal relationship between you and God. This is a grave mistake. You should have an attitude, perspective, and standpoint where you say: "I'll just wait for these things that I don't understand. When God one day enlightens mankind, maybe I'll understand them all." When the Lord Jesus departed He said, "I have yet many things to say to you, but you cannot bear them now,"—why could they not be borne? It's because people's stature was too immature, and they wouldn't be able to comprehend. It's like telling a three- or five-year-old about earning money or supporting a family; he'll hear it, but feel it's so far away from him that he can't understand and it's beyond his reach. There's so much which people ought to understand that God wants to tell mankind, but because of mankind's immature stature, or because the processes of God's work have not yet been

completely revealed to man, and people haven't experienced them, they won't understand if these things are known too early. Even if they listened, they'd take it as doctrine and understand it literally, but not really know what God is saying. So, God doesn't speak. Is it appropriate for God not to speak? Is there any benefit for man? (There is.) Will it delay people's lives growing? There will certainly not be any delay, none at all, with no impact on your daily life or your normal pursuit. You just relax your heart and pursue the truth, as this is the most important thing; ultimately, it all comes down to the pursuit of truth. If you pursue the truth then the mysteries in some of the things God does, His wisdom, wonderfulness, and disposition in all He does, and the things which humanity should understand, will gradually become clear through the process of following God. There are many aspects involved in attaining knowledge of God, and you must—in the process of your interactions, association, and contact with God—experience His words, savor His words, savor His work, as well as His enlightenment and guidance upon you. During this process you will, without even knowing it, attain knowledge of God; that is, you'll gradually gain an understanding of God through the process of experiencing His sovereignty and arrangement upon you. If you don't go through these processes, but just look at the sky with eyes wide every day, relying on your imagination to see God's work, then you never will. Eventually you'll end up doubting and say, "Where is God? Did He make the moon? The sun rises in the morning and sets at night—is this how God rules all things?" This kind of understanding is hollow, and your conviction will become but empty words. If someone asked you if you believed in God, you'd say: "I believe in God, I have conviction, I am a Christian." If they then asked: "Why aren't you a Buddhist?" you'd say: "Buddhism isn't the true way, Christianity is." The fact you can only say this proves that you have no experience and have gained nothing. Everything about God, all that He has and is, His disposition, His sovereignty and arrangements for mankind and all things, the reality and accuracy of His words and their significance, edification, and value for mankind, as well as some of His ways of working, such as through trials, discipline, enlightenment and illumination, comfort and encouragement, and some of His special guidance for man—if you haven't personally experienced these, haven't truly tasted them, can your relationship with God be normal? Can you truly obey Him? Your understanding of God will forever be a question mark, a series of question marks, with no real understanding at all. So, is your relationship with God normal? Is it really the relationship between created being and Creator? What exactly does this question mark represent? God will forever be unfamiliar to you, whether in identity, status, or His essence. He's not your family, not your relative, He always seems like an alien visitor you've never known—so it's not easy to explain what your relationship with God actually is, but it definitely doesn't measure up to that between created being and Creator.

What are the key points for believing in God? How to turn faith in God into the reality people should have in life? How to achieve obedience and gain God? You must rely on

experiencing His words, and most importantly His judgment and chastisement, before you can obey and gain God. Although many people are willing to perform their duty, they don't understand how to experience His work. To do so, you must experience His judgment and chastisement, His pruning and dealing, and trials and refinement. All God's requirements must be practiced, entered into, and attained. This is called experiencing God's work. To experience it you must establish a normal relationship with Him, always praying to and seeking from Him with a God-obeying heart. No matter what happens or what difficulties you face, you must rely on and look up to God, finding answers and the path in His words, and always praying and fellowshiping with Him. Experiencing God's work is to be in contact with Him and obey His words and work, pray to and seek from Him when you have problems or difficulties. Once you have a lot of experience in this way, and understand the truth, then you will have learned how to apply God's words to things that happen. There are many ways to apply God's words, for example, by praying and seeking when things happen, and thus seeing how God's words clearly state how people should act, what the principles are, and what God's will and requirements for people are. When you know all this, and understand God's intentions, then you will have some knowledge and understanding of God. When faced with trials you should seek, "What does God's word say about such a great trial? What is the meaning of God testing people? Why does He want to test people?" God's words say that you are corrupt, always rebellious and disobedient, and that you don't submit to Him, but constantly have imaginings and notions, and that God wants to cleanse you through trials. No matter what you experience, whether persecution and trials, or being pruned and dealt with, disciplined and punished, and no matter what environment God lays out for you or what method He uses, you must always look for the answer and basis in God's words, and seek His will and requirements of you. That is to say, no matter what happens, you must first think what God has said, how He wants people to practice, what His requirements of people are, and what His will is. Understand these things, and you'll know how to experience God's work. If there's no place for God in your heart and you don't love the truth, but always think about what people, books, or famous and great people say, or what unbelievers do when this thing happens, then if you seek and practice in this way you are of the nonbelievers, because your thoughts and your path are the same as unbelievers. If you are someone who believes in God, but your thinking is the same as unbelievers and you walk the path of unbelievers, then this is the wrong way and a dead end; that's not what someone who believes in God should do, or the path they should walk. There are people like this within the church, and they are of the nonbelievers, unbelievers hidden in the church.

How are man and God connected? How can you know God? How does He work on man? It's by using His words, through which He reveals His will, guides you to the path you should take, tests you, and tells you all His requirements and standards for you. Without even realizing it, people understand all aspects of the truth in God's words: the

principles behind how to deal with people and handle matters, how to treat their brothers and sisters, church work, and their duty, how to experience trials, how to be loyal to God, how to renounce, how to treat the world of unbelievers, and so on. All of this is in God's word, and He has told mankind. But to what extent does man ultimately experience it? People can see God in His words, and come face to face with Him. Someone might ask: "Where is the God you believe in?" Those who haven't experienced it can't work it out: "Yes, where is God? He's never appeared to me. He's always said to be in the third heaven, but I've never seen Him. I don't know how big or how tall God really is, or how omnipotent and omniscient." Those with experience would say: "Those things aren't important. I encountered God's words since the very first day I believed in Him. Now I've believed in Him for twenty or thirty years, and in His words I see His disposition and essence, and I have some understanding and knowledge of Him. After experiencing His words all these years, if one day God came to me and spoke with me, engaged with me, I would be able to confirm that He is the God who had expressed those words, He is the One I believe in, without a doubt! No matter what He looks like, as long as His words and these are of the same source, then He is the God I believe in, God from heaven, the One who has sovereignty over my fate, and all things. It is Him." At this time, would there still be a need for God to speak to you from heaven? (No need.) It's that no matter what form or image God takes, you don't have to see it. There's no need. You won't have that curiosity. But why? After these years of experience, in contact with God, while you can't say that you know Him, or are too familiar, at the very least you're no longer a stranger to Him through His words and your experience of them and His work. He is with you, guiding your life, sovereign over your every day and your fate. He understands your joy, sorrow, anger, and happiness all too well, and you know His. You no longer misunderstand Him or complain about Him, and His place in your heart is such that you could even say He is enthroned there, and reigns as King, able to control your whole being. What does it mean to "reign as King"? It means that you use God's words to solve whatever happens, and His words are the master of your heart. You are no longer the master. Your knowledge and learning, the books you've read, the experiences and events of your life—all these cannot lead you. God's words will guide you in everything, they'll become your life's guidebook, revealed and lived out every day in your actual life. This is the way you will have the truth realities. At that time, if someone asks you again, "Since you believe in God, do you know Him?" You would say: "I know God a little. I dare not use words to describe how mighty and wise He is, nor dare define Him, but at least I know that God is unfathomable, so wise and wonderful, and loves mankind so much. God's love is so great, so true, and His disposition so righteous!" Isn't this little bit of knowledge more valuable than people's illusory and opaque notions and imaginings? (Yes, it is.) So, where do these valuable things come from? They come from experiencing God's words. That is, after being provided with God's words all these years, they take root in you and sprout, blossom, and bear fruit, and you have lived out the

reality of His words. How do you achieve this effect while living out God's words? (By experiencing, little by little, God's arrangements of people, events, and things.) It comes from experience, namely constantly confirming God's words during this period, confirming that every one of God's sentences is the truth, and what you need in your life. At that time, if someone says, "The God you believe in is not God, He doesn't exist, He can't be seen," you will say: "It's not for one person to decide God's existence and sovereignty. It's God who decides, it's the fact of God's existence and sovereignty over all things that decides, it's my actual experience of God's work these years that decides, it's all the testimonies of experiencing God's work that decide. This is proof." This is testifying to God. If someone again said, "Where is God?" how would you reply? (In the heart of every person who believes in Him.) God already lives in people's hearts, but He is also within and among all things, around us. This is God's existence. You can't deny it, and what you experience is more real than what you see. Even if you saw God, would you recognize Him? (No, I wouldn't.) If God's spiritual body descended among people and said, "I am God," you'd be startled and say, "You're God? How come I don't recognize You? I don't accept a God like You!" Actually, you'd be afraid. Why would you have this kind of reaction? Because you don't know God, so you have this kind of attitude and behavior toward Him.

What is the most important thing to pay attention to when believing in God? You could say that experiencing His words is most important. In the process of experiencing God's words, whichever wrong states people have, states of resistance to God or rebelliousness, or whichever erroneous views, these must all be turned around and resolved with the truth. In this way your internal state will gradually improve, your relationship with God will become increasingly normal, and you will feel God's existence. If your relationship with God isn't normal, you won't feel God's existence. Isn't there truth in all of this? There is truth in it all. If people believe in God like they're living in a vacuum, in contact with nothing, seeing nothing, knowing nothing, disregarding the outside world, just like those Taoist monks and nuns who practice ascetic cultivation, then it's not the right way. If people can observe, comprehend, and experience, then they'll be able to see God's actions in many things. But there are currently some matters that are too profound and out of reach for most people, so you shouldn't give up on what's close by in search of what's far away. Just concentrate on God's words and learn how to measure yourself against them. What is meant by measuring yourself against them? It's seeing whether you have any of the various states revealed in God's words, which state you're in, what God's words refer to, and which human states He's speaking about. These must all be examined and understood clearly. Sometimes people will hear God's words once, but they go in one ear and out the other and they think, "God's words are not directed at me. I don't have this state. He's talking about other people." This is the wrong way to understand them, and shows that you still don't understand His words, that they still haven't had an effect on you, and that you haven't digested them. Gain experience until

the day comes that you hear God's words revealing people and you'll say, "God is speaking about me." This is measuring yourself against God's words. But this is just the beginning, it's just the start of entering into God's words—you might not know what this state He speaks of actually is. So you must undergo a period of seeking what the truth is in what God says, what His requirements are, and what the path He gives mankind is. This involves details; it's not like you can just examine and dissect an outward state and be done with it. What is God's aim in dissecting people's state and having them examine it? It's to make them turn around. God says this is a wrong state, and if you're living in this kind of state, or have this kind of view, then you can resist God. This is rebellion, displeases God, and is a corrupt disposition which belongs to Satan and doesn't align with the truth; you must change course. While changing course, you must understand what God's requirements are, that there is truth in these requirements, and you must understand God's will and contemplate, "What does God require in this matter? How do I change course, free myself from and resolve this kind of state?" This involves seeking the truth. It's not enough just to measure yourself against God's words—in addition to this, you still need to understand the truth and be able to know yourself. Then you'll feel that God's requirements for mankind are great, and be able to praise Him from your heart: "God is so wise, surveying man's innermost heart! God revealed my state, which I didn't even know I had, but God knows everything!" Is that it? It's nowhere near enough, and not what God requires. He requires you to let go of those negative, wrong states, those corrupt dispositions and, once you've resolved them, to practice according to the truth. As your understanding of the truth gradually deepens, your internal state will completely change and you will let go of your former view on things, see that it's erroneous, know where the error lies and what its essence is, and thence be able to resolve it. When you can totally let go of worldly things and satanic views then, even though you might feel hollowed out inside, the truths you have understood will begin to occupy your heart. What the correct view God wants you to have is, what He wants you to possess, which views are right to have and which are wrong—there's a process for understanding these things which requires you to constantly seek the truth and go deeper into it, and when you've truly understood the truth, your heart will be thoroughly fulfilled and assured. It's not easy for someone to believe and accept the truth. People all have active minds, they all have thoughts and ideas and corrupt dispositions, and will always study and analyze whether God's words are right or wrong when they have nothing to do. If they were to meet a person who understands the truth and shares their experiential testimony, they would gain some benefit and edification; but if they were to encounter someone who spoke absurdities and absurd views, they would be swayed by them. This is a normal state. But, after experiencing enough, one day they'll completely acknowledge that God's words are the truth and realize where they've gone wrong. But can realizing it mean they're able to put the truth into practice? (No, they can't.) They're still unwilling, thinking to themselves, "Just deny myself like that?" They still want to

continue scrutinizing things, and no matter what they think in their hearts, their rebelliousness and corrupt disposition are always there. It's not that easy for them to accept the truth; they cannot so simply or purely directly accept it as the truth. Even if they clearly know it's the truth, they still can't put it into practice quickly and absolutely. This confirms the fact that within man are corrupt dispositions, and a satanic essence. The purpose of God's work and expression of the truth is to resolve man's corrupt disposition, to dig out the corruption, resolve it, and cleanse it bit by bit. A person's views will gradually accord with God's, and what they do will align with the truth. In whichever aspect you accord with God, you won't misunderstand Him in that aspect. Wherever you have misunderstandings about God, that is where you should seek the truth, and use it to resolve the misunderstanding. You must not always insist on your view, always thinking that your misunderstanding is correct and sensible, that it holds up and makes sense wherever it is applied. This is ridiculous. People have corrupt dispositions—it's normal for them to be a little arrogant; they can change as long as they accept the truth. It's dangerous if they are absurd and hold incorrect views on things, and it won't be easy for them to accept the truth, and they will often misunderstand it. These sorts of people are most likely to have notions about and be antagonistic toward God; they are the type who belong to Satan. Regarding misunderstanding God, if someone doesn't seek the truth, they will think what God does is wrong. If they always "litigate" against God in this way, competing and fighting with Him, fighting and competing, then ultimately it will end in failure, and they will be totally humiliated. The truth and God will always emerge victorious. If you're able to maintain an obedient heart, and seek and accept the truth in your contention and fighting with God, only then can your heart be turned around, and eventually you'll have to submit before the word of God. Experiencing this process is the process of God saving and obtaining man, and those who would rather die than accept the truth will be exposed and cast out. If you can accept the truth, and submit before God, then you are someone who obeys God, can achieve compatibility with Him, and will never again rebel against or resist Him. No matter how many years someone's believed in God, as long as they can accept the truth and succeed in submitting to Him, then ultimately they can all obtain a change in their life disposition. Let Me give you an example. Say you study botany or agriculture, and you sow ten fruit tree seeds in the earth. From what you've learned, you know that these ten seeds can grow ten trees. This is a conclusion based on scientific foundations and theory, and you adhere to this conclusion. So when God says that ten seeds can grow eleven trees, you won't believe it: "Is that possible? How can ten seeds grow eleven trees?" In fact, there's one hidden seed that you didn't see. What is the basis for sticking to your own view? It's the scientific evidence and knowledge you've learned—these things control your thinking, and you can't see beyond that scope. If you take that as your standard, then you're not taking God's words as your standard—and that is human rebellion. You'd think, "I have a foundation, so how can You say that my conclusion is not the truth? What You said is

baseless, so how can You say that Your words are the truth? They're totally without foundation! How many people proved it? Who proved it? Who saw it? Where are the facts?" You deny God's words before you've seen the facts, always appending a question mark to His words, always denying Him, always feeling, "What God said is wrong; my conclusion is the right one, because it's been proved. I'm an academic in this field, a professional, so my conclusion should be marked correct." You equate ten seeds with growing ten trees, so you don't believe God when He says that eleven trees will grow. But if the end result and fact is that eleven trees grow, will you be convinced? (Yes, I will.) Will you be completely convinced? How come? (I saw the facts.) When you see the facts, you'll begin to reject the knowledge you've acquired and your own conclusion, and there'll probably be a struggle in your heart: "How could I be wrong? Could science actually be mistaken?" In this process, people will study and analyze whether God's words are right or wrong, and compare them: "Which is correct, God's words or scientific arguments? Who is more likely to be right?" The facts are right there, but people still can't completely accept them, and must wait several years more before they can be fully convinced by what God has done and truly accept it. God doesn't speak or act without foundation; the process of His actions allows you to experience and learn for yourself, until you see what the results are. What do you gain from this process? It allows you to have a genuine affirmation of God's actions. He doesn't let you baselessly say, "You are God, You are great and noble, wise and wonderful." He doesn't let you testify to Him like that; instead, He uses these facts to let you experience and see for yourself. God won't tell you it's wrong that ten seeds will grow ten trees. He won't refute or argue with you, but use facts to prove the point, and let you see it for yourself. Maybe God told you this when you were twenty, but He didn't say "I am the truth, and you must listen to Me." God didn't say that; He just did it, and you see the results when you're thirty. That's how long it took. Did God argue with you during this time? (No, He didn't.) So, who was arguing? It's people who argue with God, and always think, "God is wrong. What He says and does is unscientific and unreasonable." People love arguing with God, but He just stays silent and continues to act. Ten years later you'll discover a fact and be scared: "Oh, it turns out my point of view was wrong!" By the time you admit you were wrong, the conclusion of that matter has actually already taken shape, but can you accept it? You are only accepting a phenomenon, but in your heart you still don't really know what's going on. How many more years' experience do you need? It might take another decade of experiencing it for yourself before you can confirm that the conclusion of what God did in this matter was correct, and that God is the truth and right, while you are wrong. By the time you're forty you'll be completely convinced, and say, "God is the truth, He really is God, and what He does is so wonderful and real! God is so wise!" You deny yourself. Look, how many years' experience did it take? (Twenty years.) And what has God done in these twenty years? He didn't use formulae to tell you, like explaining what Newton's laws are all about—He used facts to make you see some things, and

enlightened and guided you to understand them through phenomena and events happening around you. You'll gain a little understanding after three or five years and say, "I was wrong, but was I completely wrong?" Experience more and God will lay out some facts for you, and when you're forty—so after another decade—you'll admit you were wrong. This is how God works, these are the things He does. Through what process can you recognize that you are wrong, and God is right? It's through the process of encountering facts, and under God's enlightenment and guidance that you'll come to have this realization. It is such a process; God doesn't just give you a conclusion and make you believe it without foundation. If God forced you to understand, would that be okay? If God forcibly controlled you to make you understand, you would, and you'd know anyway that God was right. But God's intention is not to turn people into robots. That's not what He wants. He wants people to understand the truth, make their own choices, and be able to obey Him. But achieving this result takes time.

Have you experienced that God's work is practical by now? (Yes, I have.) It's so practical. The practicality of God's work is opposite to man's imaginary, vague views, so you need to consider those things inside you which are imaginary, or empty and impractical, or have no basis in God's word. It's right for you to just refute all of these. It's definitely right and you have to experience in this way. How many things has God the Creator of all things—created? How wise must He be? If you think that you'll be able to thoroughly experience and fathom this in three or five years, it's impossible. You won't be able to fathom it with even a lifetime of experience. So you must be down-to-earth as you experience God's words; start small, beginning from the details, and seek the truth principles. When faced with something you cannot fathom, learn to quiet yourself before God and seek the truth, without being anxious or impatient. How can one be quiet before God? Your heart must pray to and fellowship with Him and, if you cannot become quiet, then you can read and ponder God's words, or sing hymns of God's words. This will all help achieve the result of being quiet before God. A person's heart will become quiet when it returns before God; they'll feel like doing things or running around outside is pointless, with nothing to be gained. As long as they're quiet before God—whether reading His words, fellowshiping on the truth, or singing hymns in praise of God—then their spirit will gain something and be enlightened, and their heart will feel nourished and fulfilled. Gradually, you'll see God's work clearly, be able to obey Him, and gain the truth and life. If people want to gain the truth and gain God, then they must make sacrifices, endure much suffering, and spend time and energy experiencing God's work over many years. Only then can they gain the truth and life, and all of God's salvation.

October 11, 2017

Only in Performing the Duty of a Created Being Well Is There Value in Living

You are all busy performing your duties now, training to preach and bear witness to the word of God, and to God's work in the last days. Whether it's making movies or singing hymns to bear witness for God, are the duties that you perform of value to corrupt mankind? (They are.) Where is their value? Their value lies in helping people to embark upon the right path after seeing these words and truths expressed by God, and in helping people to understand that they are part of the creation, and that they should come before the Creator. Lots of people are unable to see through to or comprehend many of the things that they face. They feel helpless and that life is meaningless and empty, and they have no spiritual sustenance. What is the source of all this? The answer to all of this lies in the word of God. Over the years that you have believed in God, you have all read much of His word and you have understood a certain number of truths, so the duty that you ought to fulfill is to use the word of God to enlighten them and solve their erroneous thoughts and views, enabling them to understand the truth within the word of God and to see through to the darkness and evil of the world, as well as helping them to seek the true way, find the Creator, hear God's voice, and read His words. This will allow them to apprehend some truths and see the work of salvation that God is doing, so that they may turn to Him and accept His work. That is exactly the duty that you ought to perform. You all know in your hearts how many truths you have understood and how many problems you have solved since coming to believe in God. Nowadays, there are many people, both religious people and unbelievers, who are seeking the true way and looking for the Savior. They do not know the answers to specific questions such as why people live and die, what the value and meaning of a person's life is, or where people come from and where they are going. They are waiting for you to preach the gospel and bear witness for God, and to lead them before the Creator—that is why the duties you're performing now are very meaningful! In one respect, you yourself are experiencing God's work, and in another, you are also testifying to others about God's work. The more you experience this, the more truths you will need to understand and be equipped with, and the more work you will need to do. This is an excellent opportunity for God to perfect people. You should pray to God and look to God no matter what difficulties you encounter when performing your duties; when everyone reads the word of God and seeks the truth together more, there is no problem that cannot be solved. There are many truths in the word of God that you need to understand, so you should ponder and fellowship on them often, then you will have the enlightenment and illumination of the Holy Spirit. There is no problem that cannot be solved by relying on God, in this you must have faith.

After God created this mankind, He formed a management plan. In the past few thousand years, this mankind did not shoulder any major responsibility or commission to bear witness for the Creator, and the work that God did among mankind was relatively hidden and simple. However, in the last days, things are no longer the same. The Creator has begun to utter words. He has expressed so many truths, and revealed the mysteries of His management plan, but corrupt mankind is dull-witted and numb: People see but they don't know, and they hear but they don't understand, as though their hearts have waxed gross. Therefore, you all bear a great responsibility! What is so great about it? In addition to spreading these words and truths expressed by God, it is more important still that you bear witness for the Creator to each and every created human being, and that you also bring all those created human beings who have heard the gospel of God before the Creator, so that they may comprehend the significance of God's creation of mankind, and understand that, as created human beings, they should return before the Creator, listen to His utterances, and accept all the truths that He has expressed. This is how all human beings can be made to submit to the Creator's sovereignty and arrangements. Is it possible to achieve these results by reading just a few passages from the word of God? Or by learning to sing just a few hymns? Or by doing only one aspect of the work? No. Therefore, if you are to perform your duties well, you must bear witness for the Creator's actions and His sovereignty and arrangements using various methods and different forms. In this way, you will be able to bring more people before the Creator and help them to accept and submit to His sovereignty and arrangements. Isn't this a great responsibility? (It is.) What attitude should you adopt toward your duties, then? Is it alright to be muddleheaded? Is it alright to turn a blind eye to things? Is it alright to do things halfheartedly and perfunctorily? To procrastinate and go about things casually? (No.) So what should you do? (Commit wholeheartedly.) You should commit yourselves wholeheartedly, using whatever bit of energy, experience, and insight you have. Unbelievers don't understand what the most meaningful thing a person can do in their life is, but you do understand something about this, don't you? (Yes.) Accepting what God has entrusted you with and fulfilling your own mission—these are the most important things. The duties you're performing now are valuable! You may not see the effects right now, and you may not be getting great results from them right now, but it will not be long until they bear fruit. In the long run, if this work is done well, money will not suffice to measure the contribution it makes to mankind. Such true testimonies are more precious and valuable than anything else, and they will last for all eternity. These are the good deeds of every person who follows God, and they are something worth commemorating. Everything in man's life is empty and unworthy of commemoration, apart from believing in God, pursuing the truth, and fulfilling their duty as a created being. Even if you have accomplished the most earth-shaking of feats; even if you have been to the Moon and back; even if you have made scientific advances that have been of some benefit or help to mankind, it is futile and all of it will pass away. What is the only thing that will not pass away? (The word of God.) Only the word of God, testimonies to God, all of the testimonies and works that bear witness for the Creator, and people's good deeds will not pass away. These things will last forever, and they are so valuable.

So, cast off all your restrictions, carry out this great endeavor, and don't let yourselves be constrained by any people, events, and things; sincerely expend yourselves for God, and pour all your energy and effort into performing your duties. This is the thing that God blesses most of all, and it is worth any amount of suffering!

You follow God now, you listen to the word of God, and you accept the commission of the Creator. Sometimes it is a little difficult and tiring, and sometimes you receive a little humiliation and refinement; but these are good things, not bad things. What is it that you will gain, in the end? What you will gain is the truth and the life, and ultimately, the Creator's approval and affirmation of you. God says, "You follow Me, and I favor you, and am pleased by you." If God says nothing other than that you are a created being in His eyes, then you have not been living in vain, and you are useful. It is amazing to be acknowledged by God in this way, and it is no small feat. If people follow Satan, what will they gain? (Destruction.) Before they are destroyed, what will those people become? (They will become demons.) Those people will become demons. No matter how many skills people acquire, how much money they earn, how much fame and fortune they obtain, how many material benefits they enjoy, or how high their status is in the secular world, on the inside, they will become more and more corrupt, more and more evil and dirty, more and more rebellious and hypocritical, and ultimately, they will become living ghosts—they will become inhuman. So how are such people seen in the eyes of the Creator? Just "inhuman," and that's it? What is the Creator's view and attitude toward such a person? It is aversion, disgust, abhorrence, rejection, and ultimately curses, punishment, and destruction. People walk different paths and end up with different outcomes. Which path do you choose? (To believe in God and to follow Him.) To choose to follow God is to choose the right path: It is to embark upon the path of light. If people want to live a worthwhile and meaningful life, have a clear conscience, and truly return before the Creator and to His side, they must wholeheartedly devote themselves, satisfying and glorifying God by fulfilling their duties as created beings—they cannot be half-hearted. You should say, "In my lifetime and in this world, I don't expect to make a fortune, to stand out among others, or to bring honor to my ancestors, to gain preeminence among my peers, or to be thought highly of—I won't fight for these things. I won't follow that path. I will simply follow God and dedicate my life, my energy, and what abilities, gifts, and talents I have, to performing my duty, I will devote them all to God. During this time, even if I am spurned by others and at times I am dealt with and pruned, or misunderstood by my brothers and sisters; or if God refines and tests me, and causes me much suffering; or if I have no pleasures of the flesh in this life and find myself alone and uncared for—I accept all of these things and dedicate my whole being to God." This is the will you must have! With a will such as this, one can endure many hardships, but without it, if one has only a desire or a sudden burst of enthusiasm, it will not work: There is no motivation. When busy with their duties, some people skip a couple of meals and get a bit less sleep, and when they see that they do not look well, they

think, "This isn't working. No matter how busy I am, I need to rest; I can't get old before my time, and I can't endure so many hardships. It's important to take care of my health." What do you think about these thoughts? They are inconsiderate of God's will. They treasure the flesh more than they treasure their own duty and God's commission; at the first taste of suffering, they lose their willingness, and they back down like a turtle retracting its head and start complaining; they are not capable of worrying about the things that God worries about, and they are not able to think about the things that God thinks about, they are inconsiderate of God's will. If a leader says that a task is very urgent, people like this will reply, "I couldn't care less about that, and I don't want the inconvenience. I'm not interested." Do people like that exist? (Yes, they do.) Such people are selfish, contemptible, and treacherous. They play tricks, they are not trustworthy, and they are not people who sincerely want God. They will say, too, that they have dedicated themselves to God, but these are mere words—these people do not handle any practical matters, they do not suffer the slightest hardship, or pay the slightest price. God does not delight in people such as these, and they do not have His blessing. Some people become unwilling to perform their duties as soon as their flesh suffers a little. Young people, in particular, care a lot about their appearance and become sad when they see their faces are haggard, that their skin is no longer smooth, or when they find a gray hair. They are always worried about becoming old and ugly, about not being able to find a partner, or about not being able to start a family. Can such people obtain the truth? What is God's principle for judging whether people are able to pay a price in performing their duties, and whether they perform their duties to an acceptable standard? God simply wants to see people's sincerity. Sometimes people think, "I'll just offer up my heart, and that'll be enough," yet they go about doing what they normally do, without changing in the slightest way. How does God regard this matter? In one respect, God will look at your aspirations, and in another, He will look at your real actions. God will examine these things. If you have the aspiration and the will and at the same time can really pay a price, then even if you are weak at times, God will see that your heart has not truly given up, and that it is still striving upward, and that you love the truth, fairness, righteousness, and positive things, and He will not abandon you. Some people speak quite well, but their hearts are unmoved; they do not practice the slightest bit of the truth, and all they do is try to fool others. They have no choice but to speak in this way, this is how they handle the people around them. They may sound somewhat respectable, but in reality, they are unwilling to act. Even if they do act, they do not practice what they say. Instead, they do whatever they want, whatever is good for them, and whatever will protect them. Is there not a discrepancy between their words and actions? Can God see this discrepancy? God scrutinizes, and He is all too able to see it. Some people are deceitful and play little tricks. They think God does not know, that He neither cares nor sees. Is this really the case? How does God handle honest people and those who play little tricks? Can you see the difference between God's treatment of these two types of people? (God blesses the honest and abhors the deceitful.) How does God bless honest people? What do you think about honest people having God's blessing? (Honest people get results in their duties.) (God enlightens honest people, and honest people can easily understand the truth and enter into reality.) (God loves and cares for honest people, and only the honest can enter the kingdom of God.) These statements are all correct, and these are God's blessings to honest people. Can you not see now the difference and attitude of God in His treatment of different people and of people who walk different paths? Honest people do foolish things and experience weakness, too; but they have God's enlightenment and guidance, they enjoy His protection, and they can see His blessings everywhere. God disciplines, prunes, and deals with them, or tests and refines them, to make them change and grow. People who always play tricks in their words and actions, and who are always slippery and shirking responsibility in the fulfillment of their duties, are those who do not accept the truth at all. They do not have the work of the Holy Spirit, which is like living in a quagmire, in darkness. No matter how they grope, no matter how hard they try, they can neither see the light nor find a direction. They perform their duties without inspiration and without God's guidance, hitting a wall in many matters, and they are unwittingly exposed while doing some things. What is the purpose of exposing them? It is so that everyone may discern them and see through to what kind of people they are. In fact, these kinds of people are all service-doers. After they finish rendering service, without having undergone any real transformation, they will begin to be exposed and cast out. Those who have committed all sorts of evil acts will be punished and, like unbelievers, they will die all sorts of horrible deaths. Some people have spoken blasphemous and presumptuous words, and consequently God no longer wants them, and He delivers them to Satan. Can delivering them to Satan still yield good results? Without God's protection, Satan will torment them and act upon them; they will become possessed by demons, they will appear ghostly, until they are tormented to death by evil spirits. Doesn't God treat different people in different ways? When God works in people, He is moving them, providing them with enlightenment and guidance, and transforming their inner states. Good people like to be honest more and more, because only by being honest can they perform their duties well and embark on the path of pursuing the truth. Only by being honest can they gain the work of the Holy Spirit and constantly reflect on themselves, not rebelling against God, submitting to God in the things that befall them, and seeking and striving for the truth in all things. This is exactly what God requires of people, and when they have met His requirements, He works in them, enlightening them, illuminating them, guiding them, and blessing them. God sets aside those who are sick of and hate the truth. How does God handle bad and evil people who commit all sorts of evil acts and consistently disrupt and disturb the work of the church? God will expose them and deliver them to Satan. They will start to cause trouble and reveal their true face, they will say adverse and negative things involuntarily, and sow discord, acting like

clowns. They will do many bad things, which will cause disruptions and disturbances in the church, and when God's chosen people understand the truth, and can discern and expose them, they will be cleared out and expelled. Is it their own choice? (No.) This is how things end for people who do not accept the truth and do not attend to their proper duties. When people do not walk the right path, if God delivers them to Satan and its little demons, then they are completely ruined and irreparably abandoned. Once they have been exposed, they will ponder, "What's going on? Did I cause trouble? Was I disruptive, did I create a disturbance? Why was I not aware of this?" God surveys everything, and if He arranges environments to expose them and cast them out, then that will come to pass very quickly. It is possible that, after one or two incidents, they will be found to be evil people, and handled accordingly. There are some things that God takes care of personally, and there are other things that He does by using little demons, Satan, or evil spirits to render service for Him. In one respect, He perfects and edifies God's chosen people; in another, He exposes and casts out evil people. If you measure this using your notions and think that it is not something done by God, that He does not do such things, that these things are not orchestrated by Him, is that not wrong? All things are in God's hands, and you will know this once you have experienced it.

Although some people believe in God, their hearts are still in the secular world; they may perform their duties, but they still dream of becoming rich. Their hearts remain restless and dissatisfied, and sometimes they want to leave God's house, but they fear they will not receive blessings and that they will fall into the disasters, so all they can do is perform their duties in a perfunctory manner. At times they may spread negativity and complain a little, and although they have not done a great deal of evil, they do not play a positive role. Is God aware of this behavior of theirs? (He is.) Are people aware? Oftentimes, people do not see it. They feel that such people are good, that in performing their duties, they are early to rise and late to bed, and that they are able to endure hardships and pay a price, but they just occasionally experience weakness and do not like to interact with others. But God knows what these people think in their hearts and how they act, and He has suitable arrangements. When the time comes, He allows illness to befall them, and once they are sick, they cannot perform their duties. What does this mean? It means that they are removed from the ranks of those who perform duties. Is this a good thing or a bad thing? (A bad thing.) All of you are willing to perform your duties loyally, you do not want to face tribulations, sickness, or pain, and you feel that these delay the performance of your duties. But those who do not want to do their duties will feel that it is a good thing if they face tribulations or sickness, and they think, "This time I've found a reason, an excuse; I don't need to perform my duty anymore." In fact, this is a bad thing: It means that God no longer wants them, that they no longer count, and this is God's way of removing them. After being removed, their illnesses may unexpectedly clear up, and once they are better, they will go to work and earn money, living their lives and making their fortunes. God does not want this kind of person—what

does it mean when God no longer wants someone? It means that this person has no outcome; they have disappeared from God's sight, and they no longer have any chance at receiving salvation. God predestined and chose them but henceforth detests and rejects them; He decides not to save this kind of person, but to eradicate them from His house. This kind of person will never be saved by God. From this moment on, they have lost any chance of salvation. No matter what they do or how they behave, God no longer wants them. If God no longer wants someone, is that the end of it? This person's story is not over yet. Before God chooses a person, they live under Satan's power. After God chooses them, they come to God's house and live under God's care and protection. When they resist and betray God, and God cuts them off, where do they return to? (To Satan's power.) They return to being under Satan's power once again. This signifies that God has delivered them back to Satan, meaning, "I no longer want this person. They do not accept the truth; I give them to you," and Satan takes them. That person returns to Satan and no longer has any chance of salvation. What does a person lose when God gives them back to Satan? What consequences and end will come upon them? You should be clear on this. To be cast out by God is no simple matter, and it is certainly not because of a person's momentary transgression, for God saves people to the greatest extent possible and does not cast them out lightly. When a person is chosen by God, what does that person gain from Him? (The chance to be saved.) What else? (They gain the truth.) Yes, naturally they must obtain the truth in order to receive God's salvation. When God chooses a person and leads them from Satan's power into His house, does Satan dare lay out any conditions for God? It doesn't dare lay out any conditions, nor does it dare say anything. If God says, "This person is Mine, you are no longer permitted to touch them," then Satan obediently surrenders that person. This person's food, clothing, lodging, transportation, and every move are under God's care and eyes, and without God's permission, Satan will not dare to touch that person again. What does this imply? It means that the person lives completely under God's care and protection, with neither interference nor encroachment from outside forces, and that their day-to-day joy, sorrow, and pain are all under the scrutiny of God's eyes, and under His care and protection. Should some disaster or calamity occur, God will let that person avoid it, and they will be fine; while the unbelievers and those whom God has not chosen will have whatever fate they deserve. If they should die, they will die; if they should suffer disaster, they will suffer disaster. No person can change this, and no person can save anyone else. When calamities strike, they befall many people; but how is it that these disasters do not befall you? This is God's protection. Neither Satan, nor the little devils, nor the evil spirits dare touch you. When they come before you, it is as if they were blocked by a restricted area ahead of them, as if they were seeing the words, "Do not touch this person," or as if they were glimpsing a decree of heaven, and they do not dare touch you, and you are protected. You have led a very good life over these years, everything has gone well, and you have been able to fulfill your duty normally—this is someone

being protected by the hands of God. However, after the person I just mentioned receives God's protection, they neither feel it nor are they conscious of it. They say, "It's probably because of luck or good fortune that I've lived in peace all these years, and that Satan and those little devils have stayed far away from me." This person does not say that this was God's protection, nor do they know to repay God's love and grace. They do not perform their duty well, and instead they cause disruptions and disturbances, and they only do bad things. God sees their consistent behavior, examines their innermost being, and gives them time and opportunity for many years, yet they still do not repent. So, God says that this person cannot be saved, and finally decides to give them back to Satan. This person is a worthless thing, and God no longer wants them. Who is happiest when God casts out this person? Satan is happiest, and says, "How wonderful it is to have another little demon in my camp, another accomplice!" That person, who is simpleminded and does not know to be afraid, returns to Satan's embrace in this way. What things will Satan do to them? (It will trample and harm them.) Satan is so good at harming people that some become possessed by demons, some develop strange illnesses, and some suddenly behave abnormally, revealing their demonic appearance as though they were insane. Satan often harms and devours people in this way. This is the nature of Satan's actions: It relies on trickery and wickedness, and uses various methods to lure people into submission, to harm and devour them. Are Satan's methods of harming people limited to these? Definitely not. Satan does not just corrupt people by harming, ruining, and ravaging them, like people say. It has many more insidious and vicious means, all of which are experienced firsthand by corrupt mankind. After people are given over to Satan, some of them suddenly become particularly clever and adept at employing tricks; all of a sudden, their career paths become remarkably smooth, and they get promoted and become wealthy. Is this a good thing or a bad thing? (A bad thing.) This is a good thing in the eyes of man, so how can it be considered a bad thing? (These people have fallen for Satan's tricks and they will become increasingly separated from God.) They get promoted and become wealthy, and everything goes well for them; before long, they become tycoons, with money, status, and renown. They live very well and completely return to the secular world. Can they still think of God at this time? Do they still want to believe in God? Do they still have God in their hearts? (No.) They have entirely distanced themselves from God and turned away from the true way, and they have been completely taken captive by Satan. They are no longer members of God's house; they have become unbelievers, and in that way they are utterly ruined. Can such people still enjoy God's protection? (They cannot.) What condition are they in, living in the secular world and under the power of Satan? Every day, they do not know whether they will live or die; whenever they go out, they do not know whether they will encounter some misfortune; they know neither peace nor joy; and their hearts are full of terror, unease, and fear. They know what the consequences of betraying God are, so they are in a state of anxiety all day long, and they do not know when disaster will strike them,

and when they will be punished. This is what it feels like in people's hearts when God detests and rejects them: They are trapped in the darkness with no way out, every step they take is so difficult and frightening, and their lives are so painful. Do you think that these people live painful lives because they are chasing after fame and fortune, pursuing the secular world, living a life of comfort, and following the path of the unbelievers? No. It is because once God has forsaken them, He no longer cares about them. Without God's protection and care, they become people under Satan's power and they immediately fall into the darkness. The first thing people feel when they fall into the darkness is that their hearts are no longer at peace, and they no longer feel the presence of God. They feel that the world is full of terror, traps, deception, and danger, and that life is even harder. Does it matter what their status is in the world? Does it matter how capable or powerful they are? No. All those who do not believe in God or who are cast out by Him will end with this outcome, falling into a living hell, which is so painful. All sorts of living ghosts will harm you every day there. It is unlivable; it is simply a life worse than death.

When people are under God's protection, they feel secure, at peace, and joyful. They can live as humans and engage in all the activities of normal humanity; everything about them is regular and as it should be, and their hearts are free and relaxed. When people lose the care and protection of God, those feelings disappear, so they respond to all the people, events, and things around them with their own skills, abilities, thoughts, and life philosophies, and also with their own hotheadedness. What are all these people, events, and things around them? They are all the bad people, the evil people, the greater and smaller demons, and evil spirits. Will people's lives be good if they are in such a place of unclean spirits without God's protection? (No.) That is why people cannot enjoy a single good day after leaving God; living becomes just that difficult for them. When people live under God's care and protection, they do not know to cherish it and they do not take it seriously; once God forsakes them, it is too late for regret, and that really is a catastrophe of immense proportions! Only when people live under God's orchestration, care, and protection can they know true happiness, peace, and joy, which is the peace and joy felt deep within one's heart that comes from God. Once people lose God's care and protection, the pain, worry, anxiety, unease, and dread that lie deep within their hearts begin to gradually increase. The suffering in their hearts grows, and it is difficult for them to extricate themselves from it; they cannot break free. How great can a person's skills and strengths be? What is it that you face alone? You face all kinds of unclean and evil spirits! Outwardly, they look like people: They have shapes, forms, flesh, and blood. But these people are all of Satan, and it is Satan and every kind of evil and unclean spirit that manipulates them. How capable can one person be, in the face of these things? Can they be unafraid? Can they enjoy peace and joy? No matter how great of a figure they are, no matter how capable or how fierce they may be, how will they feel when they are living under Satan's power, and in this world? Once they are

alone and have calmed down, they will think about the people, events, and things around them and how difficult it is for them to deal with every single thing that comes their way; they must rack their brains in order to handle all of them. What an ordeal it is, for them to use human's strength and means to settle all of these things! That's how hard it is for them to live; that's how painful it is. Some people say that great figures do not suffer such pains, but in fact, they suffer more. Ordinary people face a small circle of life, whereas great figures face a bigger circle of life and greater suffering and torment. Do they know happiness? (They don't.) So, once people have lost God's care and protection, and have been forsaken by Him, what kind of life will they face? They will face all of those unclean and evil spirits single-handedly and alone—that makes for an unendurable life! They may die at any time under fire from their adversaries or as a result of their schemes, and they lead exhausting, painful, and tormented lives. Some people are foolish and think that it is tedious to believe in God, constantly pursuing the truth, and always focusing on submitting to God and on listening to God's words; they think that it is worldly people who are free, and feel that believing in God is meaningless, so they do not want to believe anymore. They always think in this way, but one day they will learn what the consequences of this are.

In the hands of the Creator, people enjoy endless peace, joy, blessings, protection, and care, while those who lack humanity and have no conscience will not experience these things. However, once a person has been forsaken by God, they will immediately feel the pain of darkness descend upon them, and at that time they will understand completely how happy and joyful it used to be believing in God, performing their duties, and living in God's house and in His presence, but it will already be too late. You may say, "I regret leaving God. Can I start afresh believing in Him?" Does God give such opportunities? (He does not.) If you no longer want God, can God still want you? Do you not love Satan? You love Satan in your heart, but you still want to follow God to obtain some blessings. Could God agree to this? (He could not.) That is how it is. Therefore, people must come into God's presence often to ponder and think through these things: what true happiness is; how to live in order to have true happiness, joy, and peace; and what things are most valuable and worthy of being cherished in people's lives. These things must be pondered. The more you ponder on the proper things and on the truth, the more God will enlighten and guide you, and let you understand, know, and see, and the more enlightened and illuminated you will become in terms of practicing and entering into the truth—will your faith not then become greater and greater? If you are always lazy and defiant, always averse to and not liking the truth; if you never want to come into God's presence and are always thinking of being dissolute and of straying from God; and if you accept neither His guidance, His care, nor His protection, then can God compel you? If this is your attitude, God will certainly not enlighten you, so you will have little faith. The longer you believe, the less energy you will have, and then you will complain, spread your notions and negativity, and in time, you will cause trouble. Once

you have caused trouble and disturbed the work of the church, God's house will no longer treat you so kindly, and it will clear you out or expel you, and you will come to the end of your path of belief in God. Who will be to blame for this? (The person themselves.) This is the end that comes to people who believe in God, but do not pursue the truth. As the saying goes, "Three feet of ice cannot freeze in a single day." If you have believed in God for several years but have not pursued the truth, and you have chosen the path of the world, and to follow Satan instead of God, then God will forsake and abandon you. God does not force people. God's salvation, His word, and His truth and life are freely given to man; He does not ask you for money or make deals with you. If you not only refuse to accept the truth but also complain to God and disturb the work of the church, are you not asking for trouble? What will God do then? He will certainly abandon you, and this will be your comeuppance. If you reject God's great salvation when it is at hand, and still feel wronged and wish to make a deal with God, this is truly unreasonable! If that's the case, then you should go back to the muddy pit of the world and get by however you wish! God will no longer care, and in this your end will be decided. Some say, "If people no longer want God, why doesn't He let them die?" Are there not those who think like this? (There are.) Some people are cruel and say, "If a person doesn't follow God, God should curse them, punish them, and then destroy them!" Do you think that this is the disposition of God? (No, it is not.) God does not do that; He does not force people. What a person's life will be like is already determined by God, and God does not work in haphazard ways. That person's fate, destination, and ending have been predetermined by God, and if they do not follow God, then God will still let them live in that way naturally according to their original destiny. God will hand them over to Satan, and that will be the end of it; their outcome will ultimately be determined by God at the time that it ought to be, at the end of their life. God will not upset all these laws. In the words of man, God acts in a particularly rational way, unlike the insidiousness and viciousness of the antichrists, who say: "If you do not follow me, I'll kill you!" What kind of disposition is that? It is that of a bandit, it is the disposition of a brigand, of a roque. God does not behave in this way. God says, "If you do not follow Me, then return to Satan, and henceforth all ties between us will be cut off. You will enjoy neither My protection nor My care; you will have no share in this blessing. Live as you like; it is up to you to choose!" God is tolerant of people and He does not force them, unlike Satan, who always wants to control and hold on to you, forever, even if that is not what you wish. God does not do that. God has His own principles for doing things; He asks people to follow Him, but He never forces them. As a created being, if you cannot accept the truth, if you cannot perform the duties of a created being, you will never obtain God's blessing.

November 7, 2017

Only an Honest Person Can Live Out True Human Likeness

God's requirement that people be honest is the most significant thing. Sadly, many do not understand this and ignore this matter of being an honest person. If people truly understood God's work, they would know that after He completes His work of judgment in the last days, only those honest people who have been purified of their corrupt dispositions, and who have shed their deceit and lies, will obtain His salvation and be qualified to enter His kingdom. If, after many years of believing in God, people are still full of lies and deception; if they cannot sincerely expend themselves for God, and always perform their duties in a careless and perfunctory way, they will certainly be detested and rejected by Him. What will be their outcome? They will certainly be cleared out from the church and cast out. Today, seeing God's work reach this step, one is reminded of how He has consistently called upon man to be honest. This holds great significance. It is not just said casually and that's the end of it—it is directly related to whether or not one can attain salvation and survive, and to each person's outcome and destination. Therefore, it can be said with certainty that it is only by casting off one's deceitful disposition and becoming an honest person that one can live out normal humanity and attain salvation. Those who have believed in God for many years but who are still deceitful are destined to be cast out.

All God's chosen people are now practicing performing their duties, and God makes use of people's performance of their duties to perfect one group of people and cast another out. So, it is the performance of duty that reveals each sort of person, and each sort of deceitful person, nonbeliever, and evil person is revealed and cast out in the performance of their duty. Those who perform their duties faithfully are honest people; those who are consistently careless and perfunctory are deceitful, shrewd people, and they are nonbelievers; and those who cause disruptions and disturbances in performing their duties are evil people and antichrists. Right now, a wide range of problems still exist in many of those who perform duties. Some people are always very passive in their duties, always sitting and waiting and relying on others. What sort of attitude is that? It is irresponsibility. God's house has arranged for you to do a duty, yet you ponder on it for days without getting any concrete work done. You are nowhere to be seen at the workplace, and people cannot find you when they have problems that need resolving. You do not bear a burden for this work. If a leader inquires about the work, what will you tell them? You are not doing any kind of work right now. You are well aware that this work is your responsibility, but you do not do it. What on earth are you thinking? Do you not do any work because you are incapable of it? Or are you just greedy for comfort? What attitude do you have toward your duty? You only talk about words and doctrines, and you only say pleasant-sounding things, but you do not do any practical work. If you do not wish to perform your duty, you should resign. Do not hold your position and

not do anything there. Is doing so not inflicting harm on God's chosen people and compromising the work of the church? In the way you talk, you seem to understand all manner of doctrine, but when asked to perform a duty, you are careless and perfunctory, and not conscientious in the least. Is that expending yourself sincerely for God? You are not sincere when it comes to God, yet you feign sincerity. Are you capable of deceiving Him? In the way you usually talk, there seems to be such great faith; you would like to be the pillar of the church and its rock. But when you perform a duty, you are less useful than a matchstick. Is this not deceiving God with your eyes wide open? Do you know what will come of you trying to deceive God? He will detest and reject you and cast you out! All people are revealed in performing their duties—just set a person to a duty, and it will not take long before it is revealed whether they are an honest person or a deceitful person, and whether or not they are a lover of the truth. Those who love the truth can perform their duties sincerely and uphold the work of God's house; those who do not love the truth do not uphold the work of God's house in the least, and they are irresponsible in performing their duties. This is immediately clear to those who are clearsighted. No one who performs their duty poorly is a lover of the truth or an honest person; such people will all be revealed and cast out. To perform their duties well, people must have a sense of responsibility and a sense of burden. This way, the work will definitely be done properly. It is only worrying when someone does not have a sense of burden or responsibility, when they have to be prompted to do everything, when they're always careless and perfunctory, and they try to shift the blame when problems arise, leading to delays in their resolution. Can the work still be done well then? Can their performance of their duty yield any results? They do not wish to do any of the tasks that are arranged for them, and when they see others who need help with their work, they ignore them. They only do a bit of work when ordered, only when push comes to shove and they have no choice. This is not performing a duty—this is hired labor! A hired laborer works for an employer, doing a day's work for a day's pay, an hour's work for an hour's pay; they're waiting to get paid. They're afraid of doing any work their boss doesn't see, they're afraid of not being rewarded for anything they do, they only ever work for appearances' sake which means they have no loyalty. Much of the time, you are unable to reply when asked about work issues. Some of you have gotten involved in the work, but you have never asked how the work is going or carefully thought about this. Given your caliber and knowledge, you ought to know something at least, because all of you have taken part in this work. So why do most people say nothing? It is possible that you really don't know what to say—that you don't know whether or not things are going well. There are two reasons for this: One is that you are totally indifferent, and have never cared about these things, and have only ever treated them as a task to be completed. The other is that you are irresponsible and are unwilling to care about these things. If you truly cared, and were really engaged, you would have a view and perspective on everything. Having no perspective or view often comes from being indifferent and apathetic, and not taking any

responsibility. You are not diligent toward the duty you perform, you do not take any responsibility, you are not willing to pay a price or get involved. You do not take any pains, nor are you willing to expend any greater energy; you merely wish to be an underling, which is no different from how an unbeliever works for their boss. This kind of performance of a duty is disliked by God and it does not please Him. It cannot meet with His approval.

The Lord Jesus once said, "For whoever has, to him shall be given, and he shall have more abundance: but whoever has not, from him shall be taken away even that he has" (Matthew 13:12). What is the meaning of these words? What they mean is that if you don't even carry out or dedicate yourself to your own duty or job, God shall take away what was once yours. What does it mean to "take away"? How does that make people feel? It could be that you fail to attain that which your caliber and gifts could have allowed you to, and you feel nothing, and are just like an unbeliever. That is what it is to have everything taken away by God. If, in your duty, you are remiss, and do not pay a price, and you are not sincere, God shall take away what was once yours, He shall take back your right to perform your duty, He shall not give you this right. Because God gave you gifts and caliber, but you did not perform your duty properly, expend yourself for God, or pay a price, and you did not put your heart into it, not only will God not bless you, He will also take away what you once had. God bestows gifts on people, giving them special skills as well as intelligence and wisdom. How should people use these things? You must dedicate your special skills, your gifts, your intelligence and wisdom to your duty. You must use your heart and apply everything you know, everything you understand, and everything you can achieve to your duty. By doing so, you will be blessed. What does it mean to be blessed by God? What does this make people feel? That they have been enlightened and guided by God, and that they have a path when they perform their duty. To other people it may seem that your caliber and the things you have learned couldn't enable you to get things done—but if God works and enlightens you, you will not only be able to understand and do those things, but also to do them well. In the end, you will even wonder to yourself, "I didn't use to be that skilled, but now there are so many more good things inside me—all of them positive. I never studied those things, but now I understand them all of a sudden. How did I suddenly become so smart? How are there so many things that I can do now?" You will not be able to explain it. This is the enlightenment and blessing of God; this is how God blesses people. If you do not feel this when performing your duty or doing your job, then you have not been blessed by God. If doing your duty always feels meaningless to you, if it feels like there is nothing to be done, and you cannot bring yourself to contribute, if you never receive enlightenment, and feel that you don't have any intelligence or wisdom to put to use, then this means trouble. It shows that you do not have the right motive or the right path for performing your duty, and God does not approve, and your state is abnormal. You must reflect: "Why do I lack a path in my duty? I've studied this field, and it's within my

scope of specialization—I'm good at it, even. Why is it that when I try to apply my knowledge, I can't? Why can't I utilize it? What is going on?" Is this an accident? There is a problem here. When God blesses someone, they become intelligent and wise, clearsighted on all matters, as well as keen, alert and especially skillful; they will have the knack and be inspired with everything they do, and they will think everything they do is so easy and that no difficulty can obstruct them—they are blessed by God. If somebody finds everything very difficult, and they are clumsy, ridiculous, and clueless no matter what it is they are doing, if they don't understand anything that is said to them, then what does this mean? It means they do not have God's guidance and they do not have God's blessing. Some people say, "I've applied myself, so why is it that I don't see God's blessings?" If you just apply and exert yourself but do not seek to act according to the truth principles, then you are going through the motions in your duty. How could you possibly see God's blessings? If you are always careless in performing your duty and never conscientious, you will not be enlightened or illuminated by the Holy Spirit, and you will not have God's guidance or His work, and your actions will bear no fruit. It is very hard to perform a duty well or handle a matter well by relying on human strength and learning. Everyone thinks they know a thing or two, that they have some know-how, but they do things poorly, and things always go awry, eliciting comments and laughter. This is a problem. Someone may clearly not be much of anything yet think they have know-how, and not yield to anyone. This has to do with a problem in man's nature. Those who do not know themselves are all this way. Can such people fulfill their duties well? Not only are they unable to fulfill their duties well, they are liable to fail miserably. Some people cannot do their own duties well, yet they still always try to take on superior roles and boss other people around. Such people accomplish nothing—they are not even capable of spreading the gospel or testifying to others and they do not have even a single word of fellowship to share on the truth. Such people are stark naked, impoverished and pathetic! All who do not pursue the truth perform their duties with a mindset lacking in responsibility. "If someone leads, I follow; wherever they lead, I go. I'll do whatever they'd have me do. As for taking on responsibility and concern, or taking more trouble to do something, doing something with all my heart and strength—I'm not up for that." These people are unwilling to pay the price. They are only willing to exert themselves, not to take on responsibility. This is not the attitude with which one truly performs a duty. One must learn to put their heart into their performance of their duty, and a person with a conscience can accomplish this. If one never puts their heart into the performance of their duty, that means they have no conscience, and those without a conscience cannot gain the truth. Why do I say they cannot gain the truth? They do not know how to pray to God and seek the Holy Spirit's enlightenment, nor how to show consideration for God's will, nor how to put their heart into contemplating God's words, nor do they know how to seek the truth, how to seek to understand God's requirements and His will. This is what it is to not be able to seek the truth. Do you experience states where, no matter what

happens, or what sort of duty you perform, you are able to frequently quiet yourself before God, and to put your heart into contemplating His words, and into seeking the truth, and into considering how you must perform that duty to accord with God's will, and which truths you should possess in order to perform that duty satisfactorily? Are there many times in which you seek the truth in this way? (No.) Putting your heart into your duty and being able to take on responsibility require you to suffer and to pay a price—it is not enough simply to talk about these things. If you do not put your heart into your duty, always wanting to labor instead, then your duty will certainly not be done well. You will simply go through the motions and nothing more, and you will not know whether you have done your duty well or not. If you put your heart into it, you will gradually come to understand the truth; if you do not, then you will not. When you put your heart into performing your duty and pursuing the truth, you will gradually come to understand God's will, to discover your own corruption and deficiencies, and to master all your various states. When your only focus is on exerting effort, and you do not put your heart into reflecting on yourself, you will be unable to discover the true states in your heart and the myriad reactions and the revelations of corruption that you have in different environments. If you do not know what the consequences will be when problems go unresolved, then you're in a lot of trouble. This is why it's no good to believe in God in a confused way. You must live before God at all times, in all places; whatever befalls you, you must always seek the truth, and while you do, you must also reflect on yourself and know what problems there are in your state, seeking the truth at once to resolve them. Only thus can you perform your duty well and avoid delaying the work. Not only will you be able to perform your duty well, what's most important is that you will also have life entry and be able to resolve your corrupt dispositions. Only thus can you enter the truth reality. If what you often ponder in your heart is not matters related to your duty, or matters that have to do with the truth, and instead, you are entangled in external things, with your thoughts on affairs of the flesh, will you be able to understand the truth? Will you be able to perform your duty well and live before God? Certainly not. A person like that cannot be saved.

To believe in God is to walk the right path in life, and one must pursue the truth. This is a matter of the spirit and of life, and it is a different thing from unbelievers' pursuit of wealth and glory, of making an eternal name for themselves. These are separate paths. In their jobs, unbelievers think about how they can do less work and make more money, of the dubious tricks they could play to earn more. They think all day long about how to get rich and build up their family fortune, and they even come up with unscrupulous means to achieve their goals. This is the path of evil, the path of Satan, and it is the path that unbelievers walk. The path walked by believers in God is that of pursuing the truth and gaining life; it is the path of following God and gaining the truth. How should you practice to gain the truth? You must diligently read, practice and experience God's words—only after doing so will you understand the truth. And when you understand the

truth, you must consider how to perform your duty well so that you may do things in accordance with the principles, and how you may come to submit to God. This requires practicing the truth. Practicing the truth is no easy matter: Not only must you seek the truth, you must also reflect and recognize whether you have erroneous ideas and notions, and if problems exist, you must fellowship about the truth to resolve them. When you understand the principles of practicing the truth, you can then practice the truth. And only by practicing the truth can you enter into the truth reality and become someone who submits to God. By practicing and experiencing in this way, you will change your dispositions and attain the truth without even realizing it. Unbelievers are always striving for prestige, profit, and status. As a result, they walk the path of evil, becoming more and more deprayed, more and more shrewd, and more and more cunning, calculating, and conspiratorial; their hearts become more and more evil, and they become more and more unfathomable and enigmatic—this is the path of unbelievers. The path of those who believe in God is just the opposite of this. Believers in God want to separate themselves from this evil world and from evil mankind; they want to pursue the truth and purify their corruption. Their hearts are only steady and at peace when they live out human likeness; they want to know God, fear God, shun evil, and gain His approval and blessing. This is what those who believe in God seek. If you have believed in God for many years, truly understand the truth, and have changed, the more that others interact with you, the more they will feel that you are honest—honest in your speech and honest in the performance of your duty—someone who is completely open, with nothing to hide, and who speaks and acts in a transparent way. Through the things you say, the views you express, the things you do, the duty you perform, and through your honest attitude when conversing with others, people can see through to your heart, and see how you conduct yourself, what your preferences are, and what goals you pursue. They can clearly see that you are a good and honest person, and that you are walking the right path. This shows you have changed. If you have believed in God and performed a duty for a long time, but the people you interact with always feel that you are not transparent in what you say, that your views are unclear, and they cannot clearly see your heart in your actions, if they constantly feel that you have things hidden deep within your heart, this shows that you are a secretive person who knows how to conceal, disguise, and package themselves. If, even after several years of interacting with you, others are unable to fully comprehend your heart, and all they see is your temperament and character rather than your disposition or your essence, it demonstrates that you are still living according to your satanic disposition. The shrewder you are, the more it demonstrates that you are not a good person, that you lack humanity, and that you belong to the devils and Satan. If you do not gain any truth, and your corrupt dispositions are not purified no matter how many years you believe in God, then it will be very difficult for a person like you to attain salvation. And if, despite your ability to prevaricate, your way with words, your cleverness, quick reactions, and how skilled you are at handling

things, those who interact with you always feel uneasy, and can sense that you are unreliable, untrustworthy, and unfathomable, then you are in trouble. This indicates that you have not changed at all while believing in God, and that you do not truly believe in Him. Have you experienced any real change in your belief in God until now? Do you interact with others with an attitude of honesty? Do others feel that you are sincere? (When it comes to things that are of immediate benefit to me, I can lie and deceive; but when they are not of immediate benefit to me, I can speak the truth and open my heart a little.) (I am selective in the things I say—some things I speak openly, but the things hidden deep inside my heart remain concealed. When interacting with others, I still tend to package and disguise myself.) This is a case of living in one's corrupt dispositions. If one does not pursue the truth and resolve their corrupt dispositions, how can one change? You are all people who perform duties. At the very least, you must have an honest heart and allow God to see that you are sincere—only then can you attain God's enlightenment, illumination, and guidance. The crucial thing is that you accept God's scrutiny. No matter what barriers there are between you and other people, how much you value your own vanity and reputation, and what intentions you harbor that you cannot open up about in a simple manner, all of these things must gradually change. Step by step, each individual must free themselves from these corrupt dispositions and difficulties, and overcome the obstacles their corrupt dispositions pose. Before you pass through these obstacles, is your heart truly honest with God? Do you hide and conceal things from Him or put up a false front and deceive Him? You should be clear about this in your heart. If you have these things in your heart, you should accept God's scrutiny. Do not leave things to chance and say, "I do not want to expend my whole life for God. I want to start a family and live my own life. Hopefully, God won't scrutinize me and condemn me." If you hide all these things from God—that is, the intentions, objectives, plans, and life goals that you harbor deep within your heart—and if you hide your views on many things and beliefs about faith in God, then you will be in trouble. If you hide these worthless things and do not seek the truth to resolve them, it shows that you do not love the truth, and that it is hard for you to accept and gain the truth. You can hide things from other people, but you cannot hide them from God. If you don't trust God, then why do you believe in Him? If you have some secrets, and you worry that people will look down on you if you open up about them, and you lack the courage to speak out, then you can simply open up to God. You should pray to God, confessing the vile intentions that you harbor in your belief in Him, the things you have done for the sake of your future and destiny, and how you have strived for prestige and profit. Lay all of these before God and reveal them to Him; do not hide them from Him. No matter how many people your heart is closed off to, do not close your heart to God—you must open your heart to Him. That is the least degree of sincerity that those who believe in Him should have. If you have a heart that is open to God and not closed off to Him, and can accept His scrutiny, how will He view you? Even though you may not open up to others, if you can open up to God, He will see you as an honest person with an honest heart. If your honest heart can accept His scrutiny, then it is precious in His eyes, and He surely has work to do in you. For example, if you have done something deceitful toward God, He will discipline you. Then you must accept His discipline, quickly repent and confess before Him, and acknowledge your mistakes; you must acknowledge your rebelliousness and corruption, accept God's chastisement and judgment, know your corrupt dispositions, practice according to His words, and genuinely repent. This is evidence of your sincere belief in God, and your genuine faith in Him.

To practice being an honest person, you first need to learn to open your heart to God and say heartfelt words to Him in prayer every day. For example, if you told a lie today that went unnoticed by other people, but you lacked the courage to open up to everyone, at the very least, you should bring the mistakes that you have examined and discovered and the lies you have told before God for reflection, and say: "Oh God, I have lied again to protect my own interests, and I was wrong. Please discipline me if I lie again." God is pleased with such an attitude and He will remember it. It may require strenuous effort for you to resolve this corrupt disposition of telling lies, but don't worry, God is by your side. He will guide you and help you to overcome this recurring difficulty, giving you the courage to go from never acknowledging your lies to acknowledging your lies and being able to openly reveal yourself. Not only will you acknowledge your lies, but you will also be able to openly reveal why you lie, and the intent and motives behind your lies. When you have the courage to break through this barrier, break through Satan's cage and control, and progressively reach a point where you no longer lie, you will gradually come to live in the light, under God's guidance and blessing. When you break through the barrier of fleshly control, and are able to submit to the truth, openly reveal yourself, publicly declare your stance, and have no reservations, you will be liberated and free. When you live this way, not only will people like you, but God will also be pleased. Although you may sometimes still make mistakes and tell lies, and you may sometimes still have personal intentions, ulterior motives, or selfish and despicable behaviors and thoughts, you will be able to accept God's scrutiny, revealing your intentions, actual state, and corrupt dispositions before Him and seeking the truth from Him. When you have understood the truth, you will then have a path of practice. When your path of practice is correct, and you move in the right direction, your future will be beautiful and bright. In this way, you will live with your heart at peace, your spirit will be nourished, and you will feel fulfilled and gratified. If you cannot break free from the control of the flesh, if you constantly succumb to emotions, personal interests, and satanic philosophies, speak and act in a secretive manner, and always hide in the shadows, then you are living under Satan's power. However, if you understand the truth, break free of the control of the flesh, and practice the truth, you will gradually come to possess human likeness. You will be frank and straightforward in your words and deeds, and you will be able to reveal your opinions, ideas, and the mistakes you have made, allowing everyone to see them

clearly. In the end, people will recognize you as a transparent person. What is a transparent person? It is someone who speaks with exceptional honesty, whose words everyone believes to be true. Even if they unintentionally lie or say something wrong, people are able to forgive them, knowing that it was unintentional. If they realize they have lied or said something wrong, they apologize and correct themselves. This is a transparent person. Such a person is liked and trusted by everyone. You need to reach this level to gain God's trust and the trust of others. This is not a simple task—it is the highest level of dignity that a person can possess. A person like this has self-respect. If you are unable to gain the trust of other people, how can you expect to earn the trust of God? There are individuals who lead dishonorable lives, constantly fabricating lies and approaching tasks in a careless and perfunctory way. They don't have the slightest sense of responsibility, they reject being pruned and dealt with, they always resort to specious arguments and are disliked by everyone who encounters them. They live without any sense of shame. Can they truly be regarded as human beings? People who are perceived as obnoxious and unreliable by others have completely lost their humanity. If others cannot place their trust in them, can God trust them? If others harbor dislike toward them, can God like them? God abhors and is fed up with such people, and they will inevitably be cast out. As a human being, one must be honest and honor one's commitments. Whether performing deeds for others or for God, one must keep their word. When one has earned people's trust and can satisfy and assure God, they are then a relatively honest person. If you are trustworthy in your actions, not only will others like you, but God will also surely like you. By being an honest individual, you can please God and live with dignity. Therefore, honesty should be the foundation of one's conduct.

What is the most important practice for an honest individual? It is the act of opening up one's heart to God. But what does it mean to open up? It means sharing your thoughts, intent, and the things you are governed by with Him, and then seeking the truth from Him. God sees everything with exceptional clarity, regardless of what you disclose. If you can express your feelings to God, open up to Him about the things you hide from others, clearly stating them without hiding anything, and expressing your thoughts as they are, without any intent, then this is openness. Sometimes, speaking honestly may hurt or offend others. In such instances, would anyone say, "You speak with too much honesty, it's too hurtful, and I can't accept it"? No, they would not. Even if you occasionally say something that does hurt others, if you open up and apologize, acknowledging that your words lacked wisdom and that you were unsympathetic to their weakness, they will recognize your lack of ill-intent. They will understand that you are an honest person who simply communicates in a straightforward and tactless manner. They will not argue with you, and in their hearts, they will like you. In this way, can there be barriers between you? If there are no barriers, conflicts can be avoided, and problems can be swiftly resolved, allowing you to live in a state of liberation and relaxation. This is the meaning of "only honest people can live happily." The most important part of being

an honest person is opening up to God first and then learning to open up to others. Speak honestly, sincerely, and from the heart. Strive to be a person of dignity, character, and integrity, avoid speaking in empty pleasantries or in a deceitful manner, and refrain from speaking in a deceptive or misleading way. Another aspect of being an honest person is performing your duty with an honest attitude and an honest heart. At the very least, rely on your conscience to guide your actions, strive to adhere to the truth principles, and strive to meet God's requirements. It is not enough to merely acknowledge these things verbally, and simply adopting a certain attitude does not mean you are practicing the truth. Where is the reality of being an honest person in that? Merely chanting slogans without practical action is not enough. When God examines individuals, He scrutinizes not only their hearts, but also their actions, behaviors, and practices. If you claim that you wish to be an honest person but when anything befalls you, you are still able to lie and deceive, is this the behavior of an honest person? No, it is not; it is saying one thing but meaning another. You say one thing and do another, glibly deceiving others and acting sanctimoniously. You are just like the Pharisees who could recite all the scriptures forward and backward while explaining them to people, but failed to practice according to the scriptures when anything befell them. They were constantly driven by a desire for the benefits of status, unwilling to relinquish their reputations, profits, and status. The Pharisees were hypocritical in this way. They did not walk the correct path, their path was not the right path, and God detests their kind. Can such individuals be trusted by other people? (No.) Do you know how high God's level of trust in you is right now? Have you attained God's trust? (No.) Have you gained other people's trust? (No.) Are you living with dignity if you have not gained God's and other people's trust? (No.) What a pitiful way to live! A human being's deepest sorrow is living without dignity and being unable to earn the trust of others and God. If someone were to ask you, "What do others think of you? Can they trust you? If they entrust you with a task, do they believe you will do it well?" you might feel that nobody places that level of trust in you. If you believe that you possess a sincere heart, yet people still do not trust you, it indicates that your sincerity is still lacking and impure. Can trust be built if others cannot see your sincerity? Merely believing in your own sincerity is not sufficient; you must practice and demonstrate your sincerity for others to witness. If nobody trusts you, then you are certainly not an honest person. Considering that others can see through your lack of honesty, and God scrutinizes the innermost depths of people's hearts with a hundred times or a thousand times more clarity than any human being—do you really believe that God will trust you? If you find yourself feeling wronged by God because of His lack of trust in you, you should reflect on yourself and assess the degree and depth of your sincerity. You ponder this: "God scrutinizes the depths of people's hearts and should know what I think. If I were to rate myself based on my behaviors, I would not give myself a high rating. It is normal for God not to trust me." If you have not earned the trust of God or others, what should be your course of action? You must enter into the truth of being an honest person,

regardless of the challenges it may present. If you are unable to do so, you will be unable to attain salvation.

God's demand for honesty is extremely important. What should you do if you experience many failures in the course of practicing honesty and find it exceedingly difficult? Should you become negative and shrink back, and abandon your practice of the truth? This is the clearest indication of whether a person loves the truth or not. After practicing honesty for a certain period, some individuals think, "Being honest is too difficult—I can't stand the damage it's doing to my vanity, pride, and reputation!" As a result, they no longer want to be honest. In reality, this is where the challenge of being an honest person lies, and most individuals find themselves stuck at this point and unable to experience it. So, what does it take to practice being an honest person? What kind of person is able to practice the truth? First and foremost, one must love the truth. One has to be a person who loves the truth—that is certain. Some people truly achieve results after several years experiencing the practice of honesty. They gradually reduce their lies and deception, and indeed become fundamentally honest people. Could it be that during their experience of practicing honesty, they didn't face difficulties or suffer along the way? They most certainly endured a great deal of suffering. It was because they loved the truth that they were able to suffer to practice it, to persist in speaking truthfully and doing practical things, to be honest people, and to finally gain God's blessing. To be an honest person, one must love the truth and possess a God-obeying heart. These two factors are of the utmost importance. All those who love the truth have God-loving hearts. And those who love God find it especially easy to practice the truth, and they can endure any form of suffering in order to satisfy God. If someone has a Godloving heart, when their practice of the truth meets with humiliation or setbacks and failures, they will be able to endure humiliation and suffering to satisfy God, as long as God is pleased. Therefore, they are able to put the truth into practice. Of course, practicing any aspect of the truth comes with a certain degree of difficulty, and being an honest person is even more difficult. The greatest difficulty is the obstacle of one's corrupt dispositions. All humans have corrupt dispositions and live according to satanic philosophies. Take for instance, the sayings "Every man for himself and the devil take the hindmost" or "No great feats can be accomplished without telling lies." These are examples of a satanic philosophy and a corrupt disposition. People resort to telling lies to get things done, gain personal advantages, and accomplish their goals. It is not easy to be an honest person when one possesses this kind of corrupt disposition. One must pray to God and rely on Him, and frequently self-reflect and come to know oneself, in order to gradually rebel against the flesh, forsake one's personal interests, and relinquish one's vanity and pride. Furthermore, one must endure various kinds of defamation and judgment before being able to become an honest person who can speak the truth and refrain from telling lies. During the period where one practices being an honest person, encountering many failures and moments where one's corruption is revealed is inevitable.

There may be times when one's words and thoughts don't align, or moments of pretense and deceit. However, regardless of what befalls you, if you want to tell the truth and be an honest person, you must be able to let go of your pride and vanity. When you don't understand something, say that you don't understand; when you are unclear about something, say you are unclear. Do not be afraid of others looking down on you or thinking less of you. By consistently speaking from the heart and telling the truth in this way, you will find joy, peace, and a sense of freedom and liberation in your heart, and vanity and pride will no longer rule over you. No matter who you interact with, if you can express what you truly think, open your heart to others, and not pretend to know things you don't, then that is an honest attitude. Sometimes, people may look down on you and call you foolish because you always tell the truth. What should you do in such a situation? You should say, "Even if everyone calls me foolish, I resolve to be an honest person, and not a deceitful one. I will speak truthfully and according to the facts. Although I am filthy, corrupt, and worthless before God, I will still tell the truth without pretense or disguise." If you speak in this way, your heart will be steady and at peace. To be an honest person, you must let go of your vanity and pride, and in order to speak the truth and express your true feelings, you should not fear the ridicule and contempt of others. Even if others treat you like a fool, you should not argue or defend yourself. If you can practice the truth in this way, you can become an honest person. If you cannot let go of fleshly preferences and vanity and pride, if you constantly seek approval from others, pretending to know what you don't, and living for the sake of vanity and pride, then you cannot become an honest person—this is a practical difficulty. If your heart is always ruled over by vanity and pride, you will be likely to tell lies and put on facades. Furthermore, when others belittle you or expose your true self, you will have difficulty accepting it, and you will feel that you have suffered a great disgrace—your face will flush, your heart will race, and you will feel agitated and ill at ease. To resolve this problem, it will be necessary for you to endure a little more pain and undergo a few more refinements. You will need to understand where the root of the problem lies, and once you see through these matters, you will be able to alleviate some of your pain. When you have thoroughly understood these corrupt dispositions and are able to relinquish your vanity and pride, it will be easier for you to become an honest person. You won't mind if other people mock you when you tell the truth and speak your mind, and no matter how others judge or treat you, you will be able to bear it and respond correctly. You will then be free of suffering, and your heart will always be peaceful and joyful, and you will achieve freedom and liberation. In this way, you will break free of corruption and live out a human likeness.

In their everyday lives, people often talk nonsense, tell lies, and say things that are ignorant, foolish, and defensive. Most of these things are said for the sake of vanity and pride, to satisfy their own egos. Speaking such falsehoods reveals their corrupt dispositions. If you were to resolve these corrupt elements, your heart would be purified, and you

would gradually become purer and more honest. In reality, people all know why they lie. For the sake of personal gain and pride, or for vanity and status, they try to compete with others and pass themselves off as something that they're not. However, their lies are eventually revealed and exposed by others, and they end up losing face, as well as their dignity and character. This is all caused by an excessive amount of lies. Your lies have become too numerous. Every word you say is adulterated and insincere, and not a single one can be considered true or honest. Even though you don't feel that you've lost face when you tell lies, deep down, you feel disgraced. Your conscience blames you, and you hold a low opinion of yourself, thinking, "Why am I living such a pitiful life? Is it so difficult to speak the truth? Must I resort to lies for the sake of my pride? Why is my life so exhausting?" You don't have to live an exhausting life. If you can practice being an honest person, you will be able to live a relaxed, free, and liberated life. However, you have chosen to uphold your pride and vanity by telling lies. Consequently, you live a tiresome and miserable existence, which is self-inflicted. One may gain a sense of pride by telling lies, but what is that sense of pride? It is just an empty thing, and it is completely worthless. Telling lies means selling out one's character and dignity. It strips away one's dignity and one's character, and it displeases and disgusts God. Is this worthwhile? It is not. Is this the correct path? No, it is not. People who frequently lie live according to their satanic dispositions; they live under Satan's power. They do not live in the light, nor do they live in the presence of God. You constantly think about how to lie and then after you lie, you have to think about how to cover up that lie. And when you do not cover up the lie well enough and it is exposed, you have to rack your brain to try and straighten out the contradictions and make it plausible. Is it not tiring to live in this way? Exhausting. Is it worth it? No, it is not worth it. Racking one's brain to tell lies and then to cover them up, all for the sake of pride, vanity, and status, what meaning is there in that? Finally, you reflect and think to yourself, "What's the point? It's too exhausting to tell lies and to have to cover them up. Conducting myself in this manner won't work; it'd be easier if I just became an honest person." You desire to become an honest person, but you cannot let go of your pride, vanity, and personal interests. Therefore, you can only resort to telling lies to uphold these things. If you are someone who loves the truth, you will endure various hardships in order to practice the truth. Even if it means sacrificing your reputation, status, and enduring ridicule and humiliation from others, you won't mind as long as you are able to practice the truth and satisfy God, it is enough. Those who love the truth choose to practice it and be honest. This is the correct path and it is blessed by God. If a person does not love the truth, what do they choose? They choose to use lies to uphold their reputation, status, dignity, and character. They would rather be deceitful, and be despised and rejected by God. Such people reject the truth and reject God. They choose their own reputation and status; they want to be deceitful. They do not care about whether God is pleased or if He will save them. Can such people still be saved by God? Certainly not, because they have chosen the wrong path. They can only live by lying and cheating; they can only live painful lives of telling lies and covering them up and racking their brains to defend themselves every day. If you think that lies can uphold the reputation, status, vanity, and pride you desire, you are completely mistaken. In reality, by telling lies, not only do you fail to maintain your vanity and pride, and your dignity and character, more grievously, you miss the opportunity to practice the truth and be an honest person. Even if you manage to protect your reputation, status, vanity, and pride at that moment, you have sacrificed the truth and betrayed God. This means you have completely lost your chance for Him to save and perfect you, which is the greatest loss and a lifelong regret. Those who are deceitful will never understand this.

Right now, do you have a path to being honest? You must examine your every utterance and action in life so that you can detect more lies and deceit, and recognize your own deceitful disposition. Then you must look at how honest people practice and experience, and learn some lessons. You must also practice accepting God's scrutiny in all things, and come before God often to pray and fellowship with God. Say you've just told a lie: You immediately realize that, "A couple of the things I just said weren't accurate—I must quickly admit to this and put it right, letting everyone know that I just told a lie." You correct yourself there and then. If you always correct yourself like this, and if practicing in this way becomes a habit, then when you ever tell a lie and don't correct it, you will feel uneasy, and God will help keep watch over you. Practicing and experiencing thus for a while, you will begin to lie less, there will be fewer and fewer impurities in your words, and your actions will become less and less tainted, and increasingly pure—and in this you will have been cleansed. Such is the path to being honest. You must change gradually, little by little. The more you change, the better you will become; the more you change, the more honest your words will become, and you will cease to lie—which is the right state. Corrupt people all share the same problem: They are all born capable of lying, and find it exceedingly difficult to share their innermost thoughts or to speak truthfully. Even if they want to tell the truth, they just cannot bring themselves to do so. People all believe that being honest is stupid and foolish—they think that only idiots speak frankly, and that a person is most likely to suffer losses if they are completely transparent with other people and always speak their mind, and that others will not want to interact with them, and will disdain them instead. Would you disdain this kind of person? Do you harbor this view? (Before I came to believe in God, I would disdain them, but now I admire such people and think it is better to live a simple and honest life. Living in this way, one puts less of a burden on one's heart. Otherwise, after I lie to someone, I have to cover it up, and I end up digging myself a bigger and bigger hole, and eventually the lie will be exposed.) Lying and being deceitful are both foolish behaviors and it is much wiser to just tell the truth and to speak from the heart. People all have an understanding of this issue now—if anyone still thinks that lying and deceiving people is a sign of having caliber and being shrewd, then they are incredibly foolish, stubbornly ignorant, and they lack even the slightest bit of the truth. Any person that is already getting on in years who still believes that deceitful people are the smartest, and that honest people are all fools, is an absurd type who cannot see through to anything. Everyone lives their own lives—some people who practice being honest every day are happy and unstressed, and feel free and liberated in their hearts. They lack for nothing and live more comfortable lives. Everybody enjoys interacting with people like this, and they should really be the subject of everybody's envy—such people have come to understand life's meaning. There are some foolish people who think: "That person always tells the truth and he got dealt with, didn't he? Well, that's what he deserved! Look at me—I keep my intentions close to my chest, and I don't talk about them or reveal them, so I haven't been dealt with, or suffered any losses, or embarrassed myself in front of everyone. It's wonderful! People who conceal their intentions, do not speak honestly with anyone, and prevent others from knowing what they're thinking are the superior and highly intelligent ones." Yet everyone can see that these people are the most deceitful and shrewd; other people are always on their guard around them and keep their distance from them. No one wants to be friends with deceitful people. Are these not the facts? If a person is guileless, and often tells the truth, if they are able to lay their heart bare to others, and they harbor no harmful intentions toward other people, though they may occasionally seem ignorant and act foolishly, they will generally be acknowledged as being a good person and everyone will be guite willing to interact with them. It is a commonly acknowledged fact that people enjoy benefits and a sense of security when interacting with honest, good people. Believers in God who are honest and pursue the truth are not only loved by others in the church, but also by God Himself. As soon as they gain the truth, they possess real testimony and are able to receive God's commendation—does this not make them the most blessed of all people? Those that understand a bit of the truth will see this matter clearly. In your comportment, you should try to be a good and honest person who possesses the truth; in this way, not only will you be loved by others, you will also attain God's blessings. No matter how good the behavior of someone who follows worldly trends may be, they are still not a good person. Those that do not understand this are fools who still do not comprehend the truth. Those that truly comprehend the truth choose to walk the right path in life, to be honest people, and to follow God. Only by doing these things can one attain salvation. These are the smartest of all people.

To believe in God and walk the right path in life, at the very least you must live with dignity and human likeness, you must be worthy of people's trust and be regarded as valuable, people must feel that there is substance to your character and integrity, that you follow through with everything that you say, and keep to your word. People must appraise you like this: They should say that you are certain to honor your words, that you are certain to do what you promise to, that you are certain to carry out what is entrusted to you dutifully and with all your heart, and to the complete satisfaction of the person who entrusted the task to you. Isn't this a person of their word? Don't people like

this live with dignity? (Yes.) There are some people who nobody ever dares to entrust anything to. Even when others do entrust things to them, it's because they can't find someone more appropriate, and they're the only option, and someone still has to be arranged to watch over them. What kind of person is this? Is it a person who has dignity? (No.) You have to analyze and examine everything they say, you have to second guess it, and you have to pay attention to their tone, and seek confirmation and verification from the people around you. When they make some statement or talk about something, their level of trustworthiness is close to zero. The thing they're talking about may exist, but they'll either be exaggerating or minimizing it, or it may not exist at all and they're just making it up. And why do they make things up? Because they want to deceive people, to make people see them as brilliant and capable; that is their goal. Do other people like individuals like this? (No.) How much do they dislike them? People are fed up with and despise such individuals—and may even feel it would be better to have never met them. When people are with such individuals, they don't trust anything they say or take it seriously; they just make some small talk and go through the motions by casually talking about some external matters. Even when these individuals tell the truth, other people don't trust them. This kind of person is totally worthless and lowly; no one regards them as having value. When a person's behavior has reached this point, do they have any dignity? (No.) No one entrusts them with anything, no one trusts them, no one lays their heart bare to them, no one believes what they say; other people just listen, and nothing more. When these individuals say, "I'm telling the truth this time," no one believes them or pays them any attention, even if what they're saying is true. When they say, "Not everything I say is false, right?" people reply, "I don't care to analyze whether what you said is true or false. It's so exhausting listening to you speak; I have to analyze and examine your motives and intentions, and it's just too much trouble. The time I spent doing that could be used to ponder over a passage of God's words or to learn to sing a hymn and I would actually gain some benefits from doing those things. I cannot gain anything at all from speaking to you. Not a single word you say is truthful and I don't want anything to do with you." They abandon such people in this way. Nowadays you will often hear unbelievers saying, "Do you want to hear the truth or would you rather hear a lie?" No one wants to hear lies. So, those that always tell lies and prevaricate are the lowliest of people; they are worthless. No one wants to pay them any attention, no one wants to associate with them, much less lay their heart bare to them or be friends with them. Do such people have any character or dignity? (No.) Everyone who meets people like this will feel fed up with them; they are totally untrustworthy in their words, actions, character, and integrity—such individuals have no substance at all. Would people like and respect them if they were gifted and talented? (No.) And so, what do people need in order to get along with each other? They need character, integrity, dignity, and to be someone that others can lay their hearts bare to. People with dignity all have a bit of personality, they sometimes don't get along with others, but they are honest, and

there is no falseness or trickery to them. Others ultimately hold them in high esteem, because they are able to practice the truth, they are honest, they have dignity, integrity, and character, they never take advantage of others, they help people when they're in trouble, they treat people with conscience and sense, and never make snap judgments about them. When assessing or discussing other people, everything these individuals say is accurate, they say what they know and don't run their mouths about what they don't, they don't embellish, and their words can serve as evidence or reference. When they speak and act, people who possess integrity are relatively practical and trustworthy. No one regards people who lack integrity as valuable, no one pays any attention to what they say and do, or treats their words and actions as important, and no one trusts them. This is because they tell too many lies and speak too few honest words, it is because they lack sincerity when they interact with people or do anything for them, they try to trick and fool everyone, and no one likes them. Have you found anyone who, in your eyes, is trustworthy? Do you think yourselves worthy of other people's trust? Can other people trust you? If someone asks you about another person's situation, you should not appraise and judge that person according to your own will, your words must be objective, accurate, and in line with the facts. You should speak about whatever you do understand, and not talk about things that you lack insight into. You must be just and fair toward that person. That is the responsible way to act. If you have only observed a surface-level phenomenon, and what you want to say is just your own judgment about that person, then you must not blindly pass a verdict on that person, and you certainly must not judge them. You must preface what you say with, "This is just my own judgment," or "This is just how I feel." That way, your words will be relatively objective, and after hearing what you said, the other person will be able to sense the honesty of your words and your fair attitude, and they will be able to trust you. Are you sure that you can accomplish this? (No.) This proves that you are not honest enough toward others, and that you lack sincerity and an honest attitude in the way you conduct yourselves and handle affairs. Say that someone asks you, "I trust you: What do you think about that person?" And you reply, "They're okay." They ask, "Can you go into more detail?" And you say, "They're well-behaved, they are willing to pay a price when they perform their duty, and they get on with people." Is there practical evidence for any of these three statements? Are they enough to serve as proof of that person's character? No. Are you trustworthy? (No.) None of these three statements include any details, they are just sweeping, empty, perfunctory words. If you had just met that person and were saying that they were okay based on appearances, then that would be normal. But you'd been in contact with them for some time, and you should have been able to discover some substantial problems with them. People want to hear what your estimation and view of that person is in the depths of your heart, but you say nothing real, or critical, or key, so people won't trust you, and they will no longer want to interact with you.

When interacting with the brothers and sisters, you must lay your heart bare to them and confide in them in order for it to benefit you. When performing your duty, it is even more important to lay your heart bare and confide in people; only then will you work well together. But if someone doesn't lay their heart bare to you, if they are not someone who accepts the truth, if they are instead a very crafty person, then it would be foolish for you to lay your heart bare to them, and doing so could easily lead to trouble. There should be principles to how you interact with the brothers and sisters; you should only lay your heart bare and simply open up to people who truly believe in God and are able to accept the truth. If you lay your heart bare to wicked people and nonbelievers, then you are foolish and ignorant, and lacking in wisdom. You must only lay your heart bare to brothers and sisters who truly believe in God and are able to accept the truth. Those crafty, muddled, wicked people, and the nonbelievers—people who are devoid of any acceptance of the truth—are not brothers and sisters; whatever you do, do not lay your heart bare to them, laying your heart bare to them is laying your heart bare to the devil, and ultimately likely to lead to you falling prey to their schemes and traps. There are false leaders and false workers among the leaders and workers, and false believers and nonbelievers among the believers. None of these people are brothers and sisters, so whatever you do, do not treat them as if they were. Only those who are kindhearted and love the truth, who can accept the truth and put it into practice, are brothers and sisters, and when you interact with these true brothers and sisters, you must lay your heart bare to them, you must simply open up to them, and only then will it be possible for you to love one another, and to cooperate harmoniously while performing your duties well. Sometimes, when two people interact, their personalities clash, or their family environments, backgrounds or economic conditions do not match. Yet if those two people can lay their hearts bare to each other and be entirely open about their issues, and communicate without any lies or deceit, and are able to show their hearts to each other, then, in this way, they will be able to become genuine friends, which means to become intimate friends. Perhaps, when the other person has a difficulty, they will look for you and no one else, and they will trust only you to be able to help them. Even if you give them a telling-off, they don't argue back, because they know you are an honest person with a sincere heart. They trust you, so no matter what you say or how you treat them, they will be able to understand. Can you be such people? Are you such people? If not, then you are not honest people. When you interact with others, you must first have them perceive your true heart and sincerity. If, in speaking and working together and making contact with others, someone's words are perfunctory, grandiloquent, pleasantries, flattery, irresponsible, and imaginary, or if they simply speak to seek the other's favor, then their words lack all credibility, and they are not sincere in the least. This is their mode of interaction with others, no matter who those others are. Such a person does not have an honest heart. This is not an honest person. Say someone is in a negative state, and they say to you sincerely: "Tell me why, exactly, I'm so negative. I just can't figure it out!"

And suppose you do, in fact, understand their problem in your heart, but you do not tell them, instead saying: "It's nothing. You're not being negative; I get that way, too." These words are a great consolation to that person, but your attitude is not sincere. You are being perfunctory with them; so as to make them feel more comfortable and consoled, you have refrained from speaking honestly with them. You are not helping them in earnest and putting their problem plainly, so that they can leave their negativity behind. You have not done what an honest person should. All for the sake of trying to console them and make sure there is no estrangement or conflict between you, you have been perfunctory with them—and this is not what it is to be an honest person. So, to be an honest person, what should you do when encountering this kind of situation? You need to tell them what you have seen and identified: "I will tell you what I have seen and what I have experienced. You decide whether what I say is right or wrong. If it's wrong, you don't have to accept it. If it's right, I hope you will. If I say something that is hard for you to hear and hurts you, I hope you can accept it from God. My intention and purpose is to help you. I see the issue clearly: Because you feel that you have been humiliated, and no one feeds your ego, and you think everyone else looks down on you, that you are being attacked, and that you have never been so wronged, you can't accept it and become negative. What do you think—is this what's really going on?" And, hearing this, they feel it is indeed the case. This is what is actually in your heart, but if you are not an honest person, you will not say it. You will say, "I often get negative, too," and when the other person hears that everyone gets negative, they think it is normal for them to be negative, and, in the end, they do not leave their negativity behind. If you are an honest person and you help them with an honest attitude and an honest heart, you can help them understand the truth and leave their negativity behind.

Practicing honesty covers many aspects. In other words, the standard for being honest is not merely achieved through one regard; you must be up to standard in many regards before you can be honest. Some people always think that they need only manage not to lie in order to be honest. Is this view correct? Does being honest merely involve not lying? No—it also relates to several other aspects. Firstly, no matter what you are faced with, be it something you have seen with your own eyes or something someone else has told you, be it interacting with people or sorting out a problem, be it the duty you ought to be performing or something that God has entrusted to you, you must always approach it with an honest heart. How should one practice approaching things with an honest heart? Say what you think and speak honestly; do not speak empty, pompous, or pleasant-sounding words, do not say flattering or hypocritical false things, but speak the words that are in your heart. This is being someone honest. Expressing the true thoughts and views that are in your heart—this is what honest people are supposed to do. If you never say what you think, and the words fester in your heart, and what you say is always at odds with what you think, that is not what an honest person does. For example, suppose that you do not perform your duty well, and when people

ask what is going on, you say, "I want to do my duty well, but for various reasons, I have not." Actually, you know in your heart that you were not diligent, but you do not tell the truth. Instead you find all kinds of reasons, justifications, and excuses to cover up the facts and to avoid responsibility. Is that what an honest person does? (No.) You fool people and muddle through by saying these things. But the essence of what is inside you, of the intentions within you, is a corrupt disposition. If you cannot bring the things and intentions within you out into the open and dissect them, they cannot be purified and that is no small matter! You must speak truthfully, "I've been procrastinating a bit in doing my duty. I have been careless, perfunctory, and inattentive. When I'm in a good mood, I can give a little effort. When I'm in a bad mood, I slack off and don't want to put in the effort, and covet the comforts of the flesh. So, my attempts to do my duty are ineffective. The situation has been turning around these past few days, and I'm trying to give my all, improve my efficiency, and perform my duty well." This is speaking from the heart. The other way of speaking was not from the heart. Due to your fear of being dealt with, of people discovering your problems, and of people holding you accountable, you found all kinds of reasons, justifications, and excuses to cover up the facts, first getting other people to stop talking about the situation, then shifting responsibility, in order to avoid being dealt with. This is the source of your lies. No matter how much liars talk, some of what they say is sure to be truth and factual. But some key things they say will contain a bit of falsity and a bit of their motive. So, it is very important to discern and differentiate what is true and what is false. This is not easy to do, however. Some of what they say will be tainted and embellished, some of what they say will accord with the facts, and some of what they say will contradict the facts; with fact and fiction thus muddled, it is hard to distinguish the true from the false. This is the most deceitful kind of person, and the most difficult to identify. If they cannot accept the truth or practice honesty, they will definitely be cast out. Which is the path that people should choose, then? Which one is the way to practice honesty? You should learn to speak the truth and be able to fellowship openly about your real states and problems. That is how honest people practice, and such practice is correct. People who possess conscience and sense are all willing to strive to be honest. Only honest people feel truly joyful and at ease, and only by practicing the truth to achieve submission to God can one enjoy real happiness.

Many practical problems arise as people experience being honest. Sometimes they speak without thinking, they slip up momentarily and tell a lie because they are governed by a wrong motive or aim, or vanity and pride, and as a result, they have to keep telling more and more lies to cover it up. In the end, they do not feel at ease in their hearts, but they can't take those lies back, they lack the courage to correct their mistakes, to admit that they told lies, and in this way, their mistakes go on and on. After this, it is always like there is a rock pressing on their hearts; they always want to find an opportunity to come clean, to admit their mistake and repent, but they never put this into practice. Ultimately, they think it over and say to themselves, "I'll make up for it when I perform

my duty in the future." They always say they'll make up for it, but they never do. It is not as simple as just apologizing after telling a lie—can you make up for the harm and consequences of telling lies and engaging in deception? If, amidst great self-hatred, you are able to practice repentance, and never do that kind of thing again, then you might receive God's tolerance and mercy. If you speak honeyed words and say that you'll make up for your lies in the future, but do not truly repent, and later continue to lie and deceive, then you are extremely stubborn in your refusal to repent, and you are sure to be cast out. This should be recognized by people who are possessed of conscience and sense. After telling lies and engaging in deception, it is not enough to only think about making amends; what matters most is that you must truly repent. If you wish to be honest, then you must resolve the problem of lying and deception. You must tell the truth and do practical things. Sometimes telling the truth will result in you losing face and being dealt with, but you will have practiced the truth, and obeying and satisfying God in that one instance will be worth it, and it will be something that brings you comfort. In any case, you will have finally been able to practice being honest, you will have finally been able to say what's in your heart, without trying to defend or vindicate yourself, and this is true growth. Regardless of whether you are dealt with or replaced, you will feel steadfast in your heart, for you did not lie; you will feel that since you didn't do your duty properly, it was right for you to be dealt with, and for you to take responsibility for it. This is a positive mental state. And yet, what will the consequences be if you engage in deception? After you engage in deception, how will you feel in your heart? Uneasy; you will always feel that there is guilt and corruption in your heart, you will always feel accused: "How could I tell lies? How could I have engaged in deception yet again? Why am I like this?" You will feel like you cannot lift your head high, like you are too ashamed to face God. In particular, when people are blessed by God, when they receive God's grace, compassion, and tolerance, they feel even more that it is shameful to deceive God, and in their hearts, they have a stronger sense of reproach, and less peace and joy. What problem does this demonstrate? That deceiving people is a revelation of a corrupt disposition, it is to rebel against and resist God, and so it will bring you pain. When you lie and deceive, you may feel that you have spoken very cleverly and tactfully, and that you haven't given any small clues of your deception away—but later, you will feel a sense of reproach and accusation, which may follow you around your whole life. If you intentionally and deliberately lie and deceive, and a day comes when you realize the gravity of this, it will pierce you through your heart like a knife, and you will always be looking for a chance to make amends. And that is what you ought to do, unless you have no conscience, and have never lived by your conscience, and have no humanity, and no character or dignity. If you have a little character and dignity, and some awareness of conscience, when you realize that you are lying and engaging in deception, you will feel this behavior of yours to be shameful, to be disgraceful and low; you will despise and detest yourself, and you will abandon the path of lies and deception. The ilk of Satan lack the conscience and

sense of normal humanity; they remain oblivious of and unbothered by all the lies they tell, and they even have a theoretical basis for their lying, which is that no great feats can be accomplished without telling lies, and so they stubbornly refuse to repent. People with conscience and sense are different. These people have only undergone the corruption of Satan, and although they reveal corrupt dispositions, they are not evil people, they have the awareness of conscience, they have the needs of normal humanity, and the instincts and needs of a love for good, righteous, and positive things. Therefore, when they feel accused by their conscience, they are able to reflect on themselves and truly repent. Satan is a thing of extreme evil. It does not like positive things, it does not like good things, and within its nature there are only dark and evil things, there's nothing but corrupt and malicious things; it has no humanity, it does not have the needs of normal humanity, and it has no awareness of conscience. But people are different. People were created by God, they have conscience and sense; people with conscience have awareness in their hearts, they can feel the accusation and reproach of their consciences when they try to deceive God or other people, and this reproach and accusation pains them. When a person feels this pain, when they feel this accusation and reproach, their conscience begins to have awareness: They realize that people should be honest, and that they should walk the path of pursuing the truth. When they have this need, that is a good thing. Right now, do you feel any sense of reproach when you lie and deceive? (Yes.) That you feel reproach proves that you have some of the awareness of conscience and that there is still some hope for you; this is the bare minimum level of awareness and kind of behavior you must possess in order to attain salvation. If your conscience doesn't feel any reproach, this is problematic, and it means that you do not have humanity. Now, do you know to repent after lying to and deceiving others? If you stubbornly refuse to repent, what will be the consequence? You will be irredeemable. You can now all see that God will save those who possess conscience, sense, the needs of normal humanity, the ability to discern good from evil, a love of positive things and good things, a hatred of evil, and the ability to accept the truth. Such people can be saved.

November 30, 2017

The Path of Resolving a Corrupt Disposition

No matter what you're doing, you must learn how to seek and submit to the truth; no matter who is offering you advice, if it accords with the truth principles, then even if it comes from a small child, you must accept it and submit to it. No matter what problems a person has, if their words and advice completely accord with the truth principles, then you should accept them and submit to them. The results of acting in this way will be good

and in accordance with God's will. The key is to look at your motives, and the principles and methods by which you handle things. If your principles and methods for handling things stem from human will, from human thoughts and notions, or from satanic philosophies, then those principles and methods are impractical, and they are bound to be ineffective. This is because the source of your principles and methods is incorrect and does not accord with the truth principles. If your views are based upon the truth principles, and you handle things according to the truth principles, then you will undoubtedly handle them in the correct way. Even if some people do not accept the way that you handle things at the time, or they have notions about it, or they are resistant toward it, after some time, it will be validated. Things that are in accordance with the truth principles yield increasingly positive results, while things that are not in accordance with the truth principles lead to increasingly negative consequences, even if they fit with people's notions at the time. People will all receive confirmation of this. You must not be subject to human constraints in anything you do, and you must not make your own determinations; you should first pray to God and seek the truth, and then explore and fellowship on the matter with everyone. What is the purpose of fellowshiping? It is so that you can do things in precise accordance with the will of God and act in line with God's will. This is a somewhat grand way of putting it, and people will fall short of this. To put it in more concrete terms, it is so that you can do things in precise accordance with the truth principles. This is rather more tangible. When a person meets this standard, they are practicing the truth and following God's will; they have the truth reality and there will be no objections from anyone.

When you encounter an issue, instead of arguing, you should first set aside your notions, imaginings and verdicts—this is the rationality that a person should have. If there is something that I do not understand, and it is not my area of expertise, I will consult someone who is familiar with the subject. After consulting them, I will have a basic conception of the matter. However, I must seek on how to handle the matter myself, I cannot completely listen to other people, nor should I approach the matter entirely based on my own imaginings. I must seek on how to act in a way that benefits the work of the church and accords with the truth principles. Is this not a rational way of dealing with things? Is it not the reason that a normal person should possess? Seeking and soliciting advice in this way is correct. Supposing you are knowledgeable in a certain area and I consult you about it, but afterward, you demand that I abide by what you have said and carry out your plan of action—what kind of disposition is that? It is an arrogant disposition. Now what would be a reasonable way for you to act? You should say: "I have a little knowledge in this field, but it is not related to the truth. You can just take this as a suggestion to consider, but for the specifics of how to act, you must seek more on God's will." If I seek advice from you and you really think you understand the matter, and you consider yourself extraordinary, then this is an arrogant disposition. An arrogant nature can bring about this kind of response and manifestation in you—when someone

seeks advice from you, you immediately lose your rationality; you lose the reason of a normal person, and are unable to make correct judgments. When a corrupt disposition is pouring forth from someone, their reason is not normal. Therefore, no matter what befalls you, even if others seek your advice, you cannot be insolent and you must possess normal reason. What is the normal way to act? At this point, you must consider: "Although I understand this matter, I cannot be insolent. I must approach it with the reason of normal humanity." Returning before God, you will possess the reason of normal humanity. Although, at times, you will reveal a certain sense of self-satisfaction, there will be restraint in your heart—the revelations of your corrupt disposition will be cut in half, and you will have much less of a negative influence on others. However, if you act according to your arrogant disposition, always believing you are right and consequently compelling others to listen to you, it shows an immense lack of reason. If the path that you point out to people is correct, things might be fine, but if it's wrong, that will harm them. If someone seeks advice from you on a personal matter and you send them down the wrong road, you will only have harmed one person. However, if they ask you about a significant matter related to the work of the church and you steer them wrong, you will have harmed the church's work, and the interests of God's house will suffer losses. If the problem is of a severe nature and it offends God's disposition, the consequences will be unimaginable.

Regardless of the circumstances, as soon as corrupt thoughts and ideas begin to arise in someone, and their corrupt disposition pours forth, it is no trivial matter. If they do not seek the truth to resolve their corruption, there will be no way for it to be purified. However, if they are able to rationally seek the truth and discern the root cause of their outpouring using God's words, it will be easy for them to resolve the problem of their corrupt disposition. The more you return within your spirit to wait and seek, the easier it will be for you to find the relevant words of God to discern the essence of the problem. In this way, your outpourings of corruption will grow fewer and fewer, you will be able to submit to God, you will no longer speak or act based on notions and imaginings, and your humanity will become more and more normal. What is normal humanity? It is speaking and acting in a way that accords with the standards of normal humanity, conscience and reason, the truth principles, and the standards required by God—that is a manifestation of normal humanity. Therefore, no matter what befalls you, you should first calm down, quiet yourself before God, and pray to Him, seeking how to act in line with His will in that matter. People with normal humanity possess this rationality—they can restrain themselves and achieve this, it just depends on whether you are willing to practice in this way or not. If you are always trying to show off, to boast about yourself, to stand on up high and to establish yourself as an idol in the hearts of others, then you have already strayed from God. You will be unable to return before Him, and, in your heart, you are already set against Him. You always want to do things based on your own ideas, and after accomplishing something, you feel as if you have achieved some great

feat, engaged in some grand venture, that you are capable, not some mere ordinary person, and you seek to become superhuman and some great individual. Acting in this way is troublesome and it is not walking the right path. People who do not pursue the truth are like this; they lack even the slightest bit of normal humanity and they are filled with a demonic nature. Those who truly believe in God are able to accept the truth, they are willing to strive for it, and they enjoy living out normal human likeness. This requires putting effort into the truth, reading God's words often, and reading more of His words, allowing them to sink into your heart, and achieving an understanding of the truth. Your heart must be in a constant state of quietude, and when things befall you, you must not be rash, prejudiced, stubborn, radical, artificial, or fake, so that you are able to act with reason. This is the proper manifestation of normal humanity.

Nowadays, most people are incapable of being rational. They brighten up when others offer them a few words of praise and they start to believe they are not ordinary people. What kind of disposition are they revealing? Is it not an arrogant disposition? If you feel uncomfortable after someone deals with and prunes you a little, and wish to argue with them and refute what they've said, what kind of disposition are you revealing? This is also a revelation of an arrogant disposition. Say that, when everything you do goes smoothly for a while and people praise you, saying that you have performed well and shooting you admiring looks, you start to believe that you can do anything, and that you are superior to others. You feel pleased, and when you walk down the road, you feel as if you are being carried about on a sedan chair. And yet, when you encounter setbacks in the things you do, your mood sours, and you're not able to summon any enthusiasm when speaking with other people. People like this are too willful and immature, and they lack normal humanity. What kind of manifestations do people with normal humanity display? When they suffer setbacks or are dealt with they do not become negative and they do not let it affect their duties. Even if they endure great suffering in the course of their duties or achieve significant results, they do not think themselves worthy of praise, or expect any rewards, nor do they demand the respect of others. They do not entertain such feelings. They are able to handle these matters correctly and they possess the reason of a normal person. This is what it means to have normal humanity. When people live according to their corrupt dispositions, they will sometimes become arrogant and conceited, losing themselves in their pride, and when they suffer failures and setbacks, they will give into despair, and their reason will become abnormal. Only by understanding the truth, casting off their corrupt disposition, and growing in life can a person's humanity mature. Understanding the truth and conducting affairs with principles are the essential conditions that people must fulfill in order for their humanity to mature. If a person does not understand the truth and does not conduct their affairs with principles, they are liable to blow hot and cold, and to swing between extremes. When someone compliments them they will become arrogant, but if someone deals with and prunes them, they will become negative. This is a manifestation of

immature humanity. Is this not the state that you are in? You are always blowing hot and cold, lacking the slightest bit of stability, never able to maintain a normal state. When you are in a good mood and feeling happy, you are filled with enthusiasm and you would even be willing to give your life for God. However, when faced with setbacks, failures, or being pruned and dealt with, you immediately become negative. You abandon yourself to despair, feeling that you are completely done for, and that you have no hope of attaining salvation, and your conscience, reason, and judgment are of no use to you at all. This is what happens when people do not possess the truth—they can only live according to their satanic dispositions, involuntarily living in sin. People cannot save themselves by relying on their own knowledge and intelligence; when people don't have the truth, they do not possess the life—it is as if they have no souls. Therefore, gaining the truth is absolutely crucial. Now, when you are made to face Satan's temptation, experience setbacks and failures, or encounter adversity, what lessons should you learn? What is God's will? What does He want you to understand? He wants you to understand the truth and gain the life, thereby fundamentally resolving all of your problems. Right now, your understanding of the truth is too shallow and your stature is too small. As a result, you are consistently in an abnormal state and your disposition is unstable. When you are in a good state, you can move forward and progress a step further, but when you are in a bad state, you take two steps back and become negative for several days. This is your prevailing state, which is why you are progressing slowly. Frequently being weak and negative is the greatest obstacle to life entry, and this problem must be resolved in order for one to make progress in their life. Some people become pleased with themselves after getting just a few results in their duties, and they become arrogant after receiving compliments and look down upon others. These people are the most lacking in reason and they do not possess the slightest truth reality. Some people start enjoying the trappings of status as soon as they accomplish a little work. Regardless of what they do, they always want to be complimented and if they do not get any praise from others, they have no energy for performing their duties. They are constantly constrained by these things, and they only feel satisfied if they stand out from everyone else and are showered with praise. If they do not do something well, or they experience failure and stumble, they feel that they are too corrupt and beyond redemption. They always live between these extremes. If, no matter what duty you perform or what befalls you, you can always learn lessons, seek the truth to find the principles of practice, and put the truth into practice, then you have grown and no longer need to be guided and led by others. If, through eating and drinking God's words, fellowshiping about the truth, and experiencing some things and the environments God has arranged for you, you can see where God's hand is leading you, what God wishes you to learn, what areas He wants you to gain discernment in, and what experiential knowledge He wants you to acquire through these things and environments, and you are able to gain something through each of these experiences, then you have grown. If

you always need support and assistance from others to move forward, if you become paralyzed and stagnant, or teeter between extremes, and you are liable to fall and be unable to get back up at any moment without anyone there to urge you on, guide you, or support you, these are all manifestations of having immature stature. Those with immature stature are not able to eat and drink God's words on their own, and they cannot understand the truth through listening to sermons or fellowship. They only focus on following rules and believe that as long as they can adhere to the rules, they are doing well. They always need someone to lead the way, to guide them in everything, and to teach them and lead them by the hand in order for them to follow, and without the help and support of others, they become paralyzed, negative and weak. They are completely worthless, and sooner or later, they will be dead; they are trash, and they are incapable of attaining God's salvation. Some ask: "Is there a way to resolve the issue of my small stature?" There is a way to resolve it. Regardless of what befalls you, be it a serious or trifling matter, or if it is a duty you are performing, you must remember one thing: Do not rely on fleshly feelings, your notions and imaginings, or your hotheadedness, instead, promptly seek the truth and find out what demands God has made of man. Only by understanding God's intentions will you find a path forward.

How does acting based on one's feelings manifest? The most common manifestation is when people always defend and stick up for anyone who has been kind to them, or that they are close with. For instance, say that your friend is exposed for doing something bad and you defend them by saying: "He wouldn't do something like that, he's a good person! He must have been framed." Is this statement fair? (No.) This is acting and speaking based on one's feelings. To give another example, suppose that you get into a bit of a conflict with someone and you come to dislike them, and when they say something that is correct and in line with the principles, you don't want to listen, what is this a manifestation of? (Not accepting the truth.) Why can't you accept the truth? You know in your heart that what they said was right, but because you have a bias against them, you don't want to listen, even though you know that they're correct. What problem is this? (Being dominated by one's feelings.) This is laden with feelings. Some people are easily swayed by their personal preferences and emotions. If they do not get along with someone, no matter how well or correctly that person speaks, they won't listen. And if they get along well with someone, they are willing to listen to whatever they have to say, regardless of whether it is right or wrong, or whether it accords with the truth. Is this not being easily swayed by one's personal preferences and emotions? With such a disposition, can a person speak and act rationally? Can they accept the truth and submit to it? (No.) Because they are constrained by feelings and easily swayed by their emotions, it affects their adherence to the truth principles in their actions. It also affects them accepting and submitting to the truth. So, what is affecting their ability to practice and submit to the truth? By what are they constrained? Their feelings and emotions. It is these things that constrain and bind them. If you put personal relationships and

self-interest first instead of the truth, then feelings are obstructing you from accepting the truth. Therefore, you must not act or speak based on feelings. Regardless of whether your relationship with someone is good or bad, or whether their words are gentle or stern, as long as what they say aligns with the truth, you should listen and accept it. This is the attitude of accepting the truth. If you say, "His fellowship accords with the truth and he also has experience, but he is too brash and arrogant, and it's unpleasant and uncomfortable to watch. So, even if he is right, I won't accept it," what kind of disposition is this? Specifically speaking, it is a feeling. When you approach people and things based upon your own preferences and emotions, this is a feeling, and this all falls under the category of feelings. Things to do with feelings belong to corrupt dispositions. Corrupt human beings all have feelings, and they are all constrained by their feelings to varying degrees. If a person cannot accept the truth, it will be difficult for them to resolve the problem of feelings. Some people shield false leaders, protect antichrists, and speak up for and defend evildoers. There are feelings involved in all of these cases. Of course, in some cases, those people are just acting in that way due to their evil nature. These problems need to be fellowshiped about frequently in order for you to gain clarity on them. Some people may say, "I just have some feelings toward my family and friends, but not toward anyone else." This statement is not accurate. If others show you even some small favor, you will develop feelings toward them. There will be varying degrees of closeness and depth, but they are feelings nonetheless. If people do not resolve their feelings, it will be difficult for them to practice the truth and achieve submission to God.

Let us now talk about notions and imaginings. Some notions and imaginings come from one's family upbringing, some from social conditioning, and others come from one's education in school. What are the manifestations of treating people and conducting affairs according to one's notions and imaginings? Let Me give you an example. Take the case of a person who, after many years of believing in God, is able to forsake things and perform their duties with enthusiasm, and is later selected as a leader. After gaining this new status, they put even more energy into performing their duties and often hold gatherings to fellowship with people on the truth. When brothers and sisters have problems, they promptly resolve them and everyone has a good impression of them. However, after serving as a leader for a period of time, this person begins to work to preserve their status and power, showing off and flaunting themselves at every turn. Most grievously of all, they promote and cultivate evil people to serve as leaders and workers. Most detestably, they suppress and exclude brothers and sisters who pursue the truth. In the end, because they have performed a multitude of evil deeds and disturbed the church's work, they are characterized as an antichrist and expelled. On hearing the news, some people blurt out: "That can't be! We used to get along very well. We successfully spread the gospel to quite a few people together. How could he become an antichrist?" They form certain notions toward God's house's handling of the situation, believing it to have treated a good person unjustly. Tell Me, why do they defend this

antichrist and complain about the supposed injustice done to him? Because they are familiar with him—they used to spread the gospel together. They never imagined that after becoming a leader, he would show his true colors, committing all kinds of evil and becoming an antichrist. They fail to accept that which they did not imagine. So, tell Me, are they not viewing this person based on their notions and imaginings? They conclude that he could not possibly have become an antichrist based upon the vague impression they have of him from the past. Is this a correct viewpoint? Why would they think this way and draw such conclusions? Why do they make these irresponsible remarks and careless determinations when they do not understand the reality of the situation? This is a kind of disposition. People approach and handle people, events, and things according to their imaginings—what kind of disposition is this? It is partly arrogance and partly intransigence. What you reveal in your everyday life, be it your thoughts and beliefs, your actions or the principles you abide by in your treatment of other people, all of these derive from your corrupt dispositions and you must hold them up against the truth for comparison. If, when you are asked to do this, you become confused, this is problematic; it means you do not have any knowledge of the truth. What effect does the truth have? (It can resolve one's corrupt dispositions.) How does it resolve them? You must hold up the reality of your everyday thoughts, beliefs, words, and actions against the truth for comparison; once you find that they match up, you will be able to identify where your problems lie. If you are unable to identify your problems, or if you do not accept God's words and the truth, and you make irresponsible remarks based upon your notions and imaginings, what kind of problem do you have? It is one of arrogance and irrationality, and this relates to your corrupt disposition. Without knowing the facts, you just speak carelessly based on your own imaginings, and even think, "You don't know him, but I do—I understand." What you really mean is that you can see more clearly and more accurately than anyone else. Is this not arrogance? Is this not self-righteous? This kind of disposition lies deep within you, so you always speak and act based upon your own notions and imaginings. For instance, say that the church wants to undertake some project and asks you how much it would cost, and, without having any actual understanding of the situation, you immediately blurt out, "That'll cost you at least 100,000!" Everyone is shocked when they hear this, thinking that it could not possibly cost that much, and that you must be exaggerating. What consequences might the work of the church suffer as a result of your disposition of speaking carelessly and making irresponsible remarks? In reality, it would not take much at all to get the job done, yet you claim that it would cost 100,000—is this not speaking irresponsibly? Does this not cause harm to the church? Is this a reliable way to speak and handle affairs? No, it is incredibly unreliable. God's house absolutely cannot use a person like this in its work. Is there a lesson to be learned from this situation? One should learn to be honest and speak true words—this is the key to performing one's duty well. If someone is dishonest and makes irresponsible remarks, they are not suited to perform duties, nor do they deserve to perform duties in

God's house. Thus, to perform one's duty well, one must learn to be an honest person, to take responsibility for everything one says, and refrain from speaking irresponsibly, without thinking, and based upon one's own imaginings. One should be accurate in the way they speak and one's words should align with the facts. This is one aspect of the reality of being an honest person.

Have you all realized that you have an arrogant disposition? (Yes, sometimes I exaggerate and say things that lack reason. I feel that I am very arrogant and that this is an aspect of my nature essence.) Once you have recognized that you have an arrogant disposition, how should you resolve it? You will not be able to resolve your arrogant disposition just because you have recognized and acknowledged it. To resolve your arrogant disposition, you must first accept the truth, accept the judgment and chastisement of God's words, come to understand the many ways your arrogant disposition manifests as revealed by God's words, and which satanic poisons are causing them, and identify which fallacies have deluded you and given rise to your arrogant disposition. These are the things you must come to understand. When resolving your arrogant disposition, you should take things one step at a time, resolving things as they are revealed—in this way, your arrogant disposition will gradually be resolved. The most common state seen among those living within an arrogant disposition is their tendency to speak based on their own imaginings and exaggerate—it is by first resolving this state of making exaggerated claims that their arrogant disposition can be diminished somewhat. Now, how can the problem of making exaggerated claims based on one's imaginings be resolved? One must first clearly discern what it means to make exaggerated claims based upon one's imaginings. First, one must figure out: "How do imaginings arise? Why do people constantly have imaginings? What do they base their imaginings on? Do these imaginings represent reality? Do these imaginings align with the truth?" Then, one must clearly discern the issue of making exaggerated claims—one must discern why and from what position they make these exaggerated claims, and the goal they are intent on achieving. Once answers to these questions are found and the problem is resolved according to the truth, this state of making exaggerated claims based on one's own imaginings can be resolved somewhat. Consider, for instance, that a leader asks you to look into something, but because you're busy with something else you forget to do so. Later, when the leader asks you about it, you just make something up, fearing that you will be dealt with. What kind of disposition does this reveal? There are two types of states at play here: Speaking carelessly based on your imaginings is one state; making something up because you are unable to come up with an answer and are afraid of being dealt with is another. If you're not speaking carelessly, you're telling lies, and if you're not being arrogant and conceited, you're being deceitful—all of these things spell trouble and must be examined. When speaking and acting, as soon as you realize that you are about to reveal your corrupt disposition, you must restrain yourself and pray to God in your heart. So, how should you act in order to be in accordance with the truth principles?

This relates to one's practice. (Speak honestly and only say what we know.) This is correct. If you do not know the answer, you should say, "I do not have knowledge of this matter, I haven't looked into it yet." Suppose that you think to yourself, "What if my leader asks me why I haven't looked into the issue yet and deals with me, what should I do then?" Tell Me, how should you practice in this situation? (If we haven't looked into the issue, we should just say so. We shouldn't lie just because we're afraid of being dealt with.) That's right. If you wish to lie, to trick people, or to speak counter to the facts just because you are afraid of being dealt with, then you should pray to God, reflect on yourself, and practice being an honest person. In this way, your problem of speaking based upon your imaginings will dwindle. However, it is not enough just to resolve this problem of speaking based upon your imaginings—you must gain an even deeper understanding of yourself. Not only must you recognize your corrupt dispositions, you must also understand your satanic nature and the source of your arrogance. If you are able to achieve this, you will be more than half way to resolving your arrogant disposition. At the very least, you will not become arrogant and will be more humble in how you act. If you can go a step further and resolve your problem of telling lies and tricking others, if you can speak according to the truth and the facts, and be an honest person and say what is on your mind, you will more or less be living out human likeness. At the very least, you will speak and act in a more rational way. This shows that as long as people pursue the truth, submit to God's work, and pray and rely upon Him, they will be entirely capable of casting off their corrupt dispositions. Those with an arrogant disposition often make exaggerated claims, always thinking they are better than others; they believe themselves to be lofty and imposing figures and that everyone else is beneath them, and they speak and act however they please. If they are also capable of using any means necessary to achieve their ends, frequently resorting to lying and tricking others, then these individuals are not only arrogant and conceited, they also possess a deceitful disposition. Resolving an arrogant and conceited disposition primarily depends on coming to know your own nature essence, and seeing that you have become arrogant and conceited due to being too thoroughly corrupted and living like the devil Satan. When you can see this matter clearly, you will feel that the more arrogant someone is, the more satanic they are. Alternatively, through experiencing failures and setbacks, you will become much better behaved. Is it easier to resolve an arrogant disposition or a deceitful disposition? In reality, neither is easy to resolve, but when compared with a deceitful disposition, an arrogant disposition is a little easier to resolve. Resolving a deceitful disposition will be much more difficult. This is because deceitful individuals are so full of evil motives and intents that their conscience and reason fail to restrain them. This is a problem with their nature essence. Yet, regardless of how difficult it may be, if one wants to resolve their deceitful disposition, they must start by practicing being an honest person. Ultimately, the simplest way to practice being an honest person is to simply tell things like they are, speak honest words, and speak according to the facts. As the Lord

Jesus said, "But let your communication be, Yes, yes; No, no" (Matthew 5:37). Being an honest person requires practicing according to this principle—after training at this for a few years, you will certainly see results. How do you practice being an honest person now? (I do not adulterate what I say, and I do not trick others.) What does "not adulterate" mean? It means that the words you speak do not contain lies or any personal intents or motives. If you harbor trickery or personal intents and motives within your heart, then lies will naturally pour forth from you. If you have no trickery, or personal intents, or motives within your heart, then what you say will be unadulterated and will not contain lies—in this way, your communication will be: "Yes, yes; No, no." The most crucial thing is to first purify one's heart. Once one's heart is purified, one's arrogance and deceitfulness will be resolved. To be an honest person, one must resolve these adulterations. After having done so, it will be easy to be an honest person. Is being an honest person complicated? No, it is not. No matter what your internal state is or what corrupt dispositions you may have, you should practice the truth of being an honest person. You must first resolve the problem of telling lies—this is most important. Firstly, in speaking, you should practice speaking what is on your mind, speaking true words, telling it like it is, and refrain from lying completely; you should not even speak words that are adulterated, and you should ensure that everything you say throughout the day is truthful and honest. In doing so, you are practicing the truth and practicing being an honest person. If you find that lies or adulterated words pour forth from you, promptly reflect on yourself, and dissect and gain awareness of the reasons why you lie and what is commanding you to lie. Then, based on God's words, dissect this underlying and essential problem. Once you gain clarity on the root cause of your lies, you will be able to rebel against this satanic disposition in your speech and actions. You will no longer resort to lies when faced with similar situations, and you will be able to speak according to the facts and no longer engage in deceptive speech. In this way, your spirit will be freed and liberated and you will be able to live before God. If you are able to live according to God's words, you are living in the light. However, if you constantly engage in deceit, plotting and scheming, always hiding like a thief in dark corners, and conducting your affairs secretly, then you will not dare to live before God. Because you have secret motives, always want to trick others to achieve your own goals, and harbor too many shameful and unspeakable things in your heart, you constantly try to hide and conceal them, to package them up and disguise them, but you cannot conceal these things forever. Sooner or later, they will come to light. A person who has secret motives is unable to live in the light. If they do not practice self-reflection, analyzing themselves and laying themselves bare, they will be unable to break free from the control and bondage of their corrupt dispositions. They will remain trapped in a life of sin, unable to extricate themselves. Ultimately, in any situation, you must not lie. If you know that lying is wrong and does not accord with the truth, yet you insist on lying and tricking others, even making things up to conceal the facts and the reality of the situation in order to

mislead people, then you are intentionally engaging in wrongdoing. Such a person cannot attain salvation. God bestows the truth upon people, but whether individuals can accept and practice the truth is ultimately their own business. Those who are able to accept the truth can attain salvation, while those who aren't able to accept the truth and do not practice the truth cannot. Many people are aware that they live in their corrupt dispositions and recognize that those who live according to satanic dispositions resemble neither humans nor demons, and fail to live out normal human likeness. They are willing to practice the truth, but find themselves unable to do so, feeling simply powerless. In such a situation, one can only pray to God and rely on Him. If individuals do not cooperate at all, God will not work within them. Those who truly love the truth will certainly detest their deceitful disposition, all manner of personal intents, as well as lies and trickery. They would rather suffer losses by speaking honestly than resort to lying. They would choose to speak truthfully even if it leads to judgment and condemnation, rather than dragging out an ignoble existence telling lies. Those who can despise satanic dispositions in this way are naturally able to forsake the flesh, practice the truth, and succeed in becoming honest people.

How is your experience of being honest people going now? Have you achieved a few results? (Sometimes I practice being honest, but sometimes I forget.) Can you forget to practice the truth? If you can forget it, what kind of problem does that illustrate? Do you love the truth or not? If you do not love the truth, it will be difficult for you to enter into the truth reality. You must take practicing the truth and practicing being an honest person seriously. You should frequently contemplate how to be an honest person and what sense you ought to possess. God demands that people be honest, and they should pursue honesty as a matter of utmost importance. They should be clear on and understand what truths they need to possess and what realities they need to enter into in order to be honest individuals and to live out the likeness of Peter, and they must find a path of practice. Only then will they have any hope of becoming an honest person and someone that God loves. If you despise honest people, those who speak candidly, especially those who can accept and pursue the truth, if you always have disdain for such people, then you are not a positive character and you belong to the category of evil individuals. If you look down upon those who loyally perform their duties and those who are willing to pay a price to practice the truth, then you have become a negative character, and you are certainly not a positive character. The question of if an individual can attain salvation is related to whether or not they are a positive character. The key factor in determining whether someone is a positive character lies in their aspirations and the preferences they have in their heart. You must distinguish between positive and negative things, be able to draw clear boundaries, to take the right stance, and to stand on the side of God and the truth. If you can do this, your mindset will be completely normal and you will be a person with conscience and reason. If you always look down upon those who pursue the truth, are willing to pay a price, and sincerely expend themselves for God, then you are standing on the side of Satan and are a negative character. Some people are disdainful of honest individuals and look down upon them. They always hold those who are eloquent, manipulative, and skilled at deceiving others with flowery words, as well as those who preach lofty sermons from up high, in great regard. If that's the case for you, you will not be able to be an honest person. Instead, you will be imitating the Pharisees and be unable to embark on the right path of pursuing the truth. You will belong to the category of hypocritical Pharisees. People pursue that which they prefer and desire. What is it that you currently desire in your hearts? I am afraid that even you are not clear about what you desire. The objects of your love and hatred are not clearly distinguished and you do not know on what matters you have aligned yourself with Satan. Sometimes, your words may align with the truth, but as soon as you act, you deviate from the truth. It shows that without the truth, you cannot stand firm and are constantly wavering, sometimes leaning to the left and sometimes to the right. Right after you finish listening to sermons, it seems like you understand the truth, and you are willing to walk the right path. However, after a period of time, darkness sets in within you and you deviate from the path again. Can such people choose the right path? Even if they can choose it, they cannot set foot upon it because they are in an abnormal state. They don't understand any truths at all and are confused individuals that go around all day in a daze. They may say they like good people, but whenever they encounter any issues, they look down upon them. They may claim to like being honest, but when something befalls them, they behave deceitfully. They follow whoever leads them, be they good or evil—can God perfect such people? Definitely not, as they fall far short of the necessary requirements. Anyone who looks down upon good people, honest individuals, those who diligently perform their duties, and those who pursue the truth and are willing to pay a price and suffer for it, are not good people themselves. They lack even the slightest conscience and reason and are unable to attain salvation. People with kind hearts and a love for the truth like positive things and enjoy interacting with positive individuals, which brings them many benefits. On the other hand, those who do not have a love for positive things or positive individuals will not attain the truth even if they do believe in God. This is because their hearts do not love the truth, and they will not pursue it. Even if they wish to, they will not be able to gain the truth.

I have just fellowshiped on two points: feelings, and notions and imaginings. There is another—hotheadedness—which is also a manifestation of man's corrupt disposition. All corrupt humans are hotheaded. What behaviors are displays of hotheadedness? Are there elements of feelings and emotions within hotheadedness? What about arrogance and self-righteousness? Hotheadedness includes all of these elements—these all relate to one's disposition. What about "A tooth for a tooth, an eye for an eye"—is this an example of hotheadedness? "If you are unkind to me, I'll do wrong to you" and "Here's a taste of your own medicine"—are these examples of hotheadedness? (Yes.) What other examples can you think of? ("I will not attack unless I am attacked; if I am attacked,

I will certainly counterattack.") These are all examples of hotheadedness. People do not just become hotheaded when they are angry, they also often display hotheadedness even when they are not angry. For instance, people live by their satanic dispositions, and often want to chide those who speak in a way they find unpleasant or who act in a way that is disagreeable to them, and want to take revenge on those who act in ways that are disadvantageous to them. Is this not hotheadedness? (Yes.) What other examples of hotheadedness can you think of? (Speaking or chiding others from a position of status.) When a person uses the advantage given to them by their status to do what they prefer, or to take out their anger on others by chiding them, these are also forms of hotheadedness. In fact, people quite often reveal hotheadedness. Most cases in which people's words and actions do not accord with the truth arise due to their selfishness, desires, resentment, hatred, and anger—these things all come from hotheadedness. Revelations of hotheadedness do not only come from hatred, anger, or vengefulness, and a broad range of things touch on this, but we will not dive into the specifics today. Corrupt humans are all hotheaded and this hotheadedness derives from their satanic dispositions; hotheadedness does not accord with the reason of normal humanity, much less does it accord with the truth, so acting according to one's corrupt dispositions is hot-headedness. Is requiting evil with evil not a form of hotheadedness? (Yes.) What about requiting good with evil? This is hot-headedness as well. What about being so angry that your hair stands on end? This is also hotheadedness. Hotheadedness is just responding to issues you encounter irrationally, thinking, "No matter what the situation may be, I'm just going to vent my personal grievances now. Regardless of the consequences, or what the principles are, or who my rage is directed at, I need to let off some steam first"—this is hotheadedness. In the final analysis, what exactly is hotheadedness? It is a corrupt disposition, it is a satanic disposition, and an utter lack of rationality. Hotheadedness is a kind of wildness, its essence is an eruption of beastly nature, and it lacks even the slightest sense of normal humanity. A display of irrationality entails losing one's wits and self-control, and being unable to restrain and control oneself. This is hotheadedness.

To change your disposition, the most fundamental thing you must be able to do is recognize the ways in which your corrupt dispositions primarily manifest themselves in light of God's words, and become conscious of what you are thinking and what your state is when you reveal your corrupt dispositions. In many instances, each state that arises in a person occurs due to a corrupt disposition—in some cases, one corrupt disposition can cause many different states in different circumstances. You must be able to discern all of this. It is not enough to just have gained a little bit of understanding from your discernment, you must also be able to analyze and know where the root of your problem is, in what circumstances your corrupt dispositions are revealed, and what kind of problem it is. After coming to understand all of this clearly, you will know the appropriate way to practice. Will you be able to practice something just because you

know how you ought to practice it? (No.) Why is that? Because you have corrupt dispositions. If a corrupt disposition is preventing someone from practicing the truth, they must seek the truth, accept being dealt with and pruned by God, accept His judgment and chastisement, and resolve their corrupt disposition. If they do these things, it will become easy for them to practice the truth. Does the ability to practice the truth signify that someone has achieved transformation? It does not. Just because someone has resolved a corrupt disposition in one matter, that does not mean that it will not arise again. It will continue to appear, disturbing and obstructing that person's practice of the truth, and in these circumstances they will still have to seek the truth to resolve this corrupt disposition. One may resolve a corrupt disposition in one matter, but after a period of time, it is possible that another corrupt disposition may arise in a different situation, and obstruct them from practicing the truth. What is the issue here? This indicates that corrupt dispositions are deeply rooted in people, and that they must still seek the truth and find answers to their problems in God's words. Only through repeatedly resolving their corrupt dispositions will these dispositions gradually begin to subside. No corrupt disposition can be resolved in one go—that is not how it works you must first come to understand the truth and learn to discern. You must ask yourself: "I am in an incorrect state now, how has this state arisen? Why would this kind of state arise within me? How do God's words expose this state? What corrupt disposition has caused this state?" You must reflect on these questions to gain understanding, and discern them clearly. Once you have an understanding of your corrupt dispositions, you will be able to forsake them. In this way, the obstructions to your practice of the truth will be gradually resolved and it will be easier for you to put the truth into practice. Walking the path of pursuing the truth means constantly resolving your corrupt dispositions in this way. The path of practicing the truth will gradually widen and open up, and the obstructions to it will decrease; you will be capable of practicing all different aspects of the truth, and you will reveal fewer and fewer corrupt dispositions. However, this does not mean that you have completely and thoroughly rid yourself of corrupt dispositions. It is possible that you might still reveal a bit of a corrupt disposition in special circumstances, but they will no longer be able to obstruct you from practicing the truth. This is changing in a good direction. The path of life entry is long, that is, the path of pursuing the truth is long. In our real lives, we can all see how one kind of corrupt disposition can lead to a great variety of states in different circumstances. No matter if these states appear on the surface to be right or wrong, positive or negative and adverse, they can all take control of someone for a period of time, influence the way they speak and act, and impact their views on things, and how they treat people. So, how do these states arise? In reality, they all arise due to people's satanic natures and corrupt dispositions. On the surface, it appears as though people are being influenced by states, but, essentially, it is their corrupt dispositions that control them. Consequently, people all live by their inner satanic nature and corrupt dispositions, which leads them to violate the truth and resist God. If you do not use the truth to resolve your corrupt dispositions and reverse your incorrect states, you will be unable to break free from the constraints and fetters of your satanic disposition. For instance, say that you are a leader, and there is a person in the church who is suitable for a certain duty, but you do not want to use him because you look down on him. You know that this is not a fair way of treating people, so how should you resolve this problem? You must ponder: "Why am I acting in this way? Why am I treating him unfairly? What is it that is exerting influence over me?" Does this not contain specific details? What is the problem here, with you not wanting to treat this person fairly? This is due to your biases, your preferences, and your dislikes. People have arrogant dispositions, so these things can arise within them. That is why this is without a doubt due to your arrogant disposition. Your arrogant disposition has caused these states to arise within you: looking down on this person in your heart, not wanting to say anything good about him, or to evaluate him in a fair and just way, and not wanting to select him for a duty even when he's suitable for it—these are all consequences brought about by your arrogant disposition. People have arrogant dispositions, so they harbor darkness in their hearts, their vision is skewed, and their views on issues are biased. These problems must be resolved through reflecting on and coming to know oneself. If you have a clear view and grasp of your corrupt states and corrupt dispositions, and you can then seek the truth to resolve them, and treat people according to the truth principles, you will be able to reverse your biases toward and incorrect views on people, and come to treat people fairly. So, how can you reverse them? You must come before God to pray and seek the truth, see through to the essence of these problems, and attain an understanding of God's will. You must have a willingness to cooperate and forsake yourself. You must say to yourself: "I will not act in this way going forward. His caliber may be a little lacking, but I must treat him as he should be treated. If he is suited to fulfilling this duty, then I should assign him to it. If I have a good relationship with someone else, but that person is not suitable for the duty, I will not use them. I will use him instead." Has this state not been reversed? Is this not a form of practice? It is a form of practice. Now how were you able to practice in this way? If you had not cooperated, and had not forsaken your subjective intentions, would you have been able to attain this result? Certainly not. Thus, people's cooperation is crucial. You must truly cooperate—that is, you must strive toward the truth, and strive toward God's demands. If you do not choose to act in this way, if you do not strive toward the truth, then you are not cooperating. True cooperation is absolute submission to the truth. It is only by having an attitude and a resolve to submit to the truth that you can forsake your personal intentions, preferences, and reasoning. In this way, your incorrect state can be reversed. Treating people fairly means that you are able to accept and submit when someone else speaks correctly and in keeping with the truth, regardless of what that person's situation is. If you always have biases toward a person, and look down on them, and don't want to speak to them a lot even after using them, still looking

down on them in your heart, with your state not being completely reversed, this shows that the rotten root of your corrupt disposition is still within you. One small, insignificant state can cause you so much suffering—is this a problem with your disposition? This is a problem with man's nature essence. You must reverse this incorrect state. You should not delimit this person just because you have found that they have certain weaknesses they definitely also have certain merits and strengths, and you ought to fellowship with them more and try to gain a deeper understanding of them. When you see their strengths and discover that they actually are suitable for the duty in question, you can gradually become aware of your own despicableness and shamefulness, and realize that assigning them to this duty and treating them in this way is fair and in keeping with the truth. Then, you will feel more at ease. When this person is brought up, you will feel at peace in your conscience, that you have not let God down, and that you have practiced the truth. As time goes on, your view of this person will change. How is this all achieved? It is God who does this—the truth works within you little by little, and this transforms and reverses your state. This, however, is merely the beginning. If you were to encounter the same issue again, you would not necessarily be able to use the same methods you used with the prior person to handle it. You might experience other, different states, or different environments, people, matters, and things may test how much you love the truth, and test your resolve to forsake your own corrupt dispositions and your own will. These are God's trials. When, in all your dealings with other people, no matter who they may be, and regardless of whether your relationship is good or bad, whether or not they are close to you, whether or not they fawn on you, and regardless of their caliber, you are able to treat them fairly and correctly, your state will have changed utterly. When the way you treat others is not based on your imaginings, your feelings, or your hotheadedness, you will have gained this aspect of the truth. You're not there yet. All the different corrupt dispositions within you are still controlling your behavior, controlling the way you think and your mind. These things within you have already become your nature, which controls you, and the truth has not yet become your life. You merely have some good behavior, but behind this good behavior, all the different states and thoughts that you reveal and which you harbor within your heart arise from your corrupt dispositions, and are at odds with the truth. When these states of yours and your thoughts all become rational and conform to the principles and the truth, your corrupt dispositions will no longer be able to control your thoughts or your behavior—then your disposition will have truly changed. You will no longer need to forsake your corrupt dispositions or restrain yourself. You will just be able to directly act in accordance with the truth principles. You will believe that this is just what you ought to do and think that practicing the truth is not strenuous at all. When this happens, the truth will have become your life. You are all not quite there yet you still need to continue with your pursuit for a period. It's no good just understanding a bit of doctrine and having a bit of enthusiasm; your stature is still too small. You must be able to experience God's words, practice the truth, and talk about your experiential

testimony and your true understanding—then you will have reality. This is what it means to have true stature. Right now, most people are incapable of bearing testimony—their experience is still too shallow, and they must read more of God's words, listen to more sermons, and study more hymns. After experiencing many things, they will gain a true understanding of God's words, and will feel that God's words are so very practical, so able to serve as one's life, that they are completely capable of making people live out true human likeness, and that they can be used in response to all manner of Satan's temptations. Only people that achieve this understanding have stature and have truly become God's people. Many people are unable to fellowship on the truth or talk about their experiential testimony. This is because the truth has not yet become their life, and, as a result, they live tiring and pitiful lives, they live in all kinds of ugliness, and their lives are tragic. What do corrupt dispositions bring to people? They bring suffering, hatred, resentment, negativity, as well as arrogance, self-righteousness, lies, deception, deceitfulness, and the belief that one is superior to all others. Sometimes they cause people to resign themselves to hopelessness, to speak with false reasoning, and to resist. Other times they lead people to think of how pitiful, and how alone and unsupported they are, and to display a miserable and sorry likeness. People believe in God for many years, but still do not understand the truth, they just speak nonsense, and they say that they are alone and unsupported. God is the truth, He is man's support, but people don't lean on Him, they stray from Him, they follow Satan, and live by satanic philosophies. Are people like this not so muddled? People who do not pursue the truth are all like this. Those that understand the truth become closer and closer to God—if you don't understand and haven't gained even a single bit of the truth, then you are very far away from God, and you may not even have a normal relationship with God. If you understand the truth and can practice the truth, and the truth has become the life within you, then God is in your heart. If you do not understand the truth and have failed to attain it, and you cannot practice the truth either, then God is not your God and He does not dwell within you. If the truth is not your master and does not dictate everything about you, then this is tantamount to God not dictating everything about you. It means that you have not given yourself to God, and you are still the one who is calling the shots. When you are calling the shots, who is really calling the shots? It is your corrupt dispositions; the truth is not in charge. When you no longer have to rack your brains considering your words, actions, conduct, handling of matters, your fulfillment of your duty, the way you treat people, and even your everyday life, what you eat, and how you dress, when you can handle all of your affairs according to God's words and the truth principles, then you will be living out a true human likeness and have attained the truth.

Right now, practicing the truth is a matter of prime importance and whoever fails to practice the truth is ignorant and foolish. Those that do not practice the truth are incapable of experiencing God's work—they think that you only need to believe in God in order to attain blessings, and that there is no need to practice the truth and pay a

price. There are many people of this kind in the religious world. Within God's house, most people know how God conducts His work and saves mankind, and God's intentions and requirements for people. There are fewer and fewer people within God's house who do not practice the truth. Right now, you all understand in terms of doctrine that you can only achieve dispositional transformation and attain salvation by pursuing and practicing the truth, but you are still a bit unclear when it comes to the path for how to practice the truth and enter into the truth reality. As a result, your life entry proceeds slowly. Practicing the truth is the key to entering into the truth reality—being unable to practice the truth is a big problem. Do you all still preach the words and doctrines? (Yes.) Then, after you have done so, can you put these words and doctrines into practice? If you cannot put them into practice, this proves that you still do not understand the truth, only doctrines, and that you still do not possess the truth reality. Some people know that they should be honest, but they cannot break free from the constraints of lying and trickery. Some people claim to be willing to submit to God, but when they are pruned and dealt with they are unable to submit. Other people speak about doctrines in a way that sounds right, and give the impression that they have reality, but they do not have true knowledge of themselves. Other people believe that they are very spiritual because they are able to speak about spiritual theory, but they are not capable of true self-knowledge, and they lack true submission, whether it is in their duties or when handling affairs. What is at the root of all these issues? It is that they are unable to accept the truth. If a believer in God doesn't accept the truth, do they really believe in Him? If they cannot accept the truth, they won't be able to resolve any of their problems. Only those that accept the truth are able to practice it and come to know themselves. Regardless of how many words and doctrines someone may recite, the key is being able to practice that doctrine, that is what is most important. The truths that one puts into practice are the reality—if one is unable to practice the truth, then they lack reality. Some people can preach very clearly about the words and doctrines, but they actually lack clarity on many truths, they are not able to discern some things, and they cannot see through to them, and the amount of truths they are able to practice is very limited. As a result, such people find it very hard to write experiential testimonies—they can only write a few words and doctrines, without any everyday language or practical experience. Do you have a path now for how this issue of reciting the words and doctrines should be resolved? To resolve this issue of reciting the words and doctrines, you must practice the truth—the more you practice the truth, the more you put effort into the truth and into your practice, the more words of experience and practice you will gain. The more words of experience and practice you possess, the less you will recite the words and doctrines. How does one attain reality? In the process of practicing the truth, people have some experiences and are exposed to some things, they reveal corrupt dispositions, produce all manner of states, and then they seek the truth, dissect their different corrupt states, and find the principles and path of practice. They come to understand and practice the truth. This is true life experience. If you do

not pursue the truth and do not wish to practice it, you will not go through this process, and without this process you will fail to attain life entry. If you experience a lot in this process, you will attain a clear understanding of the truth, you will be capable of clearly discerning corrupt dispositions, and the path you must follow in practicing the truth will become increasingly clear. If you have not gone through this process of practice and experience, and just have a literal, doctrinal understanding and comprehension of God's words, then everything you preach will only be doctrines, as there is a discrepancy between your literal understanding and your first-hand experience. How do doctrines arise? When one does not practice God's words, and has no life experience, but merely understands, analyzes, and interprets the literal meaning of God's words, and moreover preaches this, doctrines arise. Can doctrines become reality? If you do not practice or experience the truth, you will never understand it. Mere literal interpretations of the truth will forever be doctrines. If, however, you practice the truth, you will sense and feel that you are casting off some of your corruption, taking a step toward your salvation, and coming closer to God's requirements. The knowledge, thoughts, ideas, feelings and so on thus produced will be practical. How is reality attained? It is attained through experience of practicing the truth; if one doesn't practice the truth, they will never have reality. Perhaps some people will say, "I don't practice the truth, but I can still preach practical sermons." What you preach may sound correct and guite practical to others at the time, but they will still have no path of practice afterward. This proves that everything you understand is still doctrine. If you do not put God's words into practice, and you have no practical experience or knowledge of the truth, when a state you have never considered before arises in someone else, you will not know how to resolve it. When one seldom practices the truth, it is impossible for them to truly understand it. Only by increasing their practice of the truth can they understand it truly, and only then can they grasp the principles of practicing the truth. If you have no experience of the truth, you will naturally only be able to preach doctrines. You will tell others to adhere to rules just as you do. Without true life experience, you will never be able to preach the reality of the truth. Practicing the truth is not the same as studying. Studying is about always putting effort into words and phrases; it is fine merely to take notes, memorize, analyze, and research. The practice of the truth is the exact opposite; you must rely on practical experience to attain the results of understanding the truth and of handling matters according to the principles. Anyone who is willing to practice the truth as soon as they understand it will be able to break free of their corrupt dispositions—the more truths they practice, the more corrupt dispositions they will be able to cast off. Those that understand the truth but do not practice it will never break free from their corrupt dispositions. Thus, seeking, understanding, and practicing the truth is the path to resolving corrupt dispositions.

One Cannot Be Saved by Believing in Religion or Engaging in Religious Ceremony

Most people among you have escaped from religion and accepted God's work of the last days. You eat and drink of God's present words daily, attend the marriage feast of the Lamb, and have laid a foundation in the true way. You sincerely expend yourselves for God and have obtained His approval. Now, what knowledge and appreciation do you have regarding the concept of faith in God? How are they different from the understanding of faith in God you had within religion? As of now, do you truly understand what belief in religion and faith in God actually are? Is there a difference between belief in religion and faith in God? Where does the difference lie? Have you gotten to the bottom of these questions? What sort of person is the usual believer in religion? What is their focus? How should belief in religion be defined? Belief in religion is acknowledgment that there is a God, and believers in religion make certain changes to their behavior: They don't hit or swear at people, they don't do bad things that harm people, and they don't commit various crimes or break the law. On Sundays, they go to church. These are believers in religion. This means that behaving well and often attending assembly is proof that someone believes in religion. When someone believes in religion, they acknowledge that there is a God, and they think that to believe in God is to be a good person; as long as they do not sin or do bad things, they'll be able to go to heaven when they die and will have a good end. Their faith gives them sustenance on the spiritual level. As such, belief in religion can also be defined as follows: To believe in religion is to acknowledge, in one's heart, that there is a God; to believe that they will be able to go to heaven when they die; to have in their heart a spiritual pillar; to change a bit in behavior; and to be a good person. That's all there is to it. As for whether the God they believe in exists or not, whether He can express the truth, what He asks of them—they have no idea. They infer and imagine all of this based on the teachings of the Bible. This is belief in religion. Belief in religion is primarily the pursuit of behavioral changes and spiritual sustenance. But the path that such people walk—the path of pursuing blessings—has not changed. Their mistaken views, notions and imaginings about faith in God have not changed. The foundation of their existence, and the goals and direction that they pursue in their lives, are based on the ideas and opinions of traditional culture, and have not changed at all. Such is the state of everyone who believes in religion. So, what is faith in God? What is God's definition of faith in God? (Belief in the sovereignty of God.) It is belief in the existence of God and His sovereignty—that is what's most fundamental. To believe in God is to heed God's words, to exist, live, perform one's duty, and engage in all activities of normal humanity as God's words require. The implication is that to believe in God is to follow God, to do what God asks, to live as He asks; to believe in God is to follow the way of God. Are the goals and direction of the lives of people who believe in God not completely different from those of people who believe in religion? What does faith in God involve? It involves whether or not people are able to listen to God's words, accept the truth, break free of corrupt dispositions, drop everything to follow God, and be loyal in their duties. These things have a direct correlation with whether or not they can be saved. You now know the definition of faith in God; how, then, should faith in God be practiced? What does God require of believers in Him? (That they be honest people, and that they pursue the truth, dispositional transformation, and knowledge of God.) What requirements does God have for people's outward behavior? (He requires that people be devout, not dissolute, and that they live out normal humanity.) People should have the basic decorum of a saint and live out normal humanity. What, then, must one be possessed of to have normal humanity? This relates to many truths that one must practice as a believer. Only in possessing all these truth realities does one have normal humanity. Does someone believe in God if they don't practice the truth? What are the consequences of not practicing the truth? Just how should people believe in God in order to attain salvation, and submit to and worship God? All these things relate to practicing God's words and practicing many truths. So, one must believe in God according to God's words and His requirements, and they must practice according to His requirements; only this is true faith in God. This gets to the root of the matter. Practicing the truth, following the words of God, and living according to God's words: This is the right way of human life; faith in God relates to the path of human life. Faith in God relates to so many truths, and followers of God must understand these truths. How could they follow God if they did not understand and accept the truth? People who believe in religion do no more than acknowledge that there is a God and trust that there is a God—but they do not understand these truths, nor do they accept them, so people who believe in religion are not followers of God. To believe in religion, it is fine merely to behave well externally, to be restrained and rules-abiding, and to have spiritual sustenance. If one behaves well and has a pillar and sustenance for their spirit, does their path in life change? (No.) Some people say that belief in religion and faith in God are the same thing. Do those people follow God, then? Do they believe in God according to His requirements? Have they accepted the truth? If someone does none of these things, then they are not believers in God or followers of Him. The most obvious way that belief in religion manifests in someone is a lack of acceptance of God's present work and the truth He expresses. This is the trait that characterizes believers in religion; they are not followers of God at all. Belief in religion is only a pursuit of behavioral change and spiritual sustenance; it does not involve any truth. Therefore, believers in religion will not be changed in their life disposition, nor will they practice the truth or be able to listen to God's words and submit to Him. This determines that they will have no true knowledge of God, either. When a person believes in religion, however good their behavior, however firm their acknowledgment of God, and however elevated their theory of faith in Him, they are not a follower of God. Who is it they follow, then? The one they follow is still Satan. What is the basis for what they live out, pursue and yearn for, and

practice? What does their existence depend on? Certainly not the truth in God's words. They continue to live by the corrupt disposition of Satan, conducting themselves according to Satan's logic and philosophy. Everything they say is lies, without even a bit of truth. Their satanic disposition has not undergone any change, and it is still Satan whom they follow. Their outlook on life, values, way of dealing with the world, and principles of conduct are all outpourings of Satan's nature. Only their outward behavior has slightly changed, but their life's path, way of existing, and viewpoint on things have not changed at all. If someone is a true believer in God, what may change in them over the course of a few years? (Their outlook on life and values will change.) The very foundation of that person's existence will change. If the foundation of their existence changes, what will be the basis for their life? (Their life will be based on God's words and the truth.) So, are you now living every day in accordance with God's words in your speech and actions? You no longer lie, for instance: Why is that? What is your basis for that? (God's requirement that one is to be an honest person.) When you stop lying and engaging in deception, it is based on God's words, the requirement to be an honest person, and the truth. And isn't the path you're then walking in life a different one?

Now, to summarize: What is belief in religion? What is faith in God? What are the main differences between the two? To believe in religion is to have conviction in a religion, to follow its rules, to follow other people and Satan, and to live under the power of Satan. To have faith in God is to accept His words, to accept the truth, to submit to His work, and to fulfill one's duty according to the truth principles. That's what it is to follow God. These are the main differences between belief in religion and faith in God. As you perform your duties in God's house, some of you accept the truth and change a bit, while others do not accept the truth and do not change. So, can you distinguish between those two sorts of people, those who believe in religion and those who have faith in God? The key is to look at whether a person pursues the truth and what path they choose to walk. If you pursue good behavior, spiritual sustenance, and adherence to rules, and if you are out for personal gain in your pursuit, without pursuing the truth at all, but only the externalities of a good person, one who is possessed of some good behavior, but not the truth reality—how good can someone like you actually be? Such a person's corrupt disposition and their nature essence haven't changed at all. They may speak nicely, but when faced with trials, they cannot stand firm. They may even complain about God and betray Him. These are believers in religion. Those who have faith in God can accept all the truths He expresses. They can reflect and know themselves according to the truth, genuinely repent, and ultimately practice the truth, submit to God, and live by God's words. When faced with trials and tribulations, they can stand firm, give wonderful testimony, and follow God loyally to the end. These are the true believers in God. This is the difference between those who believe in religion and those who have faith in God.

Are there any among you who believe at heart only in a vague God in heaven, yet always have notions about the incarnate God? If there are truly such people, then they

are believers in religion. Believers in religion do not acknowledge the incarnate God in their hearts, and even if they do, they always have notions about Him and are never able to submit. Isn't that so? Strictly speaking, such people are not believers in God. Although they may claim to believe in God, in reality, they aren't much different from believers in religion. In their hearts, all they believe in is a vague God; they are abiders in religious notions and rules. So, with anyone who does not pursue the truth, who focuses only on good behavior and adherence to rules, who does not practice the truth, and whose disposition does not change in the slightest, what that person is doing is believing in religion. What feature distinguishes those who believe in religion? (They focus only on external practices and appearing to behave well.) What are the principles and basis for their actions? (Satanic philosophies for living.) What satanic philosophies for living and satanic, corrupt dispositions are there? Cunning and craftiness; being a law unto oneself; arrogance and conceit; having the last word in all things; never searching for the truth or fellowshiping with the brothers and sisters; and when taking action, thinking always of one's own interests, of one's own pride, and status-all of this is acting based on a satanic disposition. It is following Satan. If one believes in God but does not heed His words, accept the truth, or submit to His arrangements and orchestrations; if they only exhibit certain good behaviors, but are unable to forsake the flesh, and relinquish nothing of their pride or interests; if, though by appearances they are performing their duty, they still live by their satanic dispositions, and have not in the least given up or changed their satanic philosophies and modes of existence, how, then, could they possibly believe in God? That is belief in religion. Such people forsake things and expend themselves superficially, but to look at the path they walk and the origin and starting point of everything they do, they don't base those things on the words of God or the truth; instead, they continue to act according to their own notions and imaginings, their subjective assumptions, and their ambitions and desires. The philosophies and dispositions of Satan still serve as the basis of their existence and actions. In matters where they do not understand the truth, they do not seek it; in matters where they do understand the truth, they do not practice it, exalt God as great, or treasure the truth. Though they nominally and verbally believe in and acknowledge God, and though they may appear able to perform a duty and follow God, they are living by their satanic disposition in everything they say and do. The things they say and do are all outpourings of a corrupt disposition. You won't see them practicing or experiencing God's words, much less manifestation of their seeking and obeying the truth in all things. In their actions, they consider their own interests first, and fulfill their own desires and intents first. Are these people who follow God? (No.) And can people who do not follow God achieve change in their dispositions? (No.) And if they cannot achieve change in their dispositions, are they not pathetic? They have heard and understood God's words, but when they do things, their own wishes are just too strong; they are incapable of practicing according to God's words or according to the truth, much less according to principles. After several years of belief in God, they

seem a lot more amenable and a lot more well-mannered. They have a lot of good behaviors, and their spiritual lives seem guite normal. There isn't any great problem with how they interact with others, and they perform some duties, with some effect—but they have one problem, and it is the most serious of all. Where does this problem lie? In their minds. However many years they have believed, they have not established a normal relationship with God; no matter what they do or what happens to them, the first thing they think is: "What do I want to do; what would be in my interest, and what wouldn't; what could happen if I did such-and-such"—these are the things they consider first. They give no consideration whatsoever to what sort of practice would glorify God and bear witness to Him, or satisfy God's will, nor do they pray to seek what God's requirements are and what His words say. They never pay attention to what God's will or requirements are, and how people must practice in order to satisfy God. Though they may sometimes pray before God and communicate with Him, they are merely talking to themselves, not sincerely seeking the truth. When they pray to God and read His words, they do not relate them to the matters they encounter in real life. So, in the environment arranged by God, how do they treat His sovereignty, arrangements, and orchestrations? When faced with things that do not satisfy their own desires, they avoid them and resist them in their hearts. When faced with things that cause a loss to their interests or prevent their interests' satisfaction, they try every means to seek a way out, striving to maximize their own benefits and fighting to avoid any losses. They do not seek to satisfy God's will, but only their own desires. Is this faith in God? Do such people have a relationship with God? No, they do not. They live in a base, despicable, intransigent, and ugly manner. Not only do they have no relationship with God, but they also go against God's sovereignty and arrangements at every turn. They often say, "May God reign over and govern everything in my life. I am willing to let God take the throne and reign and rule in my heart. I am willing to submit to God's arrangements and orchestrations." However, when the things they are faced with harm their own interests, they cannot submit. Instead of seeking the truth in an environment arranged by God, they seek to turn and escape from that environment. They do not want to submit to God's arrangements and orchestrations, but to do things according to their own will, only insofar as their interests come to no harm. They completely disregard God's will, caring only about their own interests, their own circumstances, and their own moods and feelings. Is this believing in God? (No.) What is God to them, in their hearts? Isn't He a kind of legend? Isn't He a kind of spiritual sustenance? God is an outsider and a stranger to them. When all is well, God is their Sovereign, their everything. But if what God does is not of profit to them, or causes damage to their interests, or to their dignity, causing them to be dealt with or putting them through trials and suffering, how will they respond? They will escape, resist, refuse, and even complain. Some people may not say it out loud, but they feel pain, discomfort, and negativity in their hearts. What does it mean to be negative? It means they do not accept the truth in their hearts and are always resistant and rebellious against God. Some

people do not accept trials and refinement, thinking that it's not right of God to do such things. When faced with any of the hardship of arrest and persecution by the great red dragon, some people complain to themselves that God is being unfair to them. What do you think of this mindset? If they can so openly voice their complaints against God when what He does makes them suffer, can He still be the God they believe in? If they are unable to submit, then He is not their God, and they therefore dare to resist Him. They wish that there were another God apart from God, thinking, "Only if He makes real whatever I think and do, exactly according to my preferences—only then would He be God; only that would be His arrangement and orchestration. If God does not go along with my will, always acting contrary to my liking and imaginings, then I cannot submit to Him, and He is not my God. If He is God, He should satisfy people. Because people are the apple of God's eye, God should do everything to protect and cherish them. How could He let them go through hardships, trials, and setbacks?" Is this not the attitude that most people have toward God in their hearts? This is indeed the case. For most people, when they have no problems, when everything is going smoothly for them, they feel that God is mighty, and righteous, and lovely. When God tests them, deals with them, chastens them, and disciplines them, when He asks them to put aside their own interests, to turn their backs on the flesh and practice the truth, when God does work on them, and orchestrates and reigns over their fates and their lives, their rebelliousness emerges, and there's then a division between them and God, creating conflict and a gulf between them and God. At such times, in their hearts, God is not lovely in the least; He is not at all mighty, for what He does does not fulfill their wishes. God makes them sad; He makes them upset; He brings them pain and suffering; He makes them feel ill at ease. They therefore do not submit to God at all, instead rebelling against Him and shunning Him. In doing this, are they practicing the truth? Are they following the way of God? Are they following God? No. No matter how numerous your notions and imaginings about God's work, and no matter how you previously acted according to your own will and rebelled against God, if you truly pursue the truth, and accept the judgment and chastisement of God's words, and being pruned and dealt with by them; if, in everything He orchestrates, you are able to follow the way of God, heed His words, learn to feel out His will, practice in accordance with His words and His intention, and are able to submit by means of seeking; and if you can let go of all your own will, desires, considerations, and intentions, and not be in confrontation with God, then you are following God. You may say you follow God, but if you do everything according to your own will, with your own aims and your own plans, without leaving it up to God, is God still your God, then? No, He's not. If God is not your God, then, when you say you follow God, are these not empty words? Are such words not an attempt to fool people? You may say you follow God, but if all your actions and deeds, your outlook on life and values, and the attitude and principles with which you approach and handle matters all come from Satan—if you handle all this entirely in accordance with the laws and logic of Satan, are you then a

follower of God? (No.) You see, when the Lord Jesus informed His disciples that He would suffer many hardships, be killed, and rise again on the third day, Peter said to the Lord Jesus, "Be it far from You, Lord: this shall not be to You" (Matthew 16:22). How did the Lord Jesus answer Peter? ("Get you behind Me, Satan" (Matthew 16:23).) What was the Lord Jesus' definition of what Peter did at that time? (The work of Satan.) Why did He say this was the work of Satan? Is Peter Satan? Peter did not understand the significance of the Lord Jesus' actions, nor did he recognize His identity. Therefore, he became a mouthpiece for Satan, speaking on its behalf, seeking to keep the Lord Jesus from carrying out God's will. From God's perspective, Peter became a mouthpiece for Satan. If a person only outwardly appears to have forsaken everything and to have taken up their duty, seeming to follow God, yet all their thoughts and all their actions are in accord with the logic and philosophy of Satan, are they truly a follower of God? (No.) They are not, because they constantly rebel against God, do not practice the truth, and do not submit to God. Why do they believe in God, then? What do they truly wish to gain? This defies conception. Are they genuine believers in God? No; to put it a bit more nicely, they are believers in religion. They may claim to have faith in God, but God does not acknowledge them. God will deem them evildoers, and He will not save such people.

Among this evil and corrupt humanity, those believers in religion are people who acknowledge the existence of God, who desire to be good people, to have good behavior, and to avoid doing bad things. They fear retribution if they engage in too much wrongdoing, and that they will go to hell and be punished and doomed forever. They think that being a good person makes for peace, as the saying goes among the unbelievers: "The good have peaceful lives." Influenced by such thinking and infected by such currents of thought, they consider their belief in religion to be a good thing; they think themselves better than those who do not believe, who do not even have spiritual sustenance, much less constraints. Those who do not believe do anything they please, and are capable of committing every wicked deed in order to achieve their own aims. Such people have no destination to speak of, and their outcome after death will be hell. Those believers in religion also think, "Unbelievers do not believe in the cycle of life and death or that there's retribution for doing evil, that those who do will go to hell and be punished. They do not believe that God is sovereign over everything. But we who believe in religion are blessed by God and will attain eternal life after death." They consider themselves to be noble people, set apart from the rest of mankind as holy people. Although their behaviors and thought patterns may undergo some changes, they just do not accept the truth. This is what it means to believe in religion. How can one transition from believing in religion to believing in God? This is not a simple matter. Those who have only just come to faith in God understand no truths. They only know that believing in religion is good, that it means being a good person. They cannot distinguish at all between believing in religion and believing in God. Therefore, transitioning from believing in religion to believing in God requires going through a phase until some truths are understood, which allows for some discernment. If after five or six years of believing in God, or even seven or eight years, you still live according to your satanic disposition, still following Satan, not accepting the truth at all, failing to practice even the truth you do understand, rejecting God's work, and refusing to accept His pruning and dealing with and His judgment and chastisement, as well as His sovereignty and arrangements, then your faith in God has lost meaning and value. The simplest way to describe faith in God is trusting there is a God, and, on this foundation, following Him, obeying Him, accepting His sovereignty, orchestrations, and arrangements, heeding His words, living in accordance with His words, doing everything according to His words, being a true created being, and fearing Him and shunning evil; only this is true faith in God. This is what it means to follow God. If you say you follow God, but, in your heart, you do not accept God's words, and maintain a doubtful attitude about them, and you do not accept His sovereignty, orchestrations, and arrangements, and you always have notions and misunderstandings about what He does, and complain about it, always dissatisfied; and if you are always measuring and approaching what He does with your own notions and imaginings; and if you always have your own thoughts and understandings—this will cause trouble. That is not experiencing God's work, and it is no way to follow Him truly. It is not faith in God.

What, exactly, is faith in God? Is belief in religion equivalent to faith in God? To believe in religion is to follow Satan; to believe in God is to follow God—and only those who follow Christ are those who truly believe in God. Someone who does not accept the words of God as their life in the slightest is not a genuine believer in God. They are a nonbeliever, and no matter how many years they believe in God, it is of no use. If a believer in God merely engages in religious rituals but does not practice the truth, then they are not a believer in God, and God does not acknowledge them. What do you need to possess, if God is to acknowledge you as His follower? Do you know the standards by which God measures a person? God evaluates whether you do everything according to His requirements, and whether you practice and submit to the truth based on His words. This is the standard by which God measures a person. God's measurement isn't based on how many years you have believed in Him, how far you have traveled, how many good behaviors you have, or how many words and doctrines you understand. He measures you based on whether you pursue the truth and what path you choose. Many people verbally believe in God and praise Him, but in their hearts, they do not love the words God says. They are not interested in the truth. They always believe that living according to the philosophies of Satan or various worldly theories is what normal people do, that this is how one can protect themselves, and that this is how to live with value in the world. Are these people who believe in God and follow Him? No, they are not. The words of great and renowned people sound particularly sagacious and can easily deceive others. You may hold onto their words as truths or mottos to abide by. But if, when it comes to the words of God, to an ordinary requirement He has for people, such as being an honest person, or amenably and scrupulously keeping one's place,

performing their duty as a created being and having a steady and honest comportment, you cannot put these words into practice and do not regard them as truths, then you are not a follower of God. You claim to be practicing the truth, but if God asks you, "Are the 'truths' you're practicing God's words? Are the principles you uphold based on God's words?"—how would you account for yourself? If your basis isn't God's words, then it's Satan's words. You're living out Satan's words and yet you claim to be practicing the truth and satisfying God. Isn't that blaspheming against God? God instructs people to be honest, for example, yet some people do not ponder over what being an honest person really entails, how to practice being an honest person, what things they live out and reveal are dishonest, nor what things they live out and reveal are honest. Instead of pondering the essence of the truth in God's words, they turn to the books of unbelievers. They think, "The sayings of unbelievers are pretty good, too—they also teach people to be good! For example, 'The good have peaceful lives,' 'Guileless people ever prevail,' 'Forgiving others is not foolish, it brings benefits afterward.' These statements are right, too, and align with the truth!" So, they adhere to these words. What kind of person can they live as by abiding by these adages of unbelievers? Can they live out the truth reality? (No, they cannot.) Aren't there many people like this? They acquire some knowledge; they've read a few books and a few famous works; they've gained some perspective, and heard a few famous sayings and folk proverbs, then they take these as the truth, acting and fulfilling their duty according to these words, applying them to their lives as believers in God and thinking they are satisfying God's will. Isn't this substituting falsehood for the truth? Isn't this dealing in deception? To God, this is blasphemy! These things manifest in every person, in no small number. For someone who treats the pleasing words and correct doctrines from among the people as truths to uphold, while putting God's words to one side and disregarding them, failing to internalize them no matter how many times they are read, or to consider God's words as the truth, are they a believer in God? Are they a follower of God? (No.) Such people believe in religion; they are still following Satan! They believe that the words spoken by Satan are philosophical, that they are greatly profound and classic. They consider them to be famous sayings of utmost truth. No matter what else they give up, they cannot let go of those words. To abandon those words would be like losing their life's foundation, like hollowing out their heart. What kind of people are these? They are followers of Satan, and that is why they accept Satan's famous sayings as the truth. Can you dissect and recognize the various states you find yourself in within different contexts? As an example, some people believe in God and often read His words, but when things befall them, they always say, "My mother said," "My grandfather said," "So-and-so famous person once said," or "Suchand-such book says." They never say, "God's word says this," "God's requirements for us are like that," "God says this." They never speak these words. Are they following God? (No, they are not.) Are these states easy for people to discover? No, they're not, but their existence in people is to their great detriment. You may have believed in God for three, five, eight, or ten years, yet still not know how to obey God or practice God's words. No matter what happens to you, you still take satanic words as your basis; you still seek a basis in traditional culture. Is that faith in God? Aren't you following Satan? You live by satanic words and live by satanic dispositions, so aren't you resisting God? Since you don't practice or live by God's word, don't follow God's footsteps, can't heed whatever God says, and can't obey no matter what God orchestrates or requires, you are not following God. You are still following Satan. Where is Satan? Satan is in people's hearts. The philosophies, logic and rules, and the various devilish words of Satan have long since taken root in people's hearts. This is the most serious problem. If you cannot resolve this problem in your faith in God, then you will not be able to be saved by God. Therefore, you must often hold up all you do, your thoughts and views, and your basis for doing things against God's words for comparison, and analyze the things in your thoughts. You must know which of the things inside you are philosophies for living, popular adages, traditional culture, as well as which have come from intellectual knowledge. You must know which of these you always believe to be right and in accordance with the truth, which you abide by as if they were the truth, and which you allow to take the place of the truth. You must dissect these things. In particular, if you treat the things you believe are right and precious as the truth, it is not easy to see through them—but if you do see through them, you will have broken through a major obstacle. These things are impediments to people's understanding God's words, practicing the truth, and obeying God. If you spend all day bewildered and at loose ends, and don't consider these things or focus on solving these problems, then they are the root of your malaise, poison in your heart. If they are not removed, you will be incapable of truly following God, and unable to practice the truth or obey God, and have no way to attain salvation.

Now that we've fellowshiped about these things, have you thought of the states, ideas, or biased viewpoints within yourselves that contradict God's intentions, God's requirements, and the truth, yet which you have regarded as truth and practiced and upheld as such? (I had a point of view that as a person, one should strive to be good, someone whom everyone likes and wants to associate with. When I didn't understand the truth, I thought this pursuit seemed justified and correct. But now, measuring it with the truth, I realize that a person like that is a people-pleaser. Especially after reading God's revelations about deceptive people, I discerned that I had deceptive intentions in doing this, trying in all things to maintain my own reputation and status by catering to others, giving them false impressions and deceiving them. Sometimes, I even sacrificed the interests of God's house to please others. I was not a good person at all, nor did I possess the likeness of a genuine person. When I discovered these things, I desired to seek the truth, to be an honest person according to God's requirements, rather than being a people-pleaser. I wanted to be someone who speaks factually and truthfully, who is straightforward in everything, for this is in alignment with God's will.) (I've noticed

over this period that I focused on changes in outward behavior. For example, when some brothers and sisters told me I was arrogant and not easy to cooperate with, I would try to be accommodating and discuss things with them in a gentle, friendly way. I did whatever they told me, and if I saw anyone make a mistake while fulfilling their duty, I would not point it out, instead maintaining peace and harmony. While listening to God's fellowship just now, I saw that I was not acting by God's words. I was acting by Satan's philosophies for living. I was using my good outward behavior to deceive others, when in fact, my corrupt disposition had not been removed. I wasn't one who pursued the truth, and I wasted a lot of time.) You are now able to perceive and be aware of a few wrong viewpoints and practices from the past, but it's taxing for you when you practice the truth. Having recognized and perceived these states, what are your thoughts and feelings about the plight of corrupt mankind? Have you sensed that this corrupt mankind is firmly and tightly controlled by Satan? Have you become aware of this? (Yes.) When did you become aware of it? (When I wanted to practice the truth, Satan's nature controlled and imprisoned me within. I struggled in my heart but could not practice the truth, as if I were wearing a kind of shackle. It was agonizing.) Did you feel then that Satan is extremely hateful? Or did you become numb over time and unable to muster hatred anymore? (I could feel that Satan is hateful.) Have you realized the extreme necessity of God's work of saving mankind? Can you perceive that the words and truths God expresses, including those that expose mankind, are all realities, without a single phrase that isn't real, and that they all completely correspond to the facts and are the words that mankind needs most in order to receive the truth and be saved? Mankind is in desperate need of God's salvation! If God had not come incarnate to do His work, if God had not expressed so many truths, where could mankind find the path to salvation? All reliance on Satan and evil spirits for signs and wonders will lead to ruin. People who live by Satan's philosophies, logic, and laws are all targets for destruction. Are you now aware of this? If you are merely aware of it, that is not enough. That is merely a heart yearning for God's salvation. But whether you can accept the truth, and can accept judgment and chastisement, and can shed your corrupt disposition—these are the crucial questions. Those who believe in God must love the truth and positive things, and they must also hate evil and anything that comes from Satan. They must focus on self-reflection and understanding themselves, and on discerning outpourings of their own corrupt disposition. They must see clearly that their nature essence is hideous and evil, in opposition to God and detested by God, and be capable of feeling repulsed by themselves and detesting themselves from their hearts. Only then can they have the determination and strength to break free from and cast off the bondage and constraints of Satan's nature, and practice the truth and submit to God. Without this determination, you will find it difficult to practice the truth, even if you're required to do so. People must struggle half to death amid such states as bondage, manipulation, torture, ravaging, and abuse of their corrupt disposition. Only when one feels the pain of this can they hate Satan and have the resolve and

determination to change all of this. Only when they have endured enough suffering can they develop determination and have the motivation to pursue the truth and break free from all of this. If you feel that the things of Satan are pretty good, that they can satisfy the flesh and fulfill people's notions and imaginings, their extravagant desires, and their various preferences, without feeling any pain or sensing how Satan brutalizes people, then are you willing to break free from all of this? (No.) Suppose a deceitful person is aware that they are crafty, that they are fond of lying and dislike telling the truth, and that they're always concealing things in their dealings with others, but they revel in this, thinking to themselves, "Living like this is great. I'm constantly pulling the wool over others' eyes, but they can't do the same to me. I'm nearly always satisfied as far as my own interests, pride, status, and vanity go. Things go according to my plans, flawlessly, seamlessly, and no one can see through them." Is that sort of person willing to be honest? They aren't. This person believes deceitfulness and crookedness to be intelligence and wisdom, to be positive things. They treasure these things and cannot bear to do without them. "This is the perfect way to behave, and the only nourishing way to live," they think. "It's the only valuable way to live, the only way to live that causes others to envy me and look up to me. It would be foolish and idiotic for me not to live by satanic philosophies. I'd always be losing out—getting bullied, discriminated against, and treated like a lackey. There's no value in living like that. I'll never be an honest person!" Will this kind of person give up their deceitful disposition and practice being honest? Absolutely not. No matter how long they've believed in God, how many sermons they've heard, and how many truths they've understood, such people will never truly follow God. They will never gladly follow God, for they feel that in order to do so, they would have to give up so much, forsake so much, and suffer pain and losses. This, they just won't accept. They think, "Believing in God is believing in religion. Being a believer in name only, having a few good behaviors, and having something for spiritual sustenance, that's all. There's no need to pay a price, suffer, or forsake anything. So long as one believes in their heart and says that they acknowledge God, then that kind of faith in God will allow them to be saved and enter into the kingdom of heaven! How great faith like that is!" Will such people be able to gain the truth in the end? (No.) What is the reason that they will be unable to gain the truth? They have no love for positive things, they do not yearn for the light, and they do not love the way of God or the truth. They like to follow worldly trends, they are enamored with prestige, profit, and status, they love standing out from the crowd, they worship prestige, profit, and status, and they venerate the great and famous, but in actual fact, they venerate demons and Satan. What they pursue at heart isn't the truth or positive things; instead, they revere knowledge. In their hearts, they do not approve of those who pursue the truth and testify to God; instead, they approve of and admire people who have special talents and gifts. In their faith in God, they do not walk the path of pursuing the truth, but that of pursuing prestige, profit, status, and power; they strive to be someone of great guile, who win with brilliant stratagems;

they try to integrate themselves into the upper echelons of society to become a great and renowned person. They want to be greeted with adoration and welcome on all occasions they happen to attend; they want to be an idol to people. That's the kind of person they want to be. What sort of way is this? It is the way of demons, the path of evil. It is not the way taken by a believer in God. They use Satan's philosophies, its logic, they use its every ploy, every ruse, in every setting, in order to con people out of their personal trust, to make them worship and follow them. This is not the path that ought to be walked by people who believe in God; not only will such people not be saved, but also meet with God's punishment—of this there cannot be the slightest doubt. What is the basis for whether a person can be saved or not? It is based on whether they can accept the truth, submit to God's work, and walk the path of pursuing the truth. It is determined based on these factors. What is the path by which one can attain God's salvation in faith? They must follow God, heed His words, submit to His orchestrations and arrangements, and live according to His requirements and the truth. This is the only path by which one may attain salvation.

January 4, 2018

Good Behavior Does Not Mean One's Disposition Has Changed

Now, there are some people who work from dawn until dusk and forget to eat or sleep when they perform their duty, they are able to subdue the flesh, to ignore physical hardship, even to work when they are sick. Though they have these redeeming qualities and are good and right people, there are still things in their hearts that they are not able to put aside: prestige, profit, status, and vanity. If they never put these things aside, are they people who pursue the truth? The answer is self-evident. The hardest part of believing in God is achieving a change in disposition. Perhaps you can remain unmarried your whole life, or never eat rich food or wear nice clothes; some people even say, "It doesn't matter if I suffer all my life, or if I'm lonely all my life, I can endure it—with God by my side, these things mean nothing." It is easy to overcome and resolve this kind of physical pain and hardship. What is not easy to overcome? Man's corrupt dispositions. Corrupt dispositions cannot be resolved through mere self-restraint. People can endure physical suffering in order to perform their duties properly, to satisfy the will of God, and to enter the kingdom in the future—but does being able to suffer and pay a price mean that their dispositions have changed? It does not. To measure if there has been a change in someone's disposition, do not look at how much suffering they can endure or how much good behavior they engage in on the surface. The only way of accurately measuring if a person's disposition has changed is to look at the aims, motives, and

intents behind their actions, the principles by which they conduct themselves and handle affairs, and their attitude toward the truth.

After coming to believe in God, some people no longer pursue worldly trends or pay attention to their clothes and appearance. They are able to suffer and work hard, and to subdue and forsake the flesh. But when they are performing their duty and interacting with others and handling things, they are rarely honest. They do not like being honest, they always want to stand out and distinguish themselves, and there is intent behind everything they say and do. They make painstaking, meticulous calculations in order to show people how good they are, to win people's hearts, and to get people to favor and worship them, to the extent that people will come and seek from them whenever something befalls them. By doing this, they are showing off. What disposition is it that they pour forth? It is a satanic disposition. Are there many people like this? Everyone is like this. On the outside, they stick to all the rules, they are able to suffer a little, and are somewhat willing to expend of themselves. They are able to let go of a few worldly things, they have a bit of resolve and willingness to pursue the truth, and they have laid a foundation on the path of belief in God. It is just that their corrupt disposition remains intact. They have not changed at all. Even if they understand the truth, they cannot put it into practice. That is what it means to have not changed at all. Acting willfully in all things is the way that those who live within satanic dispositions behave. When the intent behind their actions is wrong, they do not pray to God, or deny their own will, they do not seek the truth principles, nor do they seek from others or fellowship with them. They do whatever they want, whatever they happen to desire; they act recklessly and without restraint. They may not outwardly do evil, but they do not practice the truth, either. They follow their own will in their actions and live within a satanic disposition. This means that they do not have love for the truth or God-fearing hearts, and they do not live before God. Some of them may even understand God's words and the truth, but they cannot put them into practice. This is because they cannot overcome their own desires and ambitions. They clearly know that what they are doing is wrong, that it is a disruption and disturbance, that it is loathsome to God, yet they do it over and over again, thinking, "Isn't believing in God about gaining blessings? What's wrong with me pursuing blessings? I've suffered quite a lot in the years I've believed in God; I've let go of my job and abandoned my prospects in the world in order to gain God's approval and blessings. Just based on all the suffering I've endured, God should remember me. He should bless me and endow me with good fortune." These words suit human tastes. Everyone who believes in God thinks like this—they feel that being a bit contaminated by the intent to gain blessings is not such a big problem. But if you consider these words carefully, are any of them in line with the truth or part of the truth reality? All this forsaking and suffering are just kinds of good human behaviors. These actions are governed by the intent to gain blessings, and they are not the practice of the truth. If one were to use the moral standards of man to measure these people's behavior, they would be deemed industrious

and frugal, hardworking and tough. At times they are so wrapped up in their work that they forget to eat and sleep, and some of them are even willing to return lost items to their owners, to be helpful and charitable, to treat others with understanding and generosity, to not be miserly or persnickety, and to even give away the things they love most to others. All these behaviors are praised by man, and they are recognized as good people. Such people seem glorious, admirable, and deserving of approval; in their actions, they are scrupulously moral, fair and reasonable. They repay the kindnesses of others and care about brotherhood, so much so that they would sacrifice themselves for any one of their friends, and would endure suffering and go to the ends of the earth for those closest to them. Though many people may have praise for this sort of good person, can these people really accept the truth and practice it? Would they really lay down their life to exalt and testify for God? Not necessarily. Can they be called a good person, then? If you are trying to judge whether someone fears God and shuns evil, or if they have the truth reality, would it be accurate to always evaluate them based on human notions, imaginings, ethics and morality? Would it be in line with the truth? If human notions, imaginings, ethics and morality were the truth, then God would not need to express the truth, nor would He need to do the work of judgment and chastisement. You must see clearly that the world and mankind are dark and evil, that they are completely devoid of the truth, and that corrupt mankind needs God's salvation. You must see clearly that God alone is the truth, that only His words can cleanse man, that only He can save man, and that however good a person's behavior is, it is not the truth reality, and falls even further short of the truth itself. Though these good behaviors have become widespread and recognized among people, they are not the truth, and never will be, and they cannot change anything. Could you get a person who would sacrifice themselves for their friends and go to the ends of the earth for them to accept God and the truth? Absolutely not, as that person is an atheist. Could you get a person who is filled with notions and imaginings about God to achieve true submission to Him? Absolutely not, as when one is filled with notions, it is very hard for them to accept and submit to the truth. Can any amount of good behavior make a person able to truly submit to God? Can they truly love Him? Can they exalt Him and testify to Him? They absolutely cannot. Can you guarantee that everyone who preaches and works for the Lord will become a true lover of God? That would be absolutely impossible. So, no matter how many good behaviors a person engages in, it does not mean that they have truly repented and changed, and less still does it mean that their life disposition has changed.

You must learn to discern what is good behavior, and what is practicing the truth and achieving a change in your disposition. Changing your disposition involves practicing the truth, listening to God's words, obeying Him, and living by His words. So what should a person do in order to practice and live according to God's words? Say, for example, there are two people who are very good friends. They've helped each other in the past, they've gotten through difficult times together, and they would lay down their lives to

save one another. Is that practicing the truth? That is brotherhood, that is sacrificing yourself for others, that is good behavior, but it is absolutely not practicing the truth. Practicing the truth is about acting in accordance with God's words and demands; it is to obey and satisfy God. Good behavior is all about fulfilling relationships of the flesh and preserving emotional ties. Therefore, brotherhood, protecting relationships, helping, tolerating and satisfying one another, these are all private, personal matters and have nothing to do with practicing the truth. So how does God demand people treat others? (God demands that we treat each other with principles. If another person does something wrong, something that is not in line with the truth principles, then we cannot listen to them, even if it is our own mother or father. We must cling to the truth principles and protect the interests of the house of God.) (God demands that brothers and sisters help one another. If we see that another person has a problem, we must point it out, fellowship on it, and seek the truth principles together to resolve it. Only by doing this are we truly helping them.) He wants people's behavior toward each other to be built on the foundation of the truth principles, no matter what their relationship is. Anything outside of these principles does not count as practicing the truth. For example, a person does something that harms the church's work that everyone calls out and objects to. His friend says, "You don't have to expose him just because he made a mistake! I'm his friend; before all else, I must be understanding toward him; I must be tolerant toward him and help him. I can't call him out like you have. I must console him, not hurt him, and I would tell him the mistake isn't a big deal. Any of you calls him out and gives him a hard time again, and you'll have me to deal with. None of you is closer to him than me. We are good friends. I'll stick up for him if I have to." Is this practicing the truth? (No, this is a philosophy for living.) The person's mentality is based on another theoretical foundation, too: He believes that "My friend helped me out during the hardest, most painful time in my life. Everyone else had abandoned me, only he took care of me and helped me. Now he's in trouble, and it is my turn to help him—I feel that this is what it means to have a conscience and have humanity. How can you call yourself human if you believe in God but don't even have this small amount of conscience? Doesn't that make empty words of your faith in God and practicing of the truth?" These words sound as though they are right. Most people can't tell them for what they really are—not even the person who said them, who thinks that the motive behind his actions accords with the truth. But are his actions right? Actually, they are not. Look closer, every word he says is born of human ethics, morality, and conscience. If one were to judge him based on human ethics, he has a conscience and he is a loyal person. Sticking up for his friend like this makes him a good person. But does anyone know what disposition and essence is concealed behind this "good person"? He is not a true believer in God. First of all, when something happens, he does not view the situation according to God's words. He does not search for the truth in God's words, but instead chooses to view the matter according to the morality and ethics and life maxims of unbelievers. He takes Satan's heresies and

fallacies as the truth, and pushes God's words to the side, ignoring what is said in God's words. By doing this, he is scoffing at the truth. This shows that he does not love the truth. He replaces the truth with satanic life maxims and the notions, ethics, and morality of man, and he acts according to satanic philosophies. He even says with confidence that this is practicing the truth and satisfying God's will, that this is the righteous way to act. Is he not just using this guise of righteousness to violate the truth? Isn't this kind of situation common when it comes to how people conduct themselves and handle affairs? When you always speak the words and doctrines, you are aware that you lack the truth, and that it is really fellowshiping on the truth that has value, and you also know that in this dark and evil world, only the lives of those who have obtained the truth have hope and value. And yet, when a major event happens that requires you to face up to it and make choices, you will feel that it is Satan's philosophies, morality and ethics that are the truth and are useful. At that time, the truth in God's words, which you wish to pursue, is not useful. What problem is this? If you can acknowledge that God's word is the truth, why can't you put it into practice? Why don't you dare put the truth into practice? What is it that you're afraid of? You're afraid of the slander and judgment of other people, of losing your worldly prospects, and of damaging your personal interests. When you don't practice the truth, when you become a deserter, and deny the value of the truth in God's words at a crucial juncture, this is sufficient to prove that you are not someone who loves the truth, and that you love Satan's philosophies, heresies, and fallacies instead, that you pursue worldly prospects, the interests of your flesh, and your reputation and status. And yet you claim to love the truth—this is hypocrisy. All this is enough to demonstrate that you have never accepted the truth or put the truth into practice in your belief in God. In that case, do you have a God-fearing heart? Is there a place for God in your heart? For all that you normally acknowledge that God's words are the truth, once something happens, God will not be in your heart and you will esteem yourself above all, and you will treat human relationships, philosophies for living, ethical rules and precepts, and the standards of conscience and morality as the truth. These things, which belong to Satan, have already become substitutes for the truth in your heart—so haven't you degenerated? You have now completely betrayed God and you have fallen entirely into darkness.

A lot of people have been so busy in the many years that they have believed in God, so why don't they have the truth reality? In fact, the root of the problem is that those people do not love the truth. If you say to them that they don't love the truth, they will feel aggrieved, but in reality, is their indignation reasonable? No, it is not. No matter how many sermons those people have heard or how many doctrines they have understood, they don't practice the truth when the time comes; they don't act, handle matters, or approach the people, events, and things around them according to the truth principles, and they always have their own opinions. When someone is talking to Me, these people always say, "Listen to me, let me express my point of view; this is my point of view, this is what I mean," and, "I want to act in this way, will You listen to me?" I know what you

mean without you saying it; you don't have to always talk about what you mean, it is not the truth, and stating it clearly won't make it the truth. If you believe that you've possessed the truth since birth, why do you still believe in God? If you can intuitively understand all of the truths that God has expressed—as though you can comprehend all truths and you yourself are the truth and can solve all problems—then why do you still believe in God? Some people say, "Why are You always right and get to make all the decisions? Why don't You listen to me?" What kind of words are these? After listening to you for so many years, I haven't heard a single word that is right or that accords with the truth, so why should I listen to you? I would like to hear some relatively correct views from man. It would save Me some thought and energy, but I don't hear any. All I hear are fallacies and disobedient words, grumbling and negative talk; it's all contrary to the truth, so why should I listen to it? If everyone was made to listen to you, they'd rebel against God, resist God, and oppose Heaven, they'd all follow Satan and ultimately perish. If you listen to My words and ponder on My words, you will understand the truth, be able to come before God, and embark on the road to salvation. Only God's words can save people, and only by understanding the truth, practicing the truth, and achieving submission to God can people attain God's salvation. It's not easy for people to accept the truth. When I'm around people, I want to hear how the brothers and sisters have entered into the truth recently; what progress they've made in discerning people, events, and things and in putting the truth into practice; what their conditions are like; whether they've reversed and changed their incorrect states; how much knowledge they have of their corrupt dispositions; how much understanding they have gained of themselves from the outpourings of their corrupt dispositions; how many of their misunderstandings about God have been dispelled; and how much their knowledge of God has increased. I would like to hear about these experiences and knowledge, but unfortunately most people cannot produce this kind of experiential testimony. They lack the truth reality, and they only speak the empty words and doctrines; absurd, erroneous, and prejudiced words, and complaints; or else words that attempt to show themselves off and to claim credit and seek rewards. How do you think I feel when I hear them? Will they put Me in a good mood? (No.) Very seldom do people say anything about their practical experience of and insight into the truth, words that make people feel better after hearing them, and without those kinds of words, what people say is either taking credit and seeking a reward, or irrelevant, empty words. Do you need to speak to Me about those hollow doctrines? You're barely able to deceive ignorant people by talking about those doctrines, so isn't it devoid of sense to speak about them to Me? When some people chat with Me, they always talk about false spiritual doctrines, and when discussing some matter, they always say, "Everything is in God's hands, it's all ordained by God." They think that speaking about external affairs isn't spiritual and that only knowing how to talk about spiritual doctrines is spiritual. When I speak some practical words to them and talk to them about the details of living, they don't take it in; they only want to hear high-sounding

sermons and grand spiritual doctrines. Do people like this possess reality? They not only lack reality, they are also utterly lacking in sense. They are truly arrogant and ignorant people.

Pursuing a change of disposition requires first understanding which things are unrelated to dispositional change, and do not fall within the scope of dispositional change, but are instead outward good behaviors, as well as what the dispositional change that God speaks of refers to, and what God wants to change in man—people must understand these matters. What man thinks of as dispositional change is only a change in behavior, and that is a different thing and a different path from the dispositional change that God speaks of. Can what man thinks of as dispositional change ensure that people will not disobey, oppose, or betray God? Can it make them ultimately stand firm in their witness and satisfy God's will? The dispositional change that God speaks of means that through practicing the truth, through experiencing His judgment and chastisement, and by being dealt with and pruned, and tested and refined by Him, people achieve an understanding of God's will and the truth principles, and then live according to the truth principles, obtaining hearts that obey and fear God, without any misunderstandings of God, and possessing true knowledge and true worship of God. What God speaks of is a change in a person's disposition, but what does the dispositional change that man speaks of refer to? It refers to improved behavior, to appearing wellbehaved and calm, and to not being arrogant; it means speaking in a refined and disciplined way, not being naughty and mischievous, and possessing conscience, reason, and moral standards in one's speech and behavior. Is there any difference between the change of disposition that man speaks of and the change of disposition that God requires? What is the difference? The change of disposition that man speaks of is a change in outward behavior, a change that conforms to human notions and imaginings. The change of disposition that God requires is stripping away one's corrupt disposition, it is a change in life disposition brought about by understanding the truth, a change in one's perspective on things, a change in one's life outlook and values. There is a difference. No matter whether you are dealing with people or things, your motives, the principles of your actions, and your standard of measurement must all be in accordance with the truth, and you must seek the truth principles; this is the only way to achieve a change of disposition. If you always measure yourself by behavioral standards, if you always focus on changes in your outward behavior, and you think that you are living out human likeness and have God's approval just because you possess a little good behavior, that is completely wrong. Because you have corrupt dispositions, and can oppose God, and are at risk of betraying God, if you do not seek the truth to solve your own corrupt disposition, no matter how good your outward behavior may be, you will not be able to achieve true obedience to God, and you will not be able to fear God and shun evil. Can mere outward good behavior produce a God-fearing heart? Can it make a person fear God and shun evil? If people cannot fear God and shun evil, then no amount

of good behavior signifies that they have true obedience to God. Therefore, no amount of good behavior signifies a change in disposition. Some people speak in a very refined way, never using foul language, like scholars-words even flow from their mouths as if from the pens of masters, like litterateurs or orators. Looking at these surface-level behaviors and manifestations, no problems can be seen, but how can you discover if there are problems in their disposition? How can you measure whether there has been any change in their disposition? What can this be seen through? (By looking at their attitude toward the truth.) This is one indicator for gauging this. Are there any others? (Look at their principles for doing things, and their views on things.) That grasps the crux of it. You mustn't look at their manner of speech, whether it is elegant or vulgar, or intellectual language—don't look at the surface. Some people speak in a very longwinded way, don't know how to express themselves, and fidget when they're anxious does this relate to their disposition? (No.) This is just outward behavior, at most it relates to their personal character or family upbringing, it doesn't relate to their disposition. So how can you see what kind of disposition they have, whether their disposition has changed, and whether they're people who practice the truth? By looking at the content of their speech. If their every word is true, and comes from the depths of their hearts, without any desire or ambition, and there are no intentions behind their speech, if they only speak frank and honest words, and they are able to open up to others about their own difficulties and weakness, and communicate and share the light and enlightenment that they receive with others, if they are truthful about whatever they want to do, laying their whole selves bare and open, then are these not pursuers of the truth? Let's not talk for now about whether or not their disposition has changed, or how much it has changed, but judging from these revelations and manifestations, these are people who practice the truth. Now, let's look at the way they treat other people. They are able to treat people fairly and not suppress them, they support and help weak brothers and sisters, and they don't make fun of them. Furthermore, they are devoted and considerate of God's will in their duties, and regardless of what difficulties they encounter, they don't throw in the towel, and they are able to defend the interests of God's house. Are these not manifestations of people who practice the truth? (Yes.) Such people are relatively upright and love the truth to a comparatively high degree. Someone may speak in a very refined way, dress very properly, and look very devout on the outside, but what is the content of their speech? They say, "I used to be paired with so-and-so leader, and he had speech defect, so I had to talk more during fellowship at gatherings—the capable must always do more work, right? As a result, the brothers and sisters started to idolize me, I couldn't help that they did so, I had to continue fellowshiping. After being watered by me personally, many brothers and sisters became quite close to me, so when any of them had a problem, I could usually solve it. When some people became weak, I just had to fellowship with them, and they regained their strength. I have no other flaws, my biggest fault is my soft heart. I'm not able to watch others suffer; whenever anyone is suffering,

it makes me anxious, and I wish that I could suffer in their stead." What is the meaning of these words? These words don't sound problematic, but is there a problem with the motives of their speech? (Yes, they are exalting and testifying to themselves.) What is the disposition of such a person? Their disposition is arrogant and deceitful, they want to use this method and use all of these words to produce an effect, to imply a bit of something else, to make others look up to them and worship them. This is the intention and purpose of their words. Muddled people who lack discernment will listen to them and think, "This person is really great, no wonder he's a leader, he's better than us, he's leadership material." This is the thinking of a muddled person who cannot see through to things. Those with discernment will understand: "He talked so much about how good he is, how hard he works and the services he's performed, about how he's benefitted and helped the brothers and sisters, so that people will look up to him, all the while saying that he doesn't want people to look up to him. In fact, he tirelessly rushes and bustles around just so that people will look up to and worship him. He's not only arrogant but also very deceitful! He wants to win people's hearts, to vie with God for status, and he uses this method to mislead people. Isn't he just like Paul? He is a devil! He talked for so long without mentioning any of his own errors or shortcomings, as if he has no corrupt dispositions; the faults that he talked about make people envy and admire him enormously, and feel inadequate. Although he doesn't directly make people worship and exalt him, the effect his words have is to make people exalt and worship him; he wins over and steals people's hearts, and he misleads muddled people and those who are ignorant and have immature stature. Isn't that deceiving people? The motives behind his words are so insidious and too sinister! This person fits in the category of antichrists, it's easy to discern this." There is a clear difference between these two kinds of people. One kind of person speaks in a very plain and ordinary way, but they are genuine, and they speak truthfully and from the heart; no matter what they say, people will not worship them, but will only favor them in their hearts. This kind of person won't steal people's hearts or occupy a space in their hearts, and they can treat people as their equals; people will not be constrained by them, manipulated or controlled by them. This is a truly good person. Nothing in their speech, in the way they conduct themselves and handle matters, reveals any ambitions or desires, or shows that they wish to control people or occupy a space in people's hearts; they do not have that disposition, they are a person with humanity. People who are evil, who are always ambitious and want to control others, really revere power and status, so they often say things that show themselves off and bear witness to themselves, and do things that mislead and control people. This is a clearly satanic disposition; these are people without humanity. Some people have no talent, no strengths, and no abilities, and they outwardly appear well-behaved and simple. They seem to be bullied and ostracized in groups of people, and they work diligently and in obscurity. Does this mean that they are pursuers of the truth? Do they have ambitions? (Yes.) Why do we say that this kind of person also has ambitions?

(Because all people have corrupt dispositions.) That's right, they have a corrupt disposition, so they have ambitions, but they simply have no place to carry out these ambitions. No one gives them the opportunity, and they can't find an opportunity, so their ambitions are hidden. Once this kind of person gets the opportunity to carry their ambitions out, in a suitable context, at a suitable time, their ambitions will be exposed. At that time you will discover that this well-behaved and simple person, who can hardly say anything clearly, is not free of a corrupt disposition. You will see that they are not without ambition, and much less do they have good humanity or less corruption. If I had not shed light on this matter, that kind of person would still think, "I'm a good person, I don't need to change my disposition, I understand the truth, I'm a person who obeys God, I've had the truth reality for a long time already. You all have corrupt dispositions, you need to be judged, chastised, pruned, and dealt with because you're deeply corrupt, you all have caliber, and are especially arrogant." Isn't this justification that they find fallacious? This is another kind of arrogance. People have corrupt dispositions, and arrogance is manifested in many different ways and forms, which makes it difficult for people to discern, and almost impossible for them to guard against. Do those good-fornothings and slow-witted people not have arrogant dispositions? Do they not have corrupt dispositions? They also have these dispositions; even fools are arrogant. Those with a little knowledge are not only arrogant, but also have learned how to disguise themselves, and are better at deceiving people; this is not easy to discern. When unbelievers discern others, they only distinguish between good and bad people according to the moral standards of traditional culture, and pass verdicts about this merely on the basis of a person's behavior and manifestations. Does this allow them to see through to that person's nature essence? (No.) Then how can you discern people, exactly? On what basis can you discern people accurately and see through to them? Without a doubt, people can only be accurately discerned based on the truth and the word of God, this is absolutely certain. Some people discern others only by comparing their behavior to human notions and imaginings and traditional morality; is it possible to see through to people in this way? Absolutely not. It is essential to observe the thoughts, viewpoints, and intentions that people reveal, based on the word of God; it is essential to look at the motives and purposes of people's words and actions—that is the only way to discover what their corrupt dispositions and nature actually are. Regardless of who the person is, as long as they reveal many views on things, and are able to express their own opinions on all matters, it is very easy to discern their corrupt disposition and their nature essence. If their views and opinions are completely out of line with the truth, then isn't their corrupt disposition and satanic nature thoroughly exposed? Therefore, so long as you discern people according to the word of God and the truth, you will be able to see that all people have corrupt dispositions and a satanic nature, and that they all need God's salvation.

Those who understand the truth can easily see through to things and discern people. Do you know how to discern people? Do you know how to observe all kinds of people,

events, and things in your life? If you don't, this shows that you still don't really understand the truth. In order to be able to discern people, you must first be able to discern whether what you say accords with the truth and whether what you do has principles. When you know how to discern your own words and actions, and can perceive problems and solve them, you will be able to discern people. Knowing how to discern all kinds of people, events, and things is not an easy matter; it's not something that can be achieved just by knowing how to speak a few words and doctrines. You must experience many things, and at least experience many failures and setbacks. Only then will you be able to know yourself. Begin practicing by coming to know yourself, and you will slowly learn to discern all kinds of people, events, and things. Learning first to discern yourself, being able to clearly discern your own behavior and your own corrupt disposition, as well as your own deviations, states, and inadequacies, and being able to see through to the essence of these things—this is what it means to have discernment. If you can thoroughly discern yourself, you will also be able to discern others; if you cannot thoroughly discern your own matters, your discernment of others will not necessarily be accurate. Some people can discern the problems of others very clearly, but don't admit they have problems when they make the same mistakes. What is the problem here? Isn't this a problem with their disposition? Under normal circumstances, discerning others is, in fact, the same as discerning yourself. If you can thoroughly discern others but don't reflect on and know yourself, and even think you're stronger than others, then you're in trouble you have improper intentions and there is a problem with your disposition. Some people are brilliant at discerning others, and everything they say is clear and makes sense, but they can't discern their own problems. Is this true? This is a facade, this is deceitful. In fact, it's not that these people lack caliber; they have discernment of themselves, but they don't speak truthfully about it. They know in their hearts what's going on, but they don't put it into words. This kind of person is double-tongued and very dishonest; a person who speaks dishonestly is not an honest person, but a crooked and deceitful person, a person who tells lies. If someone can discern themselves clearly, and can dissect and lay themselves bare for the benefit of others, this is a person who truly understands the truth, whose character is upright and honest, and who opens up in a pure way. This is no simple matter; this kind of person can put the truth into practice as soon as they understand it, and they are definitely a person who pursues the truth, and a person who God delights in. In order to put the truth into practice as soon as you understand it, you must first of all be of good character, and be an honest person. Although everyone is willing to pursue the truth, entering into the truth reality is no simple matter. The key is to focus on seeking the truth and putting the truth into practice. You have to ponder on these things in your heart every day. No matter what problems or difficulties you encounter, do not give up on practicing the truth; you must learn how to seek the truth and reflect on yourself, and ultimately practice the truth. This is the most crucial thing of all. You absolutely must not try to protect your own interests, and if you put your own interests first, you will not be able to practice the truth. Look at those selfseeking people—which of them can practice the truth? Not one of them. Those who practice the truth are all honest, lovers of the truth, and kind-hearted people. They are all people with conscience and sense, who can let go of their own interests, vanity, and pride, who can forsake the flesh. These are the people who can put the truth into practice. The first thing you need to resolve in order to practice the truth is your own selfishness and your self-seeking disposition; once this problem is solved, you will not have any major difficulties. As long as you can accept the truth, know your own corrupt disposition, and seek the truth to resolve it, you will be able to practice the truth. If you do not accept the truth, you will not be able to resolve the problem of your corrupt disposition, and in this way, you will not be able to practice the truth. The greatest difficulty in practicing the truth is a corrupt disposition, mainly a selfish, despicable, and self-seeking disposition. As long as the problem of your corrupt disposition is solved, other difficulties will not pose any problem for you at all. Of course, the reason why some people cannot practice the truth is because one kind of corrupt disposition still exists within them, that is, the arrogant and self-righteous disposition. Always being conceited, and always thinking their own views are right, always wanting to do things their own way, this is arrogance and self-righteousness and not being able to accept the truth. This is the greatest difficulty that these people face in practicing the truth. If they can seek the truth to solve this difficulty, they will have no major problems practicing the truth. As for other problems, as long as they can reflect on themselves, know their own states, seek the truth, and find some relevant passages of God's word to ponder and fellowship on, any problem can be solved easily. Those who pursue the truth must ponder and seek the truth to solve their problems every day, because apart from doing their duties, people can encounter several things that directly relate to practicing the truth every day; even if they don't go outside or come into contact with other people, it is possible that some matters of practicing the truth will be touched on. For example, how you are living that day, what the main focus of your life should be on that day, how you should arrange it, what duties you should fulfill, how you should seek the truth to resolve difficulties you encounter in your duty, what corrupt things exist in your heart that you need to reflect on, understand, and solve—all these things touch on aspects of the truth, and if you don't seek the truth to resolve them, you may not be able to fulfill your duty well that day, and isn't that a real problem? If everything you think about during your available hours each day has to do with how to resolve your corrupt disposition, how to practice the truth, and how to understand the truth principles, then you will learn to use the truth to resolve your problems according to God's words. You will thus gain the ability to live independently, you will have life entry, you will face no great difficulties in following God, and gradually, you will enter into the truth reality. If, in your heart, you are still fixated on prestige and status, still preoccupied with showing off and making others look up to you, then you are not someone who pursues the truth, and you are walking down the wrong

path. What you pursue is not the truth, nor is it the life, but the things that you love, it is reputation, profit, and status—in which case, nothing you do relates to the truth, it is all evildoing, and rendering service. If, in your heart, you love the truth, and always strive for the truth, if you pursue dispositional change, are able to achieve true obedience to God, and can fear God and shun evil, and if you are restrained in everything you do, and are able to accept God's scrutiny, then your state will keep improving, and you will be someone who lives before God. People who love the truth walk a different path from those who don't: People who don't love the truth always focus on living by the philosophies of Satan, they are satisfied merely with outward displays of good behavior and piousness, but in their hearts there are still ambitions and desires, and they still pursue reputation, profit, and status, still wish to be blessed and to enter the kingdom but because they do not pursue the truth, and their corrupt dispositions have not been cast off, they always live under the power of Satan. Those who love the truth seek it in all things, they reflect on themselves and try to know themselves, they focus on practicing the truth, and they always have obedience to God and fear of God in their hearts. If any notions or misunderstandings of God arise in them, they pray to God right away and seek the truth to resolve them. They focus on performing their duties well, such that God's will is satisfied; and they strive toward the truth and pursue knowledge of God, coming to have God-fearing hearts and shunning all evil deeds. These are people who always live before God.

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Knowing One's Disposition Is the Foundation of Changing It

Mankind is so deeply corrupted by Satan that all of them have a satanic nature and an arrogant disposition; even fools and idiots are arrogant, and think they're better than other people and refuse to obey them. It is clear to see that mankind is so deeply corrupted and that it is very difficult for them to submit to God. Because of their arrogance and self-righteousness, people have become completely lacking in reason; they won't obey anyone—even if what other people say is right and conforms to the truth, they won't obey them. It is because of arrogance that people dare to judge God, condemn God, and resist God. So, how can an arrogant disposition be resolved? Can it be resolved by depending on human restraint? Can it be solved by merely recognizing and acknowledging it? Absolutely not. There is only one way to resolve an arrogant disposition, and that is to accept God's judgment and chastisement. Only those who are able to accept the truth can gradually shed their arrogant dispositions; those who do not accept the truth will never be able to resolve their arrogant dispositions. I see many people who let it go to

their head when they show some talent in their duty. When they show they have some abilities, they think they are very impressive, and then they live off these abilities and do not push themselves further. They do not listen to others no matter what they say, thinking that these small things they possess are the truth, and that they are supreme. What disposition is this? This is an arrogant disposition. They are far too lacking in reason. Can a person perform their duty well when they have an arrogant disposition? Can they be obedient to God and follow God to the very end? This is even more difficult. To fix an arrogant disposition, they must learn how to experience God's work, His judgment and chastisement while performing their duty. Only in this way can they truly know themselves. Only by seeing your corrupted essence clearly, seeing the root of your arrogance clearly, and then discerning and dissecting it can you truly know your nature essence. You must dig up all of the corrupt things inside of you, and hold them up against and come to know them based on the truth, then you will know what you are: Not only are you filled with a corrupt disposition, and not only do you lack reason and obedience, but you will see that you are lacking in too many things, that you have no truth reality, and how pitiful you are. Then, you will be incapable of arrogance. If you do not dissect and know yourself in this way, then when you perform your duty you will not know your place in the universe. You will think you are great in every way, that everything about others is bad, and that only you are the best. Then, you will show off to everyone all the time, so that others look up to you and worship you. This is completely lacking in selfawareness. Some people are always showing off. When others find it distasteful, they criticize them as being arrogant. But they do not accept it; they still think they are talented and skilled. What disposition is this? They are too arrogant and self-righteous. Are people who are this arrogant and self-righteous capable of thirsting for the truth? Can they pursue the truth? If they are never able to know themselves, and do not shake off their corrupt disposition, then can they perform their duty well? Certainly not.

Many people perform their duty however they please and never listen to the suggestions of others. If someone gives them a plan, they will write it down at the time and agree to do it, but afterward they will put it in the back of their mind and continue to do whatever they want. What kind of disposition is this? (A self-righteous and arrogant disposition.) Is there any intransigence in this? (Yes.) Intransigence and arrogance can be found in every person. When people hear someone else say something that is right and reasonable, if they were to approach the matter with conscience and sense, they would think that it should be accepted, but would they be able to put this into practice? (Not necessarily.) What kind of attitude is needed in order for them to practice it? First of all, they must have the right attitude: They must let go of their own imaginings, judgments, or erroneous understandings, and then ponder on that person's good suggestion and seek the truth, and if they determine that their suggestion is right and conforms to the truth principles, they should accept and obey it. Isn't this the attitude they ought to have? Is there any arrogance in this attitude? There isn't any arrogance in

it; it is a serious, responsible attitude, an attitude of accepting the truth, and an attitude of loving positive things. If, when you hear someone else make a good suggestion, a suggestion that you think conforms to the truth principles, you say that you accept it in order to save face or out of a momentary understanding, but when it comes time to do something, you just act based on your own will, do whatever you want, and set aside that suggestion which your heart acknowledged as right, what kind of person are you? Is this an attitude of accepting the truth? What kind of disposition is this? This is arrogance and rebelliousness, it is not accepting the truth, it is prioritizing one's own will, and letting one's own opinions and ideas dominate, and putting the truth principles, positive things, and the word of God in the back of one's mind. There are other people who make nice promises in person, but when something happens, they're unwilling to carry them out, and they make their own calculations: "If I do this according to the principles, I'll have to fellowship on the truth clearly, and I'll have to reverse people's notions, and that'll be very hard. I'll have to do a lot of talking and I'm worried that I may not speak clearly, which will be a waste of time and energy and too troublesome! In order to save trouble, I have to do it this way, and everyone must listen to me even if they don't agree, I'll have the last say on this." What kind of attitude is this? This is a treacherous attitude. When they made their promises, they seem sincere, faithful, obedient, and pious, and capable of accepting the opinions of others and the truth, but when it comes time to act, they are completely different and their attitude changes. Why does it change? Why does their attitude do a complete 180-degree turn? What prompts this? They feel that acting in this way is too physically taxing and too troublesome, so they are reluctant and unwilling to suffer that hardship. The vows or promises they made before no longer matter to them, and neither does handling things according to the truth principles. The most important thing to them is satisfying their flesh, that comes first, and they push God's commission to the back and don't take it seriously. Is this a responsible person? Is this a person of integrity? Is it a person who loves the truth? No. There are also people who promise others that they will handle a matter properly when they are face-to-face with them, and make those people feel thoroughly at ease, but when they encounter difficulties in the process of handling it, they just set it aside and give up. Is this a trustworthy person? Is this a principled way of doing things? Especially when performing one's duty and doing things for God's house, they must adhere to the truth principles even more, and defend the interests of God's house even if it means sometimes suffering loss and humiliation, and they must never allow the work of the church to suffer. People who do this are honest, they are attentive to God's will, and they think of God's house at every turn. Those who are deceitful constantly think of their own interests while performing their duty, and are never willing to suffer the slightest loss in anything they do; they would rather let the interests of God's house suffer than lose out themselves. God knows whether a person is performing their duty in accordance with the truth principles or not—God examines people's thoughts and ideas. If God detects that a

person's heart is deceitful and evil, that they act out of greed for their fleshly interests, that they don't love the truth and are sick of the truth, He will give up on that person as soon as He detects those things. So, will that person themselves be able to sense all this? (No.) Why won't they be able to sense it? (Because when a person's nature controls their actions, as long as their fleshly interests are satisfied, they won't examine themselves. Consequently, they won't sense that doing things in this way does not align with the truth.) So, what is it that man survives on, internally? It is Satan's corrupt disposition. The essence of man is the essence of Satan, and man lives by his satanic disposition, defending only his own vanity, pride, and fleshly interests. This kind of selfish and despicable thinking has become people's nature, so they feel it is very strenuous and laborious to practice the truth, to obey God, to absolutely listen to God's words, and to act according to the truth principles and God's standards. What is the problem here? It is that man is bound and controlled by a satanic disposition, and there are too many negative things in his heart, so practicing the truth feels too hard and not easy at all. If people's corrupt dispositions are cleansed, and they are able to understand the truth and be attentive to God's will, then they will face no obstacles or difficulties in practicing the truth, and it will not feel laborious.

If a person does not yearn for the truth at all, and does not want to accept it, then they have nothing of merit within them, and whenever something befalls them, they will just live by Satan's philosophies, appearing incredibly poor, pathetic, and blind. In other words, they are destitute and have nothing within them; they have no capacity to overcome sin, no ability to forsake their own flesh, no motivation to practice the truth, no determination to change their own views, and no resolve to completely obey God. They are simply poor, pitiful, and blind, and they are nothing. When it comes to willfully running amok they have a great deal of energy, but they are incapable of acting according to God's requirements and the truth principles. If you look at how they appear, some of these people are articulate, they are educated and have a few gifts and strengths, and they are capable people, so why do I say that they are poor and pitiful? How is that measured? Someone who possesses no truths at all is poor and pitiful. Can education and knowledge, or gifts and talents stand in for the truth? Can they help someone understand the truth and get through difficult times? Can they make someone stand firm in their witness and gain God's approval? Absolutely not. People like to act based on their own preferences, desires, notions, and imaginings, no matter what they do, and they feel very happy, pleased, and relaxed about this. And yet, if they were to practice the truth and obey God, they would feel powerless and completely uninterested in doing so, or even as if they were paralyzed. What is going on there? Where are their hearts? Whom do they serve? Why is it that when people do things using their gifts and knowledge, and according to their good intentions and preferences, they're very capable, they have many tricks, and simply possess boundless energy, but when they're asked to practice the truth, enter into truth reality, and do things according to truth principles,

no matter how prominent a figure they are, they become helpless and powerless? What is at the root of this? Why is it that in practicing the truth and seeking the truth principles, people are like idiots, so poor and pitiful, and yet they boast and brag, and think that they're better than everyone else, and refuse to obey anyone? Why is this? (People don't know themselves.) Not knowing themselves is one aspect of this—the main reason is that people have corrupt dispositions. Before they come to understand the truth, this is their ugly state, their character, and their pitiful appearance—they are nothing. Those who don't possess the truth are all like this; no matter how elevated their knowledge or status, all that they display is an ugly state and an impoverished appearance. Before God and the truth, this is how poor and pitiful man is, possessing nothing and being nothing. I've come into contact with some people, and when I talk with them and work with them, I see their apathetic, dull-witted, poor, and pitiful appearance. They can talk a little about external things, but when something involves the truth principles, their views are slanted either to the left or the right, or they have no views on it at all. When someone has believed in God for so long, has read so much of God's word, has listened to so many sermons, and lives a spiritual life every day, how can they be so apathetic, dullwitted, poor, and pitiful? When something happens, why don't they have the right viewpoint? Why does their perspective on things never change? (They haven't accepted or practiced the truth.) That is correct. They've heard a lot of sermons, but all they've heard are doctrines; they've read quite a lot of God's word, but they've only understood doctrines from it; they've gone to quite a few gatherings, but what they've obtained are only some literal things and rules. What is this related to? Why are these the things they obtain? What God provides to man is the truth, the life, and the truth reality, so why are those the fruits that are borne in these people? Have you ever pondered on this question? This is a serious problem, a big problem. So, how can this problem be solved? You must eat and drink the word of God and take it into your heart and let it become your reality; you must change your inner condition and state, and have the right view and the right attitude toward everything you encounter. Isn't this the path that you should practice? Isn't this the direction in which you should seek? Think about it, how can you embark upon this path? What do you all think? (God, I feel that when things befall me, I have to reflect on my own intents, motives, and the outpourings of my corrupt disposition, and then consciously forsake my wrong intents and corrupt outpourings, and act according to the truth in God's word.) This is the right path, but in the process of carrying it out, are you able to discover your own problems? (Sometimes I can discover them, but sometimes not.) This requires you to pray to God, reflect on yourself, and examine your own actions frequently. The Holy Spirit will enlighten people about the things that they don't understand, and once you have the Holy Spirit's enlightenment, won't your problems be solved? When one relies on God, there are no problems that cannot be solved.

I'll give an example for you all to analyze and see if you know how to reflect on yourselves, and if you can recognize your own issues through the problems of others. I

once spent time with someone, and at first, he was careful and cautious, asking what My intentions were when doing anything, and whatever I said, he'd nod and bow and listen carefully. He had an internal boundary: "You're God, I can't offend You, I can't cross this boundary, I'll listen to what You say, I'll do whatever You tell me to do." Basically, there were no problems to be seen in him. But after we spent a certain amount of time together, and had some exchanges, he became used to My manner of speech and tone of voice—these things became familiar to him, and he thought, "Although the two of us aren't equals, and our identities and status are not the same, I'm comfortable talking to You, I don't have to hide anything, I can say whatever I want." Over time, the relationship between man and God was broken, and he thought, "I know what kind of character You have, I know what kind of person You are. I know what things won't anger You and make You deal with me, and I'll avoid doing the things that You'll deal with me for. Even if I do them, I won't let You see or learn of it. In order to prevent You from finding out, I won't even tell the people close to You what I'm doing behind Your back. That way, You won't find out about it, right? If You don't find out about it, You won't deal with me, will You? I won't have to lose face and suffer for it, will I? That's great! I'll do whatever else You tell me to do, and I'll obey, but I have to have relative freedom." Has a problem not emerged here? (Yes.) What problem has emerged? Is there not the deceitfulness of man's heart here? (There is.) Whether it is before other people or before God, people always try to hide the things deep in their hearts that they don't want to tell others, and this state of mind and disposition is that of deceitfulness, which every person possesses. There's another disposition here—arrogance. Where does arrogance manifest here? This person thought to himself, "So, You chat and talk like this too. There's nothing so impressive about how You talk, You can just say these things, and if I get to know You better, I'll be able to say them even better than You. That's how You dress? I have a better dress sense than You, I'm more attractive than You, You just possess more truths than I do. So, over time, after I get to know You better, I'll dare to blurt out whatever I want to say, and I won't be misspeaking." Is this not arrogance? (Yes.) These are two dispositions. There's another hidden disposition, have you discovered it? When someone reveals arrogance, deceit, and hypocrisy before God, do they have any awareness of this deep in their heart? (Yes.) When they do have this awareness, what do they do with it? Do they restrain themselves? Do they refrain? Do they reflect on themselves? (No.) What kind of disposition is it when a person knows that they have revealed an arrogant disposition but still doesn't reflect on or try to know themselves, and if someone points it out to them, they still don't accept it and they instead try to defend themselves? (Intransigence.) That's right, this is intransigence. No matter how this kind of intransigent disposition manifests before other people, and regardless of the contexts in which such an attitude is revealed, this is a person with an intransigent disposition. No matter how cunning and disguised people are, this intransigent disposition is easily exposed. Because people don't live in a vacuum, and

no matter if they are in front of other people or not, all people live before God, and every person is under God's scrutiny. If someone is usually willful, dissolute, unrestrained, and has these inclinations, and these outpourings of corruption, and if, even when they sense this, they don't turn back, and when they recognize it, they don't repent, open up to fellowship, or seek the truth to solve this problem, this is intransigence. In terms of the manifestations of intransigence, there are two different kinds: "obstinacy" and "hardness." a "Obstinacy" means being very stubborn, not reversing one's course, and not being soft. "Hardness" means that other people don't dare to brush up against it, and feel pain when they do so. Usually people are unwilling to come into contact with those who have an intransigent disposition, just as people are unwilling to come into contact with hard things and will feel uncomfortable when they do so; people like soft things, the texture of soft things makes people feel comfortable, and it brings pleasure to them, while intransigence is exactly the opposite. Intransigence makes people display an attitude, and this attitude is pigheadedness and stubbornness. What disposition is at play here? It is the intransigent disposition. This means that, when a person encounters something, although they are aware or have a faint feeling that this attitude of theirs is not good and not right, they are prompted by their intransigent disposition to think, "So what if someone finds out? This is how I am!" What kind of attitude is this? They deny the issue, they do not think that this attitude is bad, or rebellious against God, that it comes from Satan, or that it is an outpouring of Satan's disposition; they do not sense or realize how God sees it and how God detests it—that is the severity of this problem. Is the disposition of intransigence good or bad? (It's bad.) It is a satanic disposition. It makes it difficult for people to accept the truth, and it makes it even more difficult for them to repent. All satanic dispositions are negative things, they all are hated by God, and none of them are positive things.

The three kinds of dispositions that I just mentioned, deceitfulness, arrogance, and intransigence, are all deadly things. If you reveal arrogance, deceitfulness, or intransigence to other people, you merely have a bad disposition or poor humanity; if you reveal arrogance, deceitfulness, or intransigence to God, this is a manifestation of resisting God, and it is liable to offend His disposition—if you do not repent, it will be very dangerous. If you reveal these dispositions before other people, they don't take it seriously; if you reveal these corrupt dispositions in the same way before God, then you will be resisting God and offending His disposition. Although it will not be intentional or deliberate, you will do this involuntarily under the domination of your satanic nature. Therefore, when your corrupt disposition pours forth, if you cannot reflect on yourself and resolve it with the truth, sooner or later it will become a disease, and as soon as this old disease recurs, it will be very troublesome. If you repeatedly offend God's disposition, you will certainly be cast out.

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a. The original text does not contain the phrase "there are two different kinds: 'obstinacy' and 'hardness."

In the example I just gave, what other disposition does that person display? (Being sick of the truth.) Which part shows that he is sick of the truth? Outwardly, he loves the truth, he feels that it is incumbent on him to do whatever God requires, whatever is his duty, and whatever falls within the scope of the work of the church, so how can he be said to be sick of the truth? (He never sought the truth.) He never sought the truth; that is clear evidence. So, in terms of details, what manifestations show that he is sick of the truth? (When what God required conflicted with his own will, he chose to follow his own will instead of seeking God's.) Those are the details. How does the disposition of being sick of the truth mainly manifest in people? When they see a positive thing, they don't measure it by the truth—what do they use to measure it? They use Satan's logic to measure it and to see if this thing is done with style, what its form is, and how impressive it is. They measure everything with the methods that Satan uses to evaluate people, that is, the principles and methods that unbelievers use to evaluate people. They don't seek the truth when doing things, and the starting point for all of their actions is to measure them using their own imaginings and viewpoints, and the philosophies for living and knowledge that they have grasped, casting the truth aside—that's how they do everything. They use human points of view and Satan's logic as their measure, and after measuring and measuring, they find that, in their eyes, no one else is ever as good as them—they are the best. Do they have God's requirements for mankind in their hearts? Are there any principles of the truth there? No, there are none. They don't see God's requirements for mankind, they don't see that the truth is the reality of all positive things, they don't see that the truth is above all things, so they naturally look down on the incarnate God, and they always have notions about the manner of dress, and the speech and deportment of God's incarnation. And so, after extended contact, they think, "You are not as dignified, majestic, and profound as I imagined, and You don't even have as much class as I do. As I stand here, don't I have the class of a great figure? Although You speak the truth, I don't see anything about You that looks like God. You always talk about the truth, You always talk about entering into reality, why don't You reveal some mysteries? Why don't You speak a bit in the language of the third heaven?" What kind of logic and viewpoint on things is this? (It is Satan's viewpoint on things.) This comes from Satan. How do you think I approach these things? (You loathe this kind of person and You are unwilling to interact with them.) You are wrong. On the contrary, when I encounter such a person, I will draw near to them and fellowship with them normally, and I will provide what I can and help how I can. If they are obstinate and stubborn, I'm not only able to get along with them normally, I will also discuss things with them as much as possible. I'll say, "Do you think it works to do things this way? Use whichever of these methods you feel is appropriate, and if you feel that none of them are appropriate, think of your own way to solve this problem." The greater this kind of person thinks they are, the more I get along with them in this manner; I won't put on airs before anyone. If there are two stools, one higher and one lower, I will let them sit on the high

one, and I will sit on the low one. I will talk to them with My head tilted upward, and finally make them feel ashamed, and make them realize, little by little, that they possess no truths, that they are impoverished and pitiful, numb and dull-witted. What do you think of this method? (It is good.) So, if I were to brush them off, would that be good for them? Actually, there's nothing wrong with that, but it won't do them any good. If they believe in God with some sincerity, possess some humanity, and they can be saved, then it is alright for Me to interact with them. Eventually, one day, if they understand the truth, they themselves will choose to sit on the lower stool, and no longer be proud. If I brush them off, they will remain this ignorant and foolish forever, saying and doing stupid things, and they will always be a foolish person, impoverished and pitiful—that is the ugly state of people who don't pursue the truth. People look down on and despise positive things, and when they see someone who is honest, loving, and who always practices the truth but sometimes lacks wisdom, they disdain them from their hearts. They think that such a person is useless and a good-for-nothing, while they themselves are shrewd, good at calculating, adept at plotting and scheming, have means and gifts, and are capable and well-spoken. They think that this makes them the object of God's salvation, but it is actually the opposite—this is the kind of person that God is sick of. This is the disposition of disliking and being sick of the truth.

Some people have been in contact with Me for a long time and are more familiar with Me, and although they do not treat Me like their buddy, or someone who is on equal footing with them, they don't feel restrained at all, and as time passes, they become increasingly emboldened, and the boundaries in their hearts disappear progressively. They always think that they comprehend everything and they often tell Me the things that they understand, thinking that nobody but them understands anything. What disposition is this? (Arrogance.) This is arrogance. Those external things can be understood at a glance, and yet these people think themselves very clever, which is sickening. If a person's arrogant disposition reaches a point where they lose all reason, it can lead them to do evil, and their arrogant disposition will then become a vicious disposition. If someone is smart, if their words and actions are always full of schemes, if they are a formidable character, and when you are with them, they always want to control and take charge of you, do you feel that this person is kindhearted or vicious? (Vicious.) You fear them, and think, "This person always wants to control me. I have to get away from them as soon as I can. If I don't do what they say, they'll think up a way to get revenge on me, and who knows what methods they'll use to punish me." You can sense that their disposition is vicious, can't you? (Yes.) How can you sense it? (They always make people do things according to their demands and ideas.) Is it wrong for them to demand that others do things in a certain way? Is it necessarily wrong if other people make demands of you? Is this logic correct? Is this in accordance with the truth? (It is not.) Is it their methods or disposition that makes you feel uncomfortable? (Their disposition.) That's right, their disposition makes you feel uncomfortable. It makes you feel that this

disposition comes from Satan, that it does not accord with the truth, and that it is disturbing, controlling, and binding you. Not only does it make you feel uncomfortable, but it makes you feel afraid, and it makes you think that if you don't do what they say, there is a possibility that they could punish you. The disposition of this kind of person is so vicious! They don't just casually say something—they want to control you. They make such strong demands of you to do things, and demand that you do them a certain way, and this is laden with a certain type of disposition. They don't merely demand that you do something, they want to control you. If they control you, you will become their puppet, a doll in their hands. If you listen to them completely in whatever you say, whatever you do, and how you do it, then they will be happy. When you sense this disposition, what do you feel in your heart? (I feel afraid.) And when you feel afraid, how do you define this disposition of theirs? Is it responsible, is it kindhearted, or is it vicious? You feel that it is vicious. When you perceive someone's disposition to be vicious, do you feel pleased, or do you feel hatred, aversion, and fear? (Hatred, aversion, and fear.) These bad feelings arise in you. When you feel hatred, aversion, and fear, do you feel liberated and free, or do you feel bound? (Bound.) Where do these kinds of sentiments and feelings come from? They come from Satan. And what feelings do people enjoy from the things that come from God? (Liberation and freedom.) Your heart is very liberated and free. Even if you are dealt with, pruned, reproached, disciplined, or judged and chastised, what is that sentiment and feeling like? (There is a sense of indebtedness and remorse in my heart, and the feeling that I have done something wrong, and then I am able to truly repent and head in the right direction. Although I feel some pain in my heart, my spirit enjoys God's love and peace and joy.) The result that's attained is positive, and this is God's doing. What are the consequences of Satan's actions? (It puts people in bondage, and they cannot find release. They suffer in their hearts and don't know how to free themselves.) It constrains people, it imbues them with an inexplicable, strange fear, it binds and constrains their hearts. As soon as they try to act, it binds them hand and foot, and it scares them out of their wits. That is Satan's doing, and this comes from Satan. What disposition is revealed when Satan and antichrists act in this way? It is a vicious disposition.

People who have a vicious disposition always want to control others. What does it mean to control people? Is it just forbidding you from saying certain words? Is it just forbidding you from thinking in a certain way? Certainly not—it's not a problem of a word or a thought, it's that their disposition is vicious. Based on the word "vicious," what are the things that a person might do when this disposition pours forth from them? First of all, they will want to manipulate people. What does it mean to manipulate? It means that whatever happens in the church, they will want to intervene, interfere, and make arrangements. They will set a rule for you, and you must then keep to it. If you don't, they will get angry. They want to manipulate you: If they tell you to go east, you have to go east, and if they tell you to go west, you have to go west. They have this desire, and

then they act in this way—this is called manipulation. These people want to take charge of a person's destiny, to take charge of and control a person's life, mind, behavior, and preferences, so that this person's mind, ideas, preferences, and wishes accord with what they say and what they want, rather than according with what God says—this is called manipulation. They always want to arrange for people to do this or that according to their own will, they do not act based on the principles, but based on their own intentions and preferences. They don't care how you feel, they forcibly order you, and you have to do whatever they tell you to; if you don't act according to their will, they'll handle you and make you feel that you really have no choice and that nothing can be done. You know in your heart that you're being duped and controlled, but you still don't know how to discern it, much less dare to resist. Are their actions not the behavior of Satan? (Yes.) This is Satan's behavior. Satan fools people like this and controls people like this, so a satanic disposition manifests itself in people as always trying to control and manipulate others. Regardless of whether or not they can achieve this objective of controlling and manipulating others, all people have this kind of disposition. What is this disposition? (Viciousness.) This is viciousness. Why is it called viciousness? What are clear outpourings of this disposition? Does it carry a sense of coercion? (Yes.) It carries a sense of coercion, which means that no matter whether you listen or not, no matter how you feel, whether you enjoy it or understand it, they forcibly demand that you listen to them and do what they say, without any discussion, without giving you the opportunity to speak, and without giving you any freedom—does it not have this layer of meaning? (Yes.) This is called "ferociousness," which is one aspect of viciousness. The other aspect of viciousness is "evil," b what does "evil" refer to? It refers to people using methods of coercive indoctrination and suppression to achieve the result of controlling you and making you heed their manipulation, and thereby satisfying themselves. This is called "evil." In its actions, Satan wants to stop you from having free will, from learning to ponder and discern, and from understanding the truth so that your life can mature. Satan doesn't let you do those things, and it wants to control you. Satan doesn't let you seek the truth and understand God's will, and it doesn't bring you before God, instead it brings you before itself and makes you listen to it, as if it is the truth, and whatever it says is right, and as if it is the center of all things, so you have to listen to it and not try to analyze whether its words are right or wrong. The disposition of coercively and violently manipulating and controlling people's behavior and minds is called viciousness. Do you not see these manifestations often in your daily lives? (Yes.) When you come into contact with them, do you realize that they are outpourings of a vicious disposition? (I didn't realize it before, but now I understand.) If other people do such things to you and reveal such a disposition, you can sense and discern it, but if you yourselves do

a. The original text does not contain the phrase "which is one aspect of viciousness."

b. The original text does not contain the phrase "The other aspect of viciousness is 'evil."

such things and reveal such a disposition, will you realize that this is a problem? Will you realize that "This kind of disposition is vicious! Acting in this way is a very big deal! Always having the desire and ambition to dominate people, to forcibly control people is wrong, it is of Satan, it's a satanic disposition. I can't act like this, I have to seek out a way to treat and interact with people that conforms to the truth"? Will you come to this realization? (No.) If you are incapable of realizing this, and you often reveal this disposition, what will be the consequences? Do you know? (Brothers and sisters will be unwilling to spend time with me, and they will reject me.) That's one of the consequences. A person like this cannot get along harmoniously with others, and people will have a great aversion toward them. They're like a plague; as soon as they arrive, everyone has to leave, and why is this? No one wants to be controlled by them. People believe in God and are willing to follow God, and they are unwilling to follow Satan, and yet this kind of person always wants to control others, so how can people not reject them? First of all, they will often be rejected by the brothers and sisters and make people sick of them. If they cannot repent, such a person may not even be able to fulfill their duty properly, or for a long period of time, because they cannot work harmoniously with others. So, they will have to be cast out. In addition to this, what are the other consequences? (The life of the church will be disturbed.) This is another consequence. That person will become a black sheep among the brothers and sisters, and they will disturb the life of the church. What will they lose out on personally because of this? (They will be unable to grow in life.) They will definitely be unable to grow in life, so what will be the ultimate result? They will certainly be punished and cast out. Someone who is always rejected by their brothers and sisters, who never grows in life, and who always wants to control people, to make people listen to them, to take God's place in their hearts, and is ultimately isolated, and who still doesn't repent and never changes, how will God handle such a person? Tell Me, does God save human beings or non-human beings? (Human beings.) So how does God define a person like this? (As a non-human.) God defines such a person as a non-human, and God doesn't save them. Then is their ending not then set? Such a person has no hope, no value in living. Being defined by God as a non-human is so pitiful!

Pursuing life entry requires examining one's words, deeds, thoughts, and ideas in all matters of daily life, grasping one's own state, and then holding it up against God's word for comparison, seeking the truth, and carrying out as much of it as one understands. In the process of practicing and experiencing, one also needs to constantly examine their own state, looking to see what other negative states and things that obstruct them from practicing the truth remain in their heart, and after digging them out, they need to pray to and beseech God to resolve these abnormal states—this will ensure that they can put the truths that they understand into practice. Constantly resolving negative states, notions, and imaginings is the only way of ensuring that one can put the truth into practice. No matter which aspect of the truth is being put into practice, there will be

certain difficulties, and when the environment and context changes, new difficulties will arise. Furthermore, people's various notions, imaginings, and adulterated intentions can prevent them from practicing the truth, so they must open up and fellowship with those who understand the truth often, and seek a path for entering into the truth reality, and seek the truth principles, in order to ensure that they can practice the truth in accordance with the truth principles in various environments and contexts, and in all sorts of matters. Entering into the truth reality can only be achieved by seeking and practicing entry in this way. If people don't reflect on themselves often, they won't be able to grasp their own states, and they won't know where the difficulties lie in practicing the truth and how great the hindrances to it are, so they won't be able to ensure that they can put the truth into practice. Only those who know themselves and have a grasp on their own states can rely on God and look to Him, and easily put the truth into practice. Those who do not know themselves always follow rules based on their notions and imaginings, so the obstacles they face are numerous and their difficulties are great. In fact, the greatest difficulty that people face lies in their corrupt disposition, followed by not understanding the principles of practice. Once these two problems have been solved, it is easy for people to put the truth into practice. In order to become someone who is obedient to God, and to enter into the truth reality, one should first work on putting the truth into practice; if one is able to put several aspects of the truth into practice in the different matters they encounter each day, then they have already entered into the truth reality. If you constantly train in this way, and reflect on yourself and find a path of practice in God's word, you will gradually be able to solve your own corrupt state, and you will have a path for practicing and entering into the truth. At the same time, you will gain a basic grasp of the principles for putting all aspects of the truth into practice. When a person has a true understanding of these states and of all aspects of the truth, their heart feels fulfilled, and they become increasingly enriched; they no longer appear numb and dullwitted, or poor and pitiful. Nowadays, most people can talk a bit about external matters, but when asked to express correct viewpoints on matters of right and wrong, and to talk of their understanding of these matters, as well as their methods for dealing with them, and paths of practice, most people lack a clear understanding and are completely blank inside. Some people may say, "You're wrong, we're not completely blank inside. We know that God has sovereignty over the rain, that God arranges for the trees to bud in the spring, that God's ordained laws determine when the birds build their nests, and why various flowers are different and come in so many colors, and why the leaves of trees are green—these are the laws of God's creation of all things, and they are ordained by God. We know that we should live according to God's ordained laws, getting up in the morning, going to bed at night, and eating three meals a day, and we also know that there are laws of birth, aging, sickness, and death for human beings, and that no one can break them. Moreover, we don't complain about God—we thank God for being able to live today, and we will likewise thank God if we were to die tomorrow. We're not

impoverished, numb, and dull-witted." Is merely understanding these doctrines the same as understanding the truth? Is it entering into the truth reality? (No.) Understanding these things is only the first step, and they're also things that people must understand, but what they need to understand most of all is how they should live, what they should live by, and what duties they should fulfill. If you can't seek the truth to solve your corrupt dispositions, you will have no life entry, and you won't gain the truth and life, and isn't this kind of faith in God empty? This means that you are completely blank inside. Others say, "In the past, I was small in stature and didn't know that everything that befalls me is orchestrated by God, and I didn't know how to view or deal with these things, and when these things happened, I felt at a loss and dealt with them using human methods. Now I understand that the things that occur every day, no matter how minor, are all orchestrated by God, and that everything is ordained by God, and I will say, 'God, I thank You for Your sovereignty, and I'm willing to put my fate in Your hands and at the mercy of Your orchestration; I don't want to rebel, I want to listen to Your words, and I'll certainly fulfill my duty well and give my devotion and all my effort to it!' I understand all this, so how could I still be poor and pitiful?" In fact, they are poor and pitiful. Why do I say this? (Because they lack knowledge of their satanic disposition and their nature essence; they can talk about so many spiritual doctrines, but when something happens, they still live according to their satanic disposition, and after years of believing in God, their life disposition hasn't changed a bit.) What they understand is just a false spiritual cloak that they wear; they appear to have the likeness of a believer in God and the propriety of a saint, and they seem to have mastered some profound and spiritual theological theories, but what they understand is not the truth, but only a kind of theological theory. It can't change the direction of a person's life, or a person's views on things or principles for dealing with the world, much less can it change a person's corrupt disposition. These theological theories, these spiritual doctrines, absolutely cannot make a person's relationship with God normal, or enable them to recognize their own corrupt dispositions, or make them cast off these corrupt dispositions, much less enable them, through experiencing God's work, to reach the point of knowing and obeying God. Therefore, these so-called spiritual words and doctrines bring not the slightest benefit to people, but only make them arrogant and conceited, and increasingly disobedient and resistant to God, for these rotten things have nothing to do with the truth and are all hypocrisy that should be thoroughly relinquished and renounced.

Right now, what is the crucial thing that believers in God need to pursue? (A change of disposition.) Can talking about a lot of doctrines change a person's disposition? (No.) What exactly is a change in disposition? Does a change in disposition mean that a person's character changes, and that they become incredibly easy-going, easy to get along with, and liked by everyone? Does a change in disposition mean that a person becomes silent and reluctant to speak or laugh? Does a change in disposition mean that a person becomes weather-beaten, seasoned and mature? (No.) So what is a change

in disposition? What is the first thing that must be understood in order to change one's disposition? First of all, one must understand what the basis for achieving a change of disposition is, that is, they must first recognize what man's nature essence has become and what man's disposition has become after being corrupted by Satan. This will enable them to recognize the truth of their own corruption. For instance, some people are especially deceitful, and this deceitfulness is their nature and also their disposition; some people are especially arrogant, and this arrogance is their nature and also their disposition. I will give an example. Say that when something befalls you, you have your own intentions. When these intentions appear, what is it that is in control? Firstly, it is certainly not your personality that is in control, nor is it your family background, and much less is it any other person. Your intentions are under the control of your disposition. So, first of all you must examine yourself to find out which disposition this is, whether it is arrogance, wickedness, viciousness, or intransigence. When you have understood it, examine yourself further to discover what states this disposition will cause. Say, for example, it is deceitfulness. When people engage in deceit, what intentions does this come from? What aim are they trying to achieve? Without exception, it is to gain prestige, profit, and status; in a nutshell, it is for the sake of their own interests. And what lies at the root of the pursuit of self-interest? It is that people see their own interests as being more important than everything else. They engage in deceit in order to benefit themselves, and their deceitful disposition is thereby revealed. How should this problem be resolved? First you must discern and know what interests are, what they bring to people exactly, and what the consequences of pursuing them are. If you can't figure this out, then forsaking them will be easier said than done. If people don't understand the truth, then nothing is harder for them to give up than their own interests. That's because their life philosophies are "Every man for himself and the devil take the hindmost" and "Man dies for wealth as birds do for food." Clearly, they live for their own interests. People think that without their own interests—that if they were to lose their interests—they wouldn't be able to survive. It's as if their survival is inseparable from their own interests, so most people are blind to all but their own interests. They see their own interests as higher than anything else, they live for their own interests, and getting them to give up their own interests is like asking them to give up their own lives. So, what should be done in such circumstances? People must accept the truth. Only when they understand the truth can they see through to the essence of their own interests; only then can they begin to relinquish and forsake them, and be able to endure the pain of letting go of that which they love so much. And when you can do this and forsake your own interests, you will feel more at ease and more at peace in your heart, and in so doing you will have overcome the flesh. If you cling to your interests and refuse to give them up, and if you are not in the least bit accepting of the truth, in your heart, you may say, "What's wrong with trying to benefit myself and refusing to suffer any losses? God hasn't punished me, and what can people do to me?" No one can do anything to you, but with this faith in

God, you will ultimately fail to gain the truth and life. This will be a huge loss for you you will not be able to attain salvation. Is there any greater regret? This is what ultimately comes from pursuing your own interests. If people only pursue prestige, profit, and status—if they only pursue their own interests—then they will never gain the truth and life, and ultimately, they will be the ones who suffer a loss. God saves those who pursue the truth. If you do not accept the truth, and if you are incapable of reflecting upon and knowing your own corrupt disposition, then you will not truly repent, and you will have no life entry. Accepting the truth and knowing yourself is the path to growth in life and to attaining salvation, it is the chance for you to come before God to accept His scrutiny, judgment, and chastisement, and to gain the truth and life. If you give up on pursuing the truth for the sake of pursuing reputation and status and your own interests, this is tantamount to giving up on the opportunity to accept God's judgment and chastisement, and to attain salvation. You are choosing prestige, profit, and status and your own interests, but what you are giving up is the truth, and what you are losing is the life, and the chance to be saved. Which means more? If you choose your own interests and give up on the truth, is this not foolish? To put it in vernacular terms, this is suffering a great loss for the sake of a small advantage. Prestige, profit, status, money, and interests are all temporary, they are all ephemeral, whereas the truth and life are eternal and immutable. If people resolve the corrupt dispositions that cause them to pursue prestige, profit, and status, then they have hope of attaining salvation. Moreover, the truths that people gain are eternal; Satan cannot take these truths away from people, nor can anyone else. You relinquish your interests but what you gain are the truth and salvation; these results are yours, and you gain them for yourself. If people choose to practice the truth, then even though they have lost their interests, they are gaining God's salvation and eternal life. Those people are the smartest ones. If people give up the truth for the sake of their interests, then they lose the life and God's salvation; those people are the most foolish ones. What a person chooses—their interests or the truth—is incredibly revealing. Those who love the truth will choose the truth; they will choose to submit to God and to follow Him. They would rather abandon their own interests to pursue the truth. No matter how much they have to suffer, they are determined to stand firm in their testimony to satisfy God. This is the fundamental path for practicing the truth and entering the truth reality.

Corrupt dispositions are deeply rooted in all people, and no one is more corrupt than any other. People's views on things, notions, imaginings, and degree of disobedience do not differ greatly and are largely the same. All people live under the power of Satan, and all of them live by satanic dispositions. What is equal is that God gives each person the same opportunity, God has the same attitude toward everyone, and God's provision of the truth and the life is the same for everyone, so God's standards and requirements for each person are also the same. If you think you're irredeemable, that you're more corrupt than others, and that God will not save you because you've revealed some corrupt dispositions that others have seen and are sick of, and you write yourself off as

a lost cause and can't work up any enthusiasm, and don't have the heart to do anything, and think there's no point in living, and that it would be better for you to die, what kind of attitude is this? This isn't a manifestation of maturity and it isn't what God wants to see; God doesn't like this kind of person or this kind of attitude. In the process of pursuing the truth, people need to reverse many incorrect states, and they need to constantly correct their views on their pursuit, and constantly come before God and ask Him to scrutinize them, and ask Him to enlighten and guide them. God will give help and grace to them, and God will lead each and every person with enormous patience, kindness, mercy, and forgiveness. So, you should not doubt people's correct attitudes and desire to pursue the truth and to yearn for justice and light, and you should also not doubt that God's essence is that of saving mankind and of compassion and forgiveness toward mankind. You must remember these words! What is the meaning of telling people these words? It means that they should not give up pursuing the truth at any time, that they should not write themselves off as lost causes, or be negative. When you fall into negativity, you have to think to yourself: Why has God expressed so many truths? It is to supply even more people in understanding the truth, and in solving their own real problems. Not only do you directly gain a lot from God's words, but you also gain a lot when you fellowship on the truth with your brothers and sisters—isn't that the same as God supplying you at that time? If you think so, and you can sense this, then why do you want to give up? Why do complaints arise in your heart? Why do you doubt God's sincerity in saving you? People can be foolish, small in stature, and weak, but they cannot lose faith when it comes to salvation. I hope that one day when I talk to you and interact with you again, I will see that you do not appear poor and pitiful, or numb and dull-witted, but that you have obtained and gained something. You've heard a lot, you've seen a lot, you've understood a lot, but whether you've obtained the truth or not, and whether you can be made perfect or not, depends on your pursuit. It is a fact that if someone pursues it, they can obtain it, but if they don't listen and pursue it, they'll never receive it. As long as you truly pursue the truth, and pursue love for God and a change of disposition as Peter did, you will win God's commendation; that is certain.

February 6, 2018

Only by Pursuing the Truth Can One Resolve Their Notions and Misunderstandings of God

People don't understand the truth when they first begin to believe in God, and have many notions and imaginings about Him. When you've believed in God for several years, read so many of His words and listened to so many sermons, just how many of these notions and imaginings have been resolved? Even after believing in God for several

years, some people still have notions about God's judgment and chastisement, pruning and dealing with, while others can have notions when they see the severity of God's words. Can these things be solved by seeking the truth? If you can seek the truth in everything, and use it to solve any problems you encounter, then you are someone who pursues the truth. Are you able to seek the truth to solve problems now? When you encounter anything that gives rise to notions, or when you transgress, how do you seek the truth to solve it? Who can talk about their experience of this sort of thing? (When I was a leader I didn't do any practical work, just tasks that made me look good, and I always fought for prestige and status. This disrupted and disturbed the church's work, and when I faced being pruned and dealt with, I still tried to justify myself and didn't have true reflection and knowledge, or repentance and change. Later the church displaced me, but my heart was still defiant and dissatisfied, and I always complained and vented negativity. Leaders dealt with me for not accepting the truth at all and resisting God, which is something that offends His disposition, and told me that if I still did not repent then I'd be cleared and cast out. I didn't understand the truth at that time, and seriously misunderstood God. Although I never said I didn't believe in God, I thought that as I had offended Him, He definitely wouldn't save me, so I'd just render service. After that, I didn't pay that much attention to pursuing the truth, and it wasn't until I heard God's fellowship one day that I eventually turned around.) After you turned around, did you have a correct path of practice? What would you do if the same thing happened again? (Right now, I don't have a path of practice for this aspect.) Actually, all these problems can be solved with the truth. If people want to resolve their misunderstandings about God, then, in one respect, they must recognize their own corrupt dispositions and dissect and understand their previous mistakes, wrong paths, transgressions, and negligence. In this way they'll be able to understand and see their own nature clearly. Additionally, they must see clearly why people go astray and do so many things that violate the truth principles, and the nature of these actions. Furthermore, they must understand what precisely God's will and requirements are for mankind, why people are always incapable of acting according to God's requirements, and why they always go against His will and do what they like. Bring these things before God and pray, understand them clearly, and you can then turn your state around, change your mindset, and resolve your misunderstanding of God. Some people always harbor improper intentions no matter what they do, always have evil ideas, and cannot examine whether their inner state is right or not, nor discern it according to God's words. These people are muddled. One of the clearest characteristics of a muddled person is that after they do something bad, they stay negative when faced with being pruned and dealt with, even giving themselves up to despair and determining that they're finished and cannot be saved. Isn't this the most pitiful behavior of a muddled person? They can't reflect on themselves according to God's word, and can't seek the truth to solve the problem when faced with difficulties. Is this not being very muddled? Can giving yourself up to despair solve problems? Can

always struggling in negativity solve problems? People should understand that if they make a mistake or have a problem then they should seek the truth to solve it. They need to first reflect and understand why they committed evil, what their intention and starting point in doing so was, why they wanted to do it and what their goal was, and whether someone encouraged, incited, or duped them to do it or if they did it consciously. These questions must be reflected on and understood clearly, and then they'll be able to know what mistakes they made and what they themselves are. If you can't recognize the essence of your wrongdoing or learn a lesson from it, then the problem cannot be solved. Many people do bad things and never reflect on themselves, so can such people ever truly repent? Is there any hope for their salvation? Mankind is the progeny of Satan, and regardless of whether or not they have offended God's disposition, their nature essence is the same. They should reflect on themselves and come to know themselves more, see clearly to what extent they've rebelled against and resisted God, and whether they can still accept and practice the truth. If they see this clearly, they'll know how much danger they are in. In fact, based on their nature essences, all corrupt humans are in danger; it requires a lot of effort for them to accept the truth and it is not easy for them. Some people have committed evil and revealed their nature essence, while some have not yet committed evil but aren't necessarily much better than others—they just haven't had the situation or opportunity to do so. Since you have these transgressions, you must be clear in your heart about what attitude you should have now, what you should account for before God, and what He wants to see. You must clarify these things through prayer and seeking; then you'll know how you should pursue in the future, and will no longer be influenced or controlled by the mistakes you made in the past. You must walk the path ahead and perform your duty as you should, and no longer give yourself up to despair; you must emerge totally from negativity and misunderstanding. In one respect, it's negative and not very advisable if you perform your duty now to make up for your past transgressions and mistakes, but this is the mindset you should have at the very least. In another respect, you have to positively and proactively cooperate, do your utmost to perform well the duty you ought to perform, and to fulfill your responsibilities and obligations. This is what a created being should do. No matter what notions you have about God, or if you reveal corruption or have offended His disposition, this must all be solved by reflecting on yourself and seeking the truth. Learn from your failures, and emerge completely from the shadow of negativity. Once you understand the truth and are freed, no longer controlled by any person, matter, or thing, then you will have the confidence to walk the path ahead. After you have made some gains and some life progress, and no longer have any notions about God, you will gradually enter the right track of belief in God.

Someone may have transgressed in the past, or gone astray, but they aren't actually some greatly treacherous or wicked person, it's just that they were too arrogant, so arrogant that they became unreasonable, lost restraint, and couldn't control themselves,

and did things which God loathes and despises, and which even disgusts themselves. But having followed until now they must have made some progress. When it comes to whether they can ultimately remain, God will determine this based on their current behavior, as well as their current attitude toward Him and toward their duty. Someone might say: "I've committed serious transgressions in the past, but afterward I came to understand the truth. I really regret my transgressions, but I can't take them back, even if I put the truth into practice now. I always feel like I'm tainted, and my heart is not clear whether God wants me or not." This is you passing a verdict on yourself, not God; your verdict doesn't represent God's, nor does your attitude represent His. You must understand what God's attitude is, and what His bottom line is toward every corrupt human and those who can be saved. Are you clear on this? What God looks at is a person's attitude, determination, and resolve in pursuing the truth. He doesn't care about who you were before, what your transgressions were, or how much you've spent, offered, or suffered. God doesn't look at these things. Someone may say that they believe in God and have been incarcerated eight times, and God says: "I don't look at these things about you. I just look at how you behave now, whether you're someone who pursues the truth, whether you bore witness while in prison, what things you've gained, whether you know God, and whether you've entered the truth realities." This is the result God wants. Some people say: "I have transgressed and gone astray, but now I recognize this, and through deep reflection, I have become willing to repent, and firmly resolve to perform my duty well, not to just muddle through it, and to do my best, so that I may satisfy God, repay His love, and make up for my past mistakes. I want to pursue and practice the truth in the course of performing my duty. I will not just exert myself or do service, I will try to put the truth into practice, live out human likeness, and honor God by performing my duty well." With this attitude, will God still look at your transgressions? He won't. You must, therefore, be sure of this in your heart, so you won't be controlled by past transgressions anymore. Some people are always controlled by past transgressions, and think, "God cannot possibly forgive anything that offends His disposition. His heart has long since despised and rejected me, and it's useless for me to pursue the truth." What sort of attitude is this? This is called being suspicious of and misunderstanding God. In fact, before you even did anything that offended God's disposition, you had a disrespectful, irreverent, and perfunctory attitude toward Him, and you didn't treat God as God. People reveal their satanic dispositions because of a moment of ignorance or impulsivity, and if there is no one to discipline or stop them, they commit transgressions. After their transgressions lead to consequences, they don't know to repent and yet are ill at ease. They worry about their future outcome and destination, and carry all these things in their hearts, always thinking, "I'm finished and ruined, so I'm just going to write myself off as hopeless. If God one day doesn't want and thoroughly loathes me, the worst thing that can happen is I'll die. I put myself at the mercy of God." On the surface they talk about putting themselves at God's mercy and submitting to His arrangements

and sovereignty, but what is their actual state? It is resistant, intransigent, unrepentant. What does it mean to be unrepentant? It means they stick to their own ideas, not believing or accepting anything God says, always thinking, "God's words of encouragement and comfort are not meant for me, but for other people. As for me, I'm finished, I'm already written off, I'm worthless—God has long since given up on me, and no matter how I confess my sins, pray, or weep in remorse, He will never give me another chance." What attitude is this, when they measure and second-guess God in their hearts? Is it an attitude of confession and repentance? Obviously not. This kind of attitude represents a type of disposition—intransigence, incredible intransigence. Outwardly they appear particularly self-righteous, not listening to anyone, understanding every doctrine but not practicing anything. In fact, they have an intransigent disposition. From God's perspective, is intransigence obedience or rebelliousness? It is clearly rebelliousness. They, however, feel they've been greatly wronged, "I used to love God so much, but He cannot let go of one little mistake I've made, and now my outcome is lost. God has passed a verdict on people like me. I am Paul." Did God say you were Paul? God didn't say so. You say you are Paul—where does this come from? You say you'll be struck down by God, punished, and sent to hell. Who decided on this outcome? You clearly decided it yourself, as God has never said that you'll be sent to hell when His work is completed, and that you cannot enter the kingdom of heaven. So long as God doesn't say that He despises and rejects you, then you have the chance and the right to pursue the truth, and you should just accept the judgment and chastisement of God's words. You must have this kind of attitude, as this is the attitude of accepting the truth and God's salvation, and of true repentance. You always cling to your own notions, imaginings, and misunderstandings; you are already filled with and occupied by these things, and have even decided that God won't save you, and then harbored a careless and perfunctory mindset in the course of performing your duty, a mindset of writing yourself off as hopeless, a negative and passive mindset, a mindset of living day by day, a lazy mindset. Can you gain the truth? You will not be able to gain the truth with this mentality, and you will not be saved. Is such a person not pitiable? (Yes, they are.) What caused them to be so pitiable? It's because of ignorance. When things happen, they don't seek the truth but always study and speculate, and even want to dig into God's words to see which were spoken about their situation, what God's attitude is, how He passes verdicts, and what their outcome will be—and through this determine what the result of the matter will be. Is this approach seeking the truth? Certainly not. They hang God's words of condemnation and curse above their own head, living in negativity—which appears to be fragility, feebleness, and passivity, but is actually a kind of resistance. What is the disposition behind resistance? It is intransigence. In God's eyes, this kind of intransigence is a type of rebelliousness, and is what He despises the most. If God didn't want to save you, why would He tell you so many truths, give you so many paths of practice, or exhort you with such sincere words? Yet you still say God won't save you. What is the basis for

this? God's heart always hopes that people repent, but it's people who don't even give themselves a chance. What is the issue here? It's that human nature is too deceitful. People do not believe in God or His words, and this is the attitude with which they treat Him. Someone might say: "God is faithful, and within His words is judgment, revelation, condemnation, curses, mercy, and forgiveness. I know these words all represent God's disposition, but I don't know which are aimed at my situation. I always feel that God's words of condemnation and curses are meant for me, while His words of blessing and praise are meant for those who pursue the truth. I'm finished, in any case." They have this kind of presumptuous attitude from beginning to end, and use this as an excuse to say that God won't save them. They'll think, "Since You won't save me, God, then I might as well be careless and perfunctory in performing my duty. If You won't give me any reward, why should I work so hard?" Their mindset changes, and becomes unreasonable. They don't accept the truth, but bring their own intentions, negative state, and human imaginings, speculation, and excuses to oppose and contend with God. They live in negativity, not interested in seeking the truth or fellowshiping on it, and indifferent to putting it into practice or being an honest person. They adopt an evasive attitude toward it, and even now have not awakened, but still live in a negative state. God says that these sorts of people are the most pitiful. From beginning to end it is always people who contend with God, people who speculate about and misunderstand Him, and torment themselves into negativity through their human notions and imaginings. They become estranged from God, yet still want to exploit Him and make a deal with Him, without turning around even the slightest. Is this not self-inflicted? It is just like those lyrics say, they are "starving themselves at a great feast." This is most pitiful. God bestows an abundance on man, yet man still goes begging with a broken bowl. Is this not a beggar who deserves to suffer?

From the beginning, I have often exhorted you that each of you must pursue the truth. So long as there is a chance to do so, do not give up; pursuing the truth is the obligation, responsibility, and duty of each person, and the path that each person should walk, as well as the path all who would be saved must walk. Yet no one heeds this—no one thinks it a matter of import, believing it to be mere cant, each person thinking what they will. From the beginning unto today, though there have been many who clutch books of God's words in their hands and read them, who listen to sermons, who all seem to have accepted God's judgment and chastisement and His guidance in the course of performing their duties, a relationship between man and God has not, in fact, been established, and all people live by their imaginings, notions, misunderstandings, and speculations, such that they live each day in doubt and negativity in how they treat God's words and work, as well as His guidance. If you live in such states, how can you cast off negativity? How can you cast off rebelliousness? How can you cast off the mindset and attitude of deceit and evil or speculation and misunderstanding with which you approach the commission and duty that God has given you? Certainly, they cannot be cast off.

Therefore, if you wish to embark on a path of pursuing and practicing the truth and entering the truth reality, you must come at once before God, pray to Him, and seek His will—and figuring out His will is what matters most. It's too impractical to always live in notions and imaginings; you should learn to reflect on yourself in all matters, and to recognize which corrupt dispositions you still have that need to be cleansed, which things are preventing you from putting the truth into practice, what misunderstandings or notions you have about God, and which things He does that don't accord with your notions, but cause you to doubt and misunderstand. If you reflect on yourself in this way, you can discover which problems you still have that need to be solved by seeking the truth, and if you practice like this then your life will grow quickly. If you don't reflect on yourself but always harbor notions and misunderstandings in your heart about God, always insist on your own ideas, always think that God lets you down or isn't fair to you, and always hold onto your own reasoning, then your misunderstanding of God will only get deeper and your relationship with Him more and more distant, while your heart's rebelliousness and opposition to Him grow greater and greater. It's dangerous if your state gets this bad, as it will already seriously affect how effectively you perform your duty. You can only treat your duty and responsibility with a slipshod, perfunctory, irreverent, rebellious, and resistant attitude, and what is the end result? It will lead you to be slipshod and perfunctory in doing your duty, deceptive and resistant to God. You won't be able to gain the truth, nor enter the truth realities. What is the root cause of this result? It is because people still have notions and misunderstandings about God in their hearts, and these practical problems have not been solved. So, there will always be a gulf between people and God. Therefore, if people want to come before God, they must first reflect on what misunderstandings, notions, imaginings, doubts, or speculations they have about Him. These things must all be examined. Truly having notions or misunderstandings about God is not a simple matter, as it touches upon people's attitude to God as well as their nature essence. If people don't seek the truth to solve these notions and misunderstandings, it's not like these things will just vanish into thin air. Even if they don't affect you performing your duty or pursuing the truth, when something happens or under special circumstances they will still appear to disturb your mind and your performance of your duty. Therefore, if you have notions and misunderstandings, then you must come before God and reflect on yourself, seek the truth, and understand clearly the root cause and essence of why these notions and misunderstandings arise in people. Only then can they disappear, your relationship with God can be normal, and your life can gradually grow. That people have too many notions and misunderstandings about God proves that mankind resists and is incompatible with Him. Only by continuously resolving these notions and misunderstandings can the gulf between people and God gradually close. They will be able to obey God, and have greater faith in Him; with greater faith, their practice of the truth will be much less adulterated, and there will be much fewer adulterations and obstacles in their pursuit of the truth.

Which people are less adulterated when performing their duties, and scheme less on their own behalf? (Simpler people, those who don't misunderstand God.) This is one type, but there're also honest people, kind-hearted people, those who pursue the truth more—these people are less adulterated when performing their duties. Those who have misunderstandings or imaginings about God, or who have extravagant desires or demands of Him, are highly adulterated when performing their duties. They want prestige, status, and rewards, and if some big reward is still far away, and out of sight, they'll ponder, "Since I can't get it immediately, I'll just have to wait and endure. But I should first get a little bit of benefits now, or at the very least some status. I'll first strive to be a leader in the church, to be responsible for dozens of people. It's quite glamorous to always have people circling around you." And so this adulteration in their belief in God appears. When you haven't performed any duty, or done anything practical for God's house, you'll feel that you aren't qualified, and these things won't arise in you. But when you are capable of doing something, and feel that you're a bit superior to most people, and that you can preach some doctrines, then these things will arise. For example, when a leader is being elected, if you've only believed in God for one or two years, you'll feel that your stature is small, that you're unable to preach any sermons, and that you aren't qualified, so you'll step back during the election. After three or five years of belief, you'll be able to preach a few spiritual doctrines, so when the time comes to elect a leader again, you'll proactively reach for that position and pray, "Oh God! I bear a burden, I'm willing to be a leader in the church, and willing to be considerate of Your will. But regardless of whether I am elected or not, I am always willing to submit to Your arrangements." You'll say that you're willing to submit, but in your heart, you'll think, "But it would be great if You'd let me have a go at being a leader!" If you have such a demand, will God satisfy it? Certainly not, because this demand of yours is not a legitimate request, but an extravagant desire. Even if you say that you want to become a leader so that you can show consideration for God's burden, using this excuse as your justification, and feeling that this is in line with the truth, what will you think when God doesn't satisfy your demand? What manifestations will you display? (I'll misunderstand God, and wonder why He didn't satisfy me when I just wanted to show consideration for His burden. I'll become negative, resistant, and I'll complain.) You'll become negative, and think, "The person they elected hasn't believed in God for as long as I have, they're not as well-educated as I am, and their caliber is worse than mine. I can also preach sermons, so in what way are they better than me?" You'll ponder and ponder, but you won't be able to figure it out, so notions will arise in you, and you'll judge God as being unrighteous. Is this not a corrupt disposition? Will you still be able to submit? No. If you didn't have this desire to be a leader, if you could pursue the truth, and if you possessed self-knowledge, you'd say, "I'm fine with just being an ordinary follower. I don't possess the truth reality, I am of average humanity, and I'm not very eloquent. I have a bit of experience but I can't really speak about it. I want to speak more about it but I can't

explain myself clearly. If I do speak more, it's likely that people will feel fed up with listening to me. I fall too far short of this position. I'm not suited to being a leader, and should just keep learning from others, perform my duty to the best of my ability, and pursue the truth with my feet on the ground. One day, when I have stature and am fit to lead, I won't refuse if elected by my brothers and sisters." This is the correct state of mind. If one day your brothers and sisters view you as suited to being a leader and elect you, this will definitely be because God permitted it, so would you lead or not? (Yes, I would, I would submit.) How would you submit? Say that you think, "I reckon I can do it. No one else is better than me, so I can definitely do it. This is God moving my brothers and sisters to elect me. Of these people, I have believed in God the longest, I'm the right age, I have some experience in society and I'm a capable worker, I'm eloquent and educated, I've performed all different kinds of duties and have some experience. I'm suitable in all respects. If my brothers and sisters were under my leadership, then the church life would definitely flourish and keep improving." Then arrogance arises in you. Is there any sense in this? What will you do next? You will do evil and bad things, and then you must be dealt with, and face judgment and chastisement. Is someone's state of mind important? (Yes, it is.) No matter what you do, you must reflect on and come to understand your motives, your point of origin, your intentions, your aims, and all your thoughts, according to the truth, and determine whether they are right or wrong. These things all must have God's words as their foundation and base, so that you don't go down the wrong path. No matter what you want to do, or what you seek, pray, or ask for before God, it must be legitimate and reasonable, it must be something that can be put on the table and approved of by everyone. There's no point in seeking and praying for things that can't be brought out into the open. No matter how much you pray for those things, it will be of no use.

People are always adulterated while performing their duties; they are always adulterated with their own intentions and preferences. So, do people deliberately allow themselves to be adulterated? No, this is involuntary. The number of adulterations a person has depends on their dispositions and their pursuit. If a person pursues the truth, they will have less intentions, selfish motives, desires, and negative states when performing their duty. If they do not pursue the truth, they will have more adulterations, and they'll be likely to become negative when faced with failure or setbacks, sometimes even being tripped up by a single sentence. You always talk about "feeling tormented by pride, status, and affection"—you feel tormented by everything, all day. This is irrational. People are often dominated by their satanic nature, they live under the control of their satanic dispositions, and have all kinds of extravagant desires, but do not seek the truth to resolve them. Regardless of what kind of corruption they reveal, they always feel negative and tormented. If you feel tormented, then you are in trouble; whenever feeling tormented is mentioned, it's never a good thing. Why? The word "tormented" itself isn't even justified—people only feel tormented under special circumstances, and it's not a

manifestation that those who pursue the truth often display. There's something wrong with always feeling tormented, there's a problem with people like that—it's a state of negativity and resistance. Moreover, it's incorrect and inappropriate to use the word "tormented" in this way. Why don't people who feel tormented all the time ever get results from it in the end? It's because they don't seek the truth, but are instead always negative and resistant, opposing God. The result of this is that they suffer a lot but gain nothing at all. People who love the truth will always submit to God's sovereignty and arrangement, no matter what difficulties or problems they encounter. They'll accept God's orchestrations, come before Him to seek the truth, and walk the path of pursuing the truth. Don't feel tormented for no good reason, as it won't get you anywhere. For example, you feel tormented by affection, but are you ever able to extricate yourself from it? You feel tormented by status, but do you have true insight into status? You feel tormented by your future and destiny, but are you able to free yourself from the constraints of your future and destiny? Can you let go of your desire for blessings? (No, I cannot.) So, how can you solve these problems? They must all be solved by pursuing the truth. Pursuing the truth can solve people's unreasonable demands and extravagant desires, as well as their misunderstandings of God and their imaginings, speculations, doubts, and determinations about Him. Will people still feel tormented when all of these states are resolved? Won't all these states of feeling tormented just disappear? At that time, what will your thoughts, views, attitude, and state be like? You'll be able to submit and wait, and you won't fight against God's sovereignty and arrangement, nor rebel against Him or judge Him. Moreover, when God's hand falls upon you, or He orchestrates an environment for you, you'll be able to actively cooperate and submit before Him instead of resisting or evading, and even less will you try to escape it. You'll have more and more of these positive states, and this proves that you're pursuing the truth. However, if those negative things constantly occupy your mind and influence your daily actions, thoughts, and ideas, and affect your state, then this proves that you don't pursue the truth at all, and you will eventually be cast out.

When many people perform their duties, they are always adulterated with their intentions, they always try to distinguish themselves, they always like to be praised and encouraged, and if they do something well, they always want some payoff or reward; if there is no reward, they are indifferent to performing their duties, and if there is no one to pay attention to them or encourage them, they become negative. They are as unstable as children. What is going on here—why are such people always adulterated with their intentions and never able to put them aside? This is chiefly because they do not accept the truth; as a result, no matter how you fellowship the truth with them, they are incapable of putting these things aside. If these issues are never resolved, then as time goes on, they easily become negative, and increasingly indifferent toward performing their duties. Seeing words from God about being praised or blessed, they are a little motivated, and become a little enthusiastic; but if no one fellowships the truth with them, if no one

motivates or praises them, they grow indifferent. If people frequently laud, compliment, and praise them, they feel that they are particularly wonderful, and in their hearts, they are sure that God is protecting and blessing them. At such times their desires to stand out above the masses are achieved and fulfilled, their intent to be blessed is temporarily assuaged, and use has been made of their skills and talents, which gives them face. They are so happy they skip along the street, their faces beaming. Is this the effect of pursuing the truth? (No.) This is simply their desires being fulfilled. What disposition is this? This is an arrogant disposition. They don't have the slightest self-awareness, but have extravagant desires. Faced with some adversity or difficulty, or if their pride and vanity are not fulfilled, or if their interests are even the slightest bit compromised, they become negative and fall down. Before, they stood as tall as a giant, but in just a few days they have crumbled into a pile of dust—the difference is so huge. If they are people who pursue the truth, how could they topple so quickly? Clearly, people who perform their duties based on zealousness, desires, and ambition are very weak; when they encounter some setback or failure, they fall down. Seeing their imaginings come to nothing, their desires are unfulfilled, and they have no hope of being blessed, they immediately fall. What this shows is that regardless of how enthusiastic they were about their duties at the time, this was not because they understood the truth. They were performing their duties with the desire of being blessed, and because of zealousness. No matter how zealous people are, or how many words and doctrines they are able to preach, if they are incapable of practicing the truth, if they cannot perform their duties according to the principles, if they only rely on zealousness, they won't be able to last for long, and when faced with tribulation or disaster, they will not be able to stand firm, and will fall. Some people just collapse when faced with failure or setbacks, others collapse when being pruned and dealt with, while others collapse when faced with being disciplined. Those who do not possess the truth always fall at the first hurdle in this way. So, what are the manifestations of someone who pursues the truth? (No matter what kind of refinement they face, although they might be in great pain, they won't become negative. They'll seek the truth and submit to God's sovereignty and arrangement.) Not becoming negative is one manifestation, but you haven't seen through to the main manifestation, which is that people who pursue the truth are not hindered or affected in the performance of their duties, no matter what difficulties, pain, or weakness they experience. Those who don't pursue the truth are enthusiastic in performing their duties when they're happy; no matter how much they suffer, they don't feel exhausted, and they are able to set aside all personal matters, and not abandon their duties. But it's different when they're unhappy. They feel too tired when doing even a little bit of work, and if they suffer a little, they complain, and always think about going home to live out their days and get rich, and about a way out for themselves. But those who pursue the truth think, "No matter how much I suffer, I must perform my duty well and repay God's love. Only by performing my duty well will I have conscience and reason, and be worthy of being

called human." Apart from focusing on performing their duties well, they're able to eat and drink God's words and fellowship on the truth with their brothers and sisters no matter what troubles they face, and they seek the truth to solve their difficulties. They ponder on these things over and over again: "How can I resolve this state? Where does the problem lie? Why do I feel negative? Why am I being dealt with? How did I do this wrong? Where was my mistake? Is this a dispositional problem, am I not proficient in this field, or do I harbor some of my own intentions?" They get results after examining these things for a few days, and they realize that the church's work has suffered because they harbored their own intentions, feared offending others, and didn't consider the interests of God's house. What attitude should you adopt after coming to this kind of conclusion? How should you solve this problem? You must accept the judgment and chastisement, and pruning and dealing with of God's words, reflect on yourself within His words, hold your state against His words for comparison, and achieve an understanding of your own corrupt dispositions. In this way you'll know whether or not you're someone who loves the truth and obeys God. Is arriving at this conclusion enough? You'll still have to confess and repent before God, saying, "What I did was not in accordance with the truth, my actions were dictated by my satanic disposition. I am willing to repent, and I will never rebel against God again. No matter what happens, I will always seek the truth and act according to God's requirements. If I cannot, may God discipline and punish me." This is a truly repentant heart. If you can pray and make a firm resolution in this way, and if you can practice like this, then this is an obedient mindset. If you experience in this way, you will gradually come to obey God's work, have a true understanding of Him, see that His disposition is truly righteous and holy, and develop a God-fearing heart. You will be responsible and loyal in performing your duty, and in this way, you will have some practical experience, and you will have entered the truth realities.

Some people follow their own will when they act. They violate the principles, and after being pruned and dealt with, they admit in mere words that they are arrogant, and that they made a mistake only because they do not have the truth. But in their hearts, they complain, "No one else sticks their neck out, just me—and in the end, when something goes wrong, they push all the responsibility onto me. Isn't this stupid of me? I can't do the same thing next time, sticking my neck out like that. The bird that sticks its neck out is the one that gets shot!" What do you think of this attitude? Is it an attitude of repentance? (No.) What attitude is it? Haven't they become slippery and deceitful? In their hearts they think, "I'm lucky this time it didn't turn into a disaster. A fall in the pit, a gain in your wit, so to speak. I have to be more careful in the future." They do not seek the truth, using their petty tricks and cunning schemes to attend to and handle the matter. Can they gain the truth in this way? They cannot, because they have not repented. The first thing to be done when repenting is to recognize what you have done wrong: to see where your mistake was, the essence of the problem, and the corrupt disposition you

have revealed; you must reflect on these things and accept the truth, then practice according to the truth. Only this is an attitude of repentance. If, on the other hand, you consider cunning ways exhaustively, you become more slippery than before, your techniques are cleverer and more concealed, and you have more methods to deal with things, then the problem is not quite as simple as just being deceitful. You are using underhanded means and you have secrets you cannot divulge. This is evil. Not only have you not repented, but you have become more slippery and deceitful. God sees that you are overly intransigent and evil, that you admit on the surface you were wrong, and accept being dealt with and pruned, yet in reality, you do not have a repentant attitude in the slightest. Why do I say this? Because while this event was happening or in its aftermath, you did not seek the truth at all, you did not reflect and try to know yourself, and you did not practice according to the truth. Your attitude is one of using Satan's philosophies, logic, and methods to resolve the problem. In reality, you are sidestepping the problem, and wrapping it up in a neat package so others see no trace of it, letting nothing slip. In the end, you feel you are quite smart. These are the things God sees, rather than your having truly reflected, confessed, and repented of your sin in the face of the matter that has befallen you, then going on to seek the truth and practicing according to the truth. Your attitude is not one of seeking the truth or of practicing the truth, nor is it one of submission to God's sovereignty and arrangements, but one of using Satan's techniques and methods to resolve your problem. You give others a false impression and resist being exposed by God, and you are defensive and confrontational regarding the circumstances that God has orchestrated for you. Your heart is more closed than before and separated from God. As such, can any good result come from it? Can you still live in the light, enjoying peace and joy? You cannot. If you shun the truth and shun God, you will certainly fall into the darkness and weep and gnash your teeth. Is such a state prevalent in people? (Yes.) Some people frequently admonish themselves, saying, "I was dealt with this time. Next time, I've got to be more calculating and more careful. I have to be on my guard in all matters so that I don't end up losing out; people who aren't calculating are dummies." If you are always guiding and admonishing yourself so, will you ever be able to get good results? Will you be able to gain the truth? If an issue befalls you, you must seek and understand an aspect of the truth, and gain that aspect of the truth. What can be achieved by understanding the truth? When you understand an aspect of the truth, you understand an aspect of God's will; you understand why God did this thing to you, why He would make such a demand of you, why He would orchestrate circumstances to chasten and discipline you so, why He would use this matter to prune and deal with you, and why you have fallen down, failed, and been exposed in this matter. If you understand these things, you will be able to pursue the truth and will achieve life entry. If you do not understand these things and do not accept these facts, but insist on opposing and resisting them, on using your own techniques to disguise yourself, and on facing all others and God with a false countenance, then you will be forever unable to gain the truth. If you have an honest attitude, one of accepting and obeying the truth, and no matter what happens, no matter how much pain there is in your heart, or how humiliated you are, you're always able to accept and obey the truth, and you're still able to pray to God, saying, "Everything God does is right, and I must accept it," then this is an obedient attitude. However, during the process of acceptance you must continuously reflect on yourself, reflect on where the errors lie in your actions and behavior, and which aspects of the truth you have violated. You must also dissect your own intentions, so you can clearly see your own true state and stature. If you then seek the truth, you'll know how to practice the truth in accordance with the principles. If you practice and experience in this way, then you'll make progress before you know it. The truth will take root inside you; it'll blossom, bear fruit, and become your life. All of the problems of your revelations of corruption will gradually be solved. When things happen, your attitude, views, and states will tend more and more toward the positive. Will you still be estranged from God then? Perhaps you will still be estranged from Him, but less and less so, and the doubts, speculations, misunderstandings, complaints, rebelliousness, and resistance you harbor toward God will also diminish. When they diminish, it'll be easier for you to quiet yourself before God when things happen, and to pray to Him, seek the truth, and seek a path of practice. If you can't see through things when they befall you, if you are instead utterly confused, and still don't seek the truth, then there will be trouble. You're sure to handle matters using human solutions, and your philosophies for dealing with the world, slippery methods, and clever techniques will all come out. This is how people first react to things in their hearts. Some people never put their hearts into striving toward the truth when things happen, and instead always think about handling those things by human means. As a result, they flounder around for a long time, they torment themselves until their faces become wan with exhaustion, but they still do not put the truth into practice. This is how pitiful those who do not pursue the truth are. Though you may now perform your duty willingly, and you may make sacrifices and expend yourself willingly, if you still have misunderstandings, speculations, doubts, or complaints regarding God, or even rebelliousness and resistance against Him, or if you use various methods and techniques to oppose Him and reject His sovereignty over you—if you do not resolve these things—then it will be nigh impossible for the truth to be master of your person, and your life will be exhausting. People often struggle and are tormented in these negative states, as if they had sunk into a quagmire, and they are always preoccupied with the idea of right and wrong. How can they discover and understand the truth? To seek the truth, one must first submit. Then, after a period of experience, they will be able to gain some enlightenment, at which point it is easy to understand the truth. If one is always trying to work out what is right and wrong and gets caught up in what is true and false, they have no way to discover or understand the truth. And what will come of it if one can never understand the truth? Not understanding the truth gives rise to notions and misunderstandings about God; when one has

misunderstandings about God, they are likely to complain about Him. When these complaints burst forth, they become opposition; opposition to God is resistance against Him, and a serious transgression. If one has committed many transgressions, then they have committed manifold evils, and should be punished. This is the sort of thing that comes of being forever unable to understand the truth. So, the pursuit of truth is not merely meant to have you perform your duty well, to be obedient, to behave by the rules, to appear devout, or to have saintly decorum. It is not merely meant to achieve these things; principally it is meant to resolve the various incorrect views you harbor toward God. The purpose of understanding the truth is to resolve people's corrupt dispositions; when those corrupt dispositions are resolved, people will no longer have misunderstandings about God. These two things are linked. At the same time as people resolve their corrupt dispositions, the relationship between them and God will gradually improve and become increasingly normal. Once their corrupt dispositions are resolved, therefore, people's misgivings, suspicions, testing, misunderstandings, questions, and grievances regarding God, and even their resistance, will all be resolved, bit by bit. What immediate manifestation occurs when a person's corrupt dispositions are resolved? Their attitude toward God changes. They can face everything with a God-obeying heart, and then their relationship with Him will improve. If they understand the truth then they will be able to put it into practice. They have a God-obeying heart so they won't be perfunctory in the performance of their duty, let alone will they deceive God. In this way, they will have fewer and fewer notions and misunderstandings about God, their relationship with Him will become more and more normal, and they'll be able to fully obey God when performing their duty. If they don't solve the issue of their corrupt dispositions, they'll never be able to attain a normal relationship with God, and never have an obedient heart toward Him. Just like unbelievers, they will be too rebellious, always denying and resisting God in their heart, and it will be impossible for them to perform their duty well. This is why pursuing and practicing the truth is so critical! You don't pursue the truth, but still want to resolve your notions, misunderstandings, and complaints about God—can you achieve this? Definitely not. Some people say: "I'm just a simple person, I don't have anything like notions, misunderstandings, or complaints. I don't think about these things." Can you guarantee that you don't have any notions if you don't think about it? Can you avoid revealing your corrupt dispositions by not thinking about it? No matter what corruption someone reveals, it is always determined by their nature. People all live by their satanic nature; their satanic dispositions are deeply rooted within them, and have become their nature essence. People have no means by which to eradicate their satanic dispositions, it is only by using the truth and God's words that they can gradually solve all the issues of their corrupt dispositions.

Where does an improvement in a person's relationship with God, or a lack thereof, manifest? It manifests in the attitude and views you have when faced with people, events, and things. If your attitude and views come from satanic philosophies for dealing

with the world, or knowledge and theories, and you hold these things as your life philosophy and motto, then are you someone who pursues the truth? Have you gained the truth? (No.) It can't be definitively said that you aren't someone who pursues the truth; perhaps you're on the road to pursuing the truth, but at the very least it shows that you haven't entered the truth realities. If, when faced with something that doesn't accord with your notions, you immediately get angry, pound the table and shout at people, refuse to accept it, and do not submit, what is the problem here? Is this a person who lives before God? Why are you unable to seek the truth? This shows that the truth has not yet taken charge of your heart! If you can't even keep calm over such a triviality, and such a small matter exposes your ugly state, then this proves that you're not good at using the truth to solve problems, and that you set aside seeking the truth when you lose your temper. If that's the case, how can you have life entry? Some people believe in God for many years, but no matter what happens they behave like unbelievers, living according to satanic philosophies and never seeking the truth or changing their perspective on how they interact with others and handle matters. Although they have not committed any obvious evil acts or made any egregious mistakes, and they appear to be good people, they've believed in God for many years but don't have life entry, and have never put the truth into practice. Can people like that attain God's salvation? I'm afraid it'll be difficult for them to attain it. Some people believe in God for many years, and no matter what happens they always say, "In my opinion such-and-such...," "I plan so-and-so...," and "I think this-and-that...," or they say, "This old saying put it well...," and "It's like that famous person said...." People who always talk like this have a problem, as it proves that they are someone who is of Satan, someone who doesn't have the slightest bit of the truth in their heart. When something happens, if you always say, "I remember that God's words say...," "God once said...," or "In one of the sermons of God's house, it was preached that...," "There's a line in a hymn of God's words that says...," if you always think about problems and talk like this, it proves that you're someone who loves the truth and who possesses some of the truth reality. Whatever happens to someone who believes in God, they must first work out what God's words say, compare everything against God's words, and use God's words as their foundation, base, and starting point. Is this not the attitude they should have when pursuing and practicing the truth? This is the bare minimum. Nowadays, although people listen to sermons and read God's words every day, when things happen, they still say, "My mother said...," "There's an old saying...," "Such-and-such a famous person said...," "A proverb said...," and "As the common saying goes...." Where did the words of God that they ate and drank go? From these people's attitude and reactions, you can see that they still haven't gained the truth or entered the truth realities, and that they don't have God-fearing hearts and always speak in the tone of unbelievers. Such people have a numb and dull-witted countenance. What causes this? (Not pursuing the truth causes it.) People may look numb and dull-witted on the outside, but what are they like on the

inside? They're withered inside, in other words, they still haven't been watered and fed by the truth. They're still hungry, and have not yet gained the truth. So, they live numb, exhausted lives, they are slow to react, and when something happens they're particularly helpless, and say from time to time, "God, I don't know what to do!" "I'm confused!" or "I have no path!" These words are always on their lips. Are they good words? (No, they're not.) So why do some people always learn them? They've even become popular buzzwords. Why do these words sound so awkward to Me? They're not good words, and there's no need to learn them. Don't pay attention to popular things, instead pay attention to the truth and solving your own practical problems. You must reflect on whether your views, attitude, intention, and starting point reveal a corrupt disposition when things happen to you. You must reflect on this. No matter what happens, do you rely on satanic philosophies and use human methods to solve it, or do you seek the truth and solve it according to God's words, or do you adopt a compromising middle ground approach? Your choice best reveals if you're someone who loves and pursues the truth. If you always choose to solve problems by relying on satanic philosophies and human methods, the consequence will be that you cannot gain the truth, nor the enlightenment, illumination, and guidance of the Holy Spirit. What's more, notions and misunderstandings about God will arise in you, and He will ultimately detest and reject you and cast you out. But if you can seek the truth in all things and solve them according to God's words, then you'll be able to attain the enlightenment, illumination, and guidance of the Holy Spirit. Your understanding of the truth will grow ever clearer, and you'll come to know God more and more; in this way you'll be able to truly obey and love God. After practicing and experiencing in this way for a period of time, your corrupt dispositions will be ever more cleansed, and you'll have fewer and fewer instances of rebelling against God, until eventually you'll achieve complete compatibility with Him. If you always choose the compromising middle ground approach, you're actually still relying on satanic philosophies to handle problems. Living like this will never earn you God's approval, you'll only be exposed and cast out. If you've chosen the wrong way to believe in God, the religious way, you need to reverse your course quickly, step back from the brink, and adopt the right way. Then there might still be hope for you to attain salvation. If you want to gain the right way of believing in God, then you must seek and fumble around for it on your own. Someone who has spiritual understanding will find the right path after a period of experience.

So, what did we just fellowship on? (We fellowshiped on what the pursuit of the truth mainly solves, that is, the various erroneous views people have about God, and people's corrupt dispositions. We also fellowshiped on what people's views, attitudes, and intentions are when things happen to them, and on whether people approach things using satanic philosophies and human notions and imaginings, or solve them through seeking the truth.) These words are easy to remember, but the key is whether you're able to measure against God's words when something happens, and if you're able to

find the principles of practice. If you can apply the principles, then you'll be able to put the truth into practice, and if you can put the truth into practice, you'll have the truth realities. Understanding the truth doesn't mean you've gained the truth. It is only when you can put the truth into practice that you'll truly be able to understand it. If you put the truth into practice often and do so completely in line with the principles, then this is gaining the truth. Merely being able to speak about words and doctrines cannot be considered good caliber. You only have the comprehension ability if you can seek the truth to solve problems when things befall you. The most crucial thing is being able to solve practical problems. For example, if you have a good relationship with a brother or a sister, and they ask you to point out what is wrong with them, how should you do it? This relates to what approach you take to the matter. Is your approach based on the truth principles, or do you use philosophies for dealing with the world? If you can clearly see that they have a problem, but don't tell them outright so as to avoid harming your relationship, and you even make excuses, saying, "My stature is small now and I don't understand your problems thoroughly. When I do, I'll tell you," then what is the issue? This involves a philosophy for dealing with the world. Is this not trying to fool others? You should speak of as much as you can see clearly; and if something is not evident to you, say so. This is saying what's in your heart. If you have certain thoughts and certain things are evident to you, but you are afraid of offending them, terrified of hurting their feelings, and so choose to say nothing, then this is living by a philosophy for dealing with the world. If you discover that someone has a problem or has gone astray, even if you can't help them with love, at the very least you must point out the problem so that they can reflect on it. If you ignore it, isn't this doing them harm? If you help them once, and discover that they don't accept the truth, that they are unreasonable, have a vicious disposition, and fundamentally do not love the truth, then you'd be wise to not point out their problems to them. But if you also don't point out problems to someone who can accept the truth, then you do not have love. If you interact with your brothers and sisters like this, then you're just playing games, tricking people with clever words, and always wanting to laugh at other people. People who act like this are not good people, and there is a disposition contained within this. Such people are living entirely by satanic philosophies, they are not speaking or acting from within the sense of normal humanity, nor are they behaving according to the truth principles. According to the truth principles, then, how should you approach this matter? What action accords with the truth? How many relevant principles are there? Firstly, at the very least, do not cause others to stumble. You must first consider the other's weaknesses and what way of speaking with them will not cause them to stumble. This is the very least that ought to be considered. Next, if you know they are someone who truly believes in God and can accept the truth, then when you notice they have a problem, you should take the initiative to help them. If you do nothing and laugh at them, this constitutes hurting and harming them. Someone who does so has no conscience or sense, and they have no love for others. Those who

have a bit of conscience and sense cannot just look at their brothers and sisters as a joke. They should think of different ways to help them resolve their problem. They should let the person understand what happened and where their mistake was. Whether they can repent is their own matter; we will have lived up to our responsibility. Even if they do not repent now, sooner or later there will be a day when they come to their senses, and they will not blame you or accuse you. At the least, how you treat your brothers and sisters cannot be below the standards of conscience and sense. Do not indebt yourself to others; help them to the extent you can. This is what people should do. People who can treat their brothers and sisters with love and in accordance with the truth principles are the best kind of people. They are also the most kind-hearted. Of course, true brothers and sisters are those people who can accept and practice the truth. If a person only believes in God to eat their fill of bread or to receive blessings, but does not accept the truth, then they are not a brother or sister. You must treat true brothers and sisters according to the truth principles. No matter how they believe in God or what path they are on, you should help them in the spirit of love. What is the minimum effect one should achieve? First, it is not causing them to stumble, and not letting them become negative; second, it is helping them, and making them turn back from the wrong path; and third, it is making them understand the truth and choose the right path. These three sorts of effect can only be achieved by helping them in the spirit of love. If you do not have true love, you cannot achieve these three sorts of effect, and you could only achieve one or two at best. These three sorts of effect are also the three principles for helping others. You know these three principles and have a handle on them, but how are they actually enacted? Do you truly understand the other's difficulty? Is this not another problem? You must also think, "What is the origin of their difficulty? Am I capable of helping them? If my stature is too small and I cannot solve their problem, and I speak carelessly, I may point them onto the wrong path. Beyond that, how is this person's comprehension ability, and what is their caliber? Are they opinionated? Do they have spiritual understanding? Can they accept the truth? Do they pursue the truth? If they see that I am more capable than them, and I fellowship with them, will jealousy or negativity arise in them?" These questions must all be considered. After you have considered and gained clarity on these questions, go fellowship with that person, read several passages of God's words that apply to their problem, and enable them to understand the truth in God's words and find the path to practice. Then, the problem will be solved, and they will get out of their difficulty. Is this a simple matter? This is no simple matter. If you do not understand the truth, then no matter how much you say, it will be of no use. If you do understand the truth, you can enlighten and benefit them with just a few sentences. The key to helping people with love is to fellowship on a few passages of God's words about the problem, and this method is most effective. If you do not fellowship on God's words, and try to use human words alone, then you will never solve any practical problems, no matter how many words you speak. Some people can only encourage others and will say, no matter

what problems other people face, "Read more of God's words and seek the truth in them, then it'll be easy to solve the problem," or "You should love God, and that's enough. You'll never be negative, as loving God will solve all your problems." It is nowhere near that simple. Is loving God something you can practice as soon as you've said it? How do people love God if they don't understand the truth? How can people love God if they don't know His work? If people truly love God, then they'll never be negative, and won't have any difficulties. Loving God is not a simple matter, and is it accomplished just by speaking about a few doctrines or shouting a few slogans? Obeying God is even less simple, and it's not like saying a few words of encouragement can make someone obey Him. Even if fellowshiping on God's words can bring people a little benefit at the time, it's not as if you can solve the problem of their rebelliousness and bring them to submit to God by just fellowshiping on the truth once, and it is not as if people will immediately be able to obey God when you fellowship on the truth clearly. People must experience judgment and chastisement, pruning and being dealt with, in order to achieve results. People who always speak about words and doctrines to encourage others are the shallowest. They have no truth realities, they always rely on speaking about words and doctrines to help people, and they achieve no results. This is called being perfunctory, and is not a sincere way to treat people; it's too fake, it is not kind-hearted. In sum, this kind of person is a hypocrite. If you do not have a heart of sympathy or love for others, how can you help people? It's not easy to truly solve a problem. You must understand the truth, see through the essence of the problem, and then fellowship clearly with others in accordance with the truth principles, and be able to fellowship on the path of practice in a way that others understand. In this way, people will not only understand the truth, but also have a path for putting it into practice, only then can the problem be considered solved. You must go through these things; understanding will come through your practical, first-hand experience. The more you fellowship on the truth, the clearer it will become, the more assured your heart will grow, and the more you'll have a path forward. When you really understand the truth, you'll know how to put it into practice. Believers in God must experience in this way, they must solve their problems one by one, and each time they resolve a problem they have to resolve a kind of corrupt disposition. When they have solved a lot of problems, their corrupt dispositions will have more or less been resolved too. In such a manner, the more problems they solve, the fewer corrupt dispositions they will have, and the more realities of obedience to God they will possess. In this way, people will enter the truth realities without even knowing it. The more problems people solve, and the more truths they understand, the more paths to practice they will have; the more problems they solve, and the more corrupt dispositions they cleanse, the more truth realities they'll enter. This is the process of believing in God: You constantly discover problems and solve them—once you solve one problem, you discover another and then solve it, and in the end you solve many problems, you come to understand the truth, and if a problem appears again, you'll be able to solve it quickly yourself. This is how you gradually grow in stature. With fewer and fewer problems and difficulties, you'll definitely reveal less corruption, obey God even more, and have more experiential testimony. In this way, without even realizing it, your life disposition will change, and you'll ultimately achieve compatibility with God. You won't have any rebelliousness, and you will be able to put the truth into practice and obey God in any matter. This means that you will have grown in stature, and completely achieved salvation.

It really is simple to put the truth into practice, but if you don't have sufficient comprehension ability, or your heart isn't in it, and you're always sloppy, careless, and perfunctory, then you'll never gain the truth. So, how can someone gain the truth? Is it through dubious tricks or force? No. It's gradually obtained, little by little, through accumulation, seeking, first-hand experience, and fumbling, as you go through real life. This is also the way the Holy Spirit guides you, sometimes just giving you a few words, which you don't understand at the time, but come to understand after a few days through seeking the truth, and then your heart lights up, and you have a path. You gain, but others don't, and you grow in this aspect of the truth. That is being shown favor. Some details of the truth must be felt and experienced, and as your experience grows deeper and more detailed, you'll feel your path more accurately. Without even knowing it, you'll follow this path in seeking and practicing the truth. You'll gain even more enlightenment on the foundation of your understanding of the truth, and understand more details of the truth and more truth realities. This is the path of pursuing the truth. If you can experience and practice this, you'll feel that putting the truth into practice isn't hard, but if you don't practice in this way, then you'll always feel that it's abstract and difficult, more difficult than attending university or researching any advanced technology. But in fact, it's just a matter of using your heart. Learning any professional knowledge or theory relies on memory, and mental analysis and research, but only gaining the truth requires you to use your heart. You must use your heart to experience it and taste it, and put effort into thinking about how to experience it. Gradually you will come to find and gain the right path for putting the truth into practice. Then you will have gained a treasure. What's the secret to gaining the truth? Firstly, do not use satanic thinking, logic, philosophies for dealing with the world, or techniques to handle the things that happen around you. That is a dead end, for if you live by satanic philosophies then you will never be able to gain the truth. When things happen, if your first reaction is to handle and solve them using human methods and techniques, and you always want to protect your personal interests and image, then this will lead to a dead end. If you can seek the truth when facing a problem, if you can pray to God and seek His will, and know what lessons you should learn, and what truths you should understand within God's arrangements, then this is correct. Therefore, no matter what happens to those who don't pursue the truth, they're always numb, awkward, hesitant, helpless, and without a path. In fact, God gives people many chances to gain the truth but, because they don't love the truth, they choose the wrong path and fail to gain it.

People who live amid corrupt dispositions live for status, vanity, profit, and desire. All of corrupt humanity is like this, virtually the same with only some minor differences. Regardless of how many corrupt dispositions a person has, after coming to believe in God all those who love the truth can come to an understanding of their own corrupt dispositions through eating, drinking, and experiencing God's words, and many of their corrupt dispositions will gradually be solved, and they will reveal less and less corruption. They are totally different than unbelievers, they are two distinct kinds of people, and is this not a change achieved by pursuing the truth? These people go from being unbelieving devils to transforming into real people who have gained the truth and who live out a human likeness after they come to believe in God; this is the gain and the fruit of belief in God. But those who don't pursue the truth at all after coming to believe in God, don't change even after many years of belief, and are still the same as unbelievers—this kind of person will be cast out. Why is there such a big difference between people who similarly believe in God and perform duties? The crucial point is that their attitudes toward the truth are different. The hearts of those who love the truth will grow ever brighter the more they read God's words, and the more they listen to sermons the more they'll understand—they are always making progress. But those who don't love the truth don't enjoy reading God's words, nor do they make an effort to put the truth into practice, so their corrupt dispositions cannot be solved or cast off. They can't disguise their corrupt dispositions, even if they try, and they can't cover them up, even if they want to. This is because corrupt humans have all been corrupted by Satan, be they unbelievers or those who believe in God, the essence of their corrupt satanic dispositions is actually the same, and they all live for status, image, profit, and desire. What do people argue for the sake of? Why do they beat each other to a pulp over something? It is all for these things, and no matter the method, technique, or form, the goal is actually the same. Why was Satan cast down into midair? (Because it competed for status with God.) This is the true face of Satan. Nowadays, Satan's "genes" have been passed down to corrupt mankind, corrupting them, so people have become Satan's ilk, they have taken on the appearance of Satan, and what they live out is identical to Satan. If you can recognize the corrupt dispositions within Satan's nature essence, and then solve them one by one, you will be saved and be able to cast off Satan's influence. Is it difficult to solve the problem of corrupt dispositions? (It's not difficult for those who pursue the truth, but most of the time we aren't willing to put the truth into practice, and just act according to our own will. When we are pruned and dealt with we become negative and upset for a while, before reluctantly practicing according to the truth.) All those who don't love the truth are like this, and must be urged, pulled, and pushed by others to put even a little bit of the truth into practice. What is the greatest difficulty in putting the truth into practice? Now there are some people who see clearly that the greatest difficulty is mainly the hindrances that come from corrupt dispositions. It is due to people's love of fame, profit, status, vanity, and image. Conversations, disputes, and

arguments between people are all competitions to see who is superior—whoever is able to convince the other ends up looking good. They are all competitions about who has the insight, the competence, or the authority, and who has the final say. There's no end to the competition over these things, and concealed behind all this is Satan's disposition, which lives for fame, wealth, and status. See through this, and the problem can easily be solved. At the very least first resolve those surface-level things that are easy to solve, and then gradually solve the misunderstandings, speculations, doubts, and complaints about God that are in your innermost heart, as well as the opposition, probing, and competition that are concealed there. Once these are completely resolved, you'll become like Job, a perfect person in the eyes of God. Why did God say that Job was a perfect person? Through God's trial of him, we can see that he had no opposition or probing when it came to God. During his life, and the period when he experienced God's sovereignty over all things, things like his rebelliousness and resistance were all dealt with and solved. Once these negative things had been solved, his behavior was totally different from that of all corrupt mankind when he faced God's trials. Is what he said during his trials, "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah," a doctrine? It definitely isn't. These words have weight, and no one had ever said them before; they were first spoken by Job, and came from his personal experiences.

Are you worried when you see yourselves revealing so much corruption on a daily basis, and always living amid a satanic disposition, without much change? (Yes, I worry, and sometimes I feel tormented.) It is normal to worry, as is to feel tormented. But no matter how worried or tormented you feel, you need to calm down and seek how to solve your corrupt dispositions. This is the correct state of mind. If you feel tormented for a number of years and your corrupt dispositions still haven't been resolved, this won't do and this feeling of torment is useless. You must ponder, "Which of my problems have been solved? Which of my corrupt dispositions have been resolved? In which matters do I no longer complain about God?" You must always ask yourself this. If you say, "I always used to complain and grumble when faced with this kind of thing, and harbored misunderstandings about God, but now I don't complain when it happens again, and I harbor no misunderstandings about God," then this shows you haven't wasted your time. Once you understand and have gained the truth, you'll have a different attitude toward God, and will naturally have a God-fearing heart and an obedient state of mind. This isn't ordinary deference, or showing respect from a distance, or yearning, love, attachment, or dependence; it's not just these things, it's real fear. For corrupt mankind today, it's still too early to talk about fearing God, too distant. So, what should you first pursue now? To not be suspicious of God no matter what happens. How can you refrain from being suspicious? First, you must know what God's will is, and what the truth is. Second, when things happen which don't accord with your notions, don't complain about God, or have any misunderstandings about Him. How can you refrain from having any misunderstandings? You need to understand the truth, and then gradually break through and resolve your notions and misunderstandings about God one by one. The day will come when, no matter how great the trial or tribulation you face, you will not resist, instead you will have a God-fearing heart, and be able to obey no matter how He tests you. Then you will have succeeded. What stage are you in right now? When things happen, you ponder, "Is this God's doing? Is it right for Him to do it?" or even sometimes think, "Where is God? Is there even a God? How come I can't feel Him?" There are many such thoughts and states, and this is not alright, as you're still far from embarking on the path to being made perfect. You must work hard in your pursuit, as presently your stature is still too small, falling short of the standard for possessing the truth realities. Don't think that you're alright and you possess some realities, so you can go to heaven and become an angel. Your few realities still fall far too short; even if you were fitted with wings you'd still be no angel. Don't think too well or too highly of yourself, you should have a little self-awareness. Can you testify to God? Are you fit for God's use? Measured by this standard, you're still far from God's requirements, and need several more years' experience.

March 11, 2018

Only Self-Knowledge Is of Aid in Pursuing the Truth

There are some people who, after having believed in God for many years and attended many sermons, have benefited a little from these things. At the very least they can recite some words and doctrines that sound like they all conform to the truth. And yet when something happens to them, they cannot practice the truth; they cannot do one thing that is in accord with the truth. It could also be said that in all these years of believing in God, they have not done a single thing to protect the church's work, or a single righteous deed. How can this be explained? Although they can spout some words and doctrines, they definitely do not understand the truth, so they cannot put the truth into practice. When some people fellowship their self-knowledge, the first thing out of their mouths is, "I'm a devil, a living Satan, someone who resists God. I disobey Him and betray Him; I'm a viper, an evil person who should be cursed." Is this true selfknowledge? They only speak in generalities. Why do they not offer examples? Why do they not bring the shameful things they did out into the light of day for analysis? Some undiscerning people hear them and think, "Now, that is true self-knowledge! To know themselves as the devil, Satan, and even to curse themselves—what heights they've reached!" Many people, new believers in particular, are prone to be deluded by this talk. They think that the speaker is pure and has spiritual understanding, that this is someone who loves the truth, and is qualified for leadership. However, once they interact with them for a while, they find that this is not so, that the person is not whom they imagined,

but is exceptionally false and deceptive, skilled at disguise and pretension, which comes as a great disappointment. On what basis can people be deemed to truly know themselves? You cannot just consider what they say—the key is to determine whether they are able to practice and accept the truth. For those that truly understand the truth, they not only have true knowledge of themselves, most importantly, they are able to practice the truth. They not only speak about their true understanding, but are also able to truly do what they say. That is, their words and actions are completely aligned. If what they say sounds coherent and agreeable, but they don't do it, don't live it out, then in this they have become Pharisees, they are hypocrites, and absolutely not people who truly know themselves. Many people sound very coherent when they fellowship the truth, but don't realize when they have outpourings of a corrupt disposition. Are these people who know themselves? If people do not know themselves, are they people who understand the truth? All who do not know themselves are people who do not understand the truth, and all who speak empty words of self-knowledge have false spirituality, they are liars. Some people sound very coherent when they speak words and doctrines, but the state in their spirits is numb and dull-witted, they are unperceptive, and they are unresponsive to any issues. It may be said that they are numb, but sometimes, listening to them speak, their spirits seem quite sharp. For example, right after an incident, they are able to know themselves straight away: "Just now an idea was made apparent in me. I thought about it and realized that it was crafty, that I was deceiving God." Some undiscerning people are envious when they hear this, saying: "This person immediately realizes when they have an outpouring of corruption, and is able to open up and fellowship about it, too. They are so quick to react, their spirit is sharp, they're much better than us. This is truly someone who pursues the truth." Is this an accurate way of measuring people? (No.) So what should be the basis for evaluating whether people really know themselves? It must not only be what comes out of their mouths. You must also look at what is really manifested in them. The simplest method is to look at whether they are able to practice the truth—this is what's most crucial. Their ability to practice the truth proves that they truly know themselves, because those who truly know themselves manifest repentance, and only when people manifest repentance do they truly know themselves. For instance, a person may know that they are deceitful, that they are full of petty schemes and plots, and they may also be able to tell when others reveal deceitfulness. So you should look to whether they truly repent and cast off their deceitfulness after admitting they are deceitful. And if they again reveal deceitfulness, look to whether they feel reproach and a sense of shame for having done so, to whether they are sincerely remorseful. If they have no sense of shame, much less repentance, then their selfknowledge is a cursory, slapdash thing. They are just going through the motions; theirs is not true knowledge. They do not feel that deceit is such an evil thing or that it is demonic, and they certainly do not feel what a shameless, vile behavior deceit is. They think, "People are all deceitful. The only ones who aren't are fools. A bit of deceit

doesn't make you a bad person. I haven't done evil; I'm not the most deceitful person out there." Can such a person truly know themselves? They most certainly cannot. This is because they have no knowledge of their deceitful disposition, they do not abhor deceit, and everything they say about self-knowledge is pretense and empty talk. Not recognizing one's own corrupt dispositions is not true self-knowledge. The reason that deceitful people cannot truly know themselves is that for them, it is no easy thing to accept the truth. So, no matter how many words and doctrines they can spout, they will not truly change.

How can one distinguish whether a person loves the truth? In one regard, one must look at whether this person can come to know themselves based on God's word, at whether they can reflect on themselves and feel true remorse; in another regard, one must look at whether they can accept and practice the truth. If they can accept and practice the truth, they are someone who loves the truth and who can obey God's work. If they only recognize the truth, but never accept or practice it, as some people say, "I understand all of the truth, but I can't practice it," this proves they are not someone who loves the truth. Some people admit that God's word is the truth and that they have corrupt dispositions, and also say that they are willing to repent and remake themselves anew, but after that, there is no change at all. Their words and actions are still the same as before. When they talk about knowing themselves, it is as if they are telling a joke or shouting a slogan. They do not reflect or come to know themselves in the depths of their hearts at all; the key issue is that they have no attitude of remorse. Less still are they opening up about their corruption candidly in order to genuinely self-reflect. Rather, they are pretending to know themselves by going through the process and the motions of doing so. They are not people who genuinely know themselves or accept the truth. When such people talk about knowing themselves, they are going through the motions; they are engaging in disguise and fraud, and false spirituality. Some people are deceitful, and when they see others fellowshiping their self-knowledge, they think, "Everyone else opens up and analyzes their own deceit. If I don't say anything, everyone will think I don't know myself. I'll have to go through the motions, then!" After which, they describe their own deceit as gravely serious, illustrating it in dramatic fashion, and their self-knowledge seems especially profound. Everyone who hears feels they truly know themselves, and thereupon looks upon them with envy, which in turn makes them feel as if they are glorious, as if they've just adorned themselves with a halo. This manner of selfknowledge achieved by going through the motions, coupled with their disguise and fraud, utterly misleads others. Can their conscience be at ease when they do this? Isn't this just blatant deceit? If people only speak emptily about knowing themselves, no matter how lofty or good that knowledge might be, and afterward they still continue to reveal a corrupt disposition, just as they did before, without any change at all, then that is not genuine self-knowledge. If people can deliberately pretend and deceive in this way, it proves that they do not accept the truth at all, and are just like the unbelievers. By talking

about their self-knowledge in this way, they are only following the trend and saying whatever suits everyone's tastes. Isn't their knowledge and analysis of themselves deceptive? Is this genuine self-knowledge? It absolutely is not. This is because they are not opening up and analyzing themselves from the heart, and they are only talking a bit about knowing themselves in a false, deceptive way for the sake of going through the motions. Even more serious is that to make others admire and envy them, they deliberately exaggerate to make their problems seem more serious when discussing self-knowledge, mixing in their personal intentions and goals. When they do this, they do not feel indebted, their conscience is not reproached after they disguise themselves and engage in fraud, they feel nothing after rebelling against and deceiving God, and they do not pray to God to admit their mistake. Aren't people like this intransigent? If they don't feel indebted, can they ever feel remorse? Can someone without true remorse forsake the flesh and practice the truth? Can someone without true remorse truly repent? Certainly not. If they are not even remorseful, is it not absurd to talk about selfknowledge? Isn't this just disguise and fraud? Some people, after lying and deceiving, can realize it and feel remorse. Because they possess a sense of shame, they feel embarrassed to openly admit their corruption to others, but they can pray and open themselves up to God. They are willing to repent, and afterward they truly change. This is also a person who knows themselves and is truly repentant. Anyone bold enough to admit to others that they have lied and deceived, and who can also pray to God and open themselves up, acknowledging the manifestations of their corruption, is someone capable of knowing themselves and genuinely repenting. After a period of prayer and seeking the truth, they find the path of practice and undergo some change. Even though everyone all has the same nature essence, and all have a corrupt disposition, those who can accept the truth have hope of being saved. Some people, after believing in God, enjoy reading God's words, and focus on self-reflection. When they see the manifestations of their corruption, they feel they owe God and often adopt methods of restraint to resolve the problem of their lying and fraud. Yet, unable to control themselves, they still frequently lie and engage in fraud. It is then they realize that the problem of a satanic disposition is not one that can be solved with restraint. So they pray to God, explaining their difficulties to Him, beseeching Him to save them from the control of the sinful nature and Satan's influence, so as to attain God's salvation. After a while, there will be some results, but no fundamental resolution of the problem of their lying and deceiving. So they finally realize the satanic disposition has long since taken root in their heart, penetrating to their core. Human nature is a satanic one. Only by accepting the judgment and chastisement of God's words and obtaining the work of the Holy Spirit can one break free from the shackling control of the satanic disposition. Only when God's words enlighten and lead them do they see the depth of their corruption and recognize that corrupt humankind is indeed the progeny of Satan, and that, were it not for God's work of salvation, everyone would suffer perdition and destruction. It is only then that they see

how practical it is for God to save people through judgment and chastisement. After experiencing this, they are able to accept God's judgment and chastisement from their hearts, and within them starts to grow genuine remorse. Now they truly have awareness and begin to know themselves. As for those who lack awareness in their hearts, they may also learn to speak some spiritual words, some words of reason. They are especially adept at reciting the catchphrases those so-called "pious folk" so frequently repeat, and they sound guite genuine too, deceiving their listeners to the points of tears. As a result, everyone likes and esteems them. Are there many people like this? What kind of person is this? Is this not a Pharisee? Such people are the most deceptive. People who don't understand the truth, when they first come into contact with someone like this, may think that he is very spiritual, so they choose him as a leader. The result is that in less than a year, he has brought all these undiscerning people to his side. They flock around him, offering their approval and appreciation, ask him for guidance whenever something happens, and even imitate the tone of his speech. Those who follow him learn how to spout words and doctrines, they learn to deceive people and God, but as a result when trials do come they are all passive and weak. In their hearts, they blame and doubt God, not showing the slightest bit of faith. This is the result of worshiping and following a person. Despite believing in God for many years and being able to speak much spiritual doctrine, they do not have any of the truth reality. They have all been misled and enthralled by a hypocritical Pharisee. Is it not easy for those who cannot discern to be deceived and take the wrong path? People who cannot discern are muddle-headed, and they are all too easily misled!

To learn discernment, one must first learn how to reflect on and discern their own problems. There is arrogance and self-righteousness in everyone, and having even a little power can lead to acting arbitrarily. This is something people see happen quite often, and it can be perceived in an instant, but what are those corrupt dispositions that are not so easy to notice, or to which people are less sensitive, and which are difficult to detect in oneself or in others? (I am not sensitive to deceitfulness.) An insensitivity to deceitfulness, and what else? (Selfishness and contemptibleness.) Selfishness and contemptibleness. For instance, there are some people who do something and claim they are doing it out of consideration for others, using this as an excuse to gain everyone's approval. But in actuality they do it for the sake of saving themselves trouble, a motive others are unaware of, and which is difficult to detect. What other corrupt dispositions are the hardest to detect? (Being hypocritical.) That is, appearing to be a good person on the outside, doing some things that align with human notions to gain praise, but inwardly hiding a satanic philosophy and ulterior motives. This is a deceitful disposition. Is this easy to discern? People of a low caliber and people who do not understand the truth cannot see through things; they especially cannot discern this type of person. There are some leaders and workers who, when resolving a problem, speak clearly and logically, as if they have seen through the issue, but when they finish

speaking the problem remains unresolved. They even make you mistakenly believe the problem has been settled; is this not deluding and deceiving people? Those who do not take real action when performing their duty, and who speak a deluge of empty and flowery words, are all hypocrites. They are far too cunning and devious. After associating with this type of person for a long time, could you discern them? Why do they not change after believing in God for many years? What is the root cause? Speaking precisely, they are all people who are sick of the truth, so they are unwilling to accept it. They prefer to live by Satan's philosophy, thinking that this not only doesn't put them at a disadvantage, but helps them appear dazzling and glamorous, and makes others look up to them. Are people like this not sly and deceitful? They'd sooner die than accept the truth; can someone like this be saved? Some people, when faced with being pruned and dealt with, can verbally admit their wrongdoing, but in their hearts resist: "Even if what you're saying is right, I won't accept it. I'll fight you to the end!" They disguise themselves guite well, saying they accept, but in their heart they do not. This is also a disposition that is fed up with the truth. What other corrupt dispositions are difficult to detect and notice? Isn't intransigence difficult to spot? Intransigence is a type of disposition that is also quite hidden. It often manifests as stubborn insistence in one's own views and difficulty accepting the truth. No matter how others speak in line with the truth, the intransigent person still clings to their own ways. A person with an intransigent disposition is the least likely to accept the truth. People who do not accept the truth often hide this sort of intransigent disposition within them. When people stubbornly cling to something within them or have an attitude of persisting with their subjective wishes, it is difficult to detect. What else is there? Not loving the truth and being fed up with the truth are difficult to detect. Viciousness is difficult to detect. The easiest to detect are arrogance and cunning, but the others—intransigence, being sick of the truth, viciousness, wickedness—are all difficult to detect. The hardest to detect is wickedness, because it has become man's nature and they start to glorify it, and even more wickedness will not seem wicked to them. So a wicked disposition is even harder to detect than an intransigent one. Some people say: "How can it not be easy to detect? People all have wicked lusts. Isn't that wickedness?" That is superficial. What is true wickedness? Which states are wicked when they manifest? Is it a wicked disposition when people use high-sounding statements to hide the wicked and shameful intents that lie in the depths of their hearts, and then make others believe that these statements are very good, aboveboard, and legitimate, and ultimately achieve their ulterior motives? Why is this called being wicked and not being deceitful? In terms of disposition and essence, deceitfulness is not quite as bad. Being wicked is more serious than being deceitful, it is a behavior that is more insidious and vile than deceitfulness, and it is difficult for the average person to see through it. For example, what kind of words did the serpent use to entice Eve? Specious words, that sound correct and seem to be said for your own good. You are not aware that there is anything wrong with these words or any malicious intent behind them, and

at the same time, you are unable to let go of these suggestions made by Satan. This is temptation. When you are tempted and you listen to these kinds of words, you cannot help but be enticed and it is likely that you will fall into a trap, thereby achieving Satan's goal. This is called wickedness. The serpent used this method to entice Eve. Is this a type of disposition? (It is.) Where does this type of disposition come from? It comes from the serpent, from Satan. This type of wicked disposition exists within man's nature. Isn't this wickedness different from people's wicked lusts? How do wicked lusts come about? It has to do with the flesh. True wickedness is a type of disposition, deeply hidden, that is wholly undiscernible to people without experience or understanding of the truth. That is why among man's dispositions it is the most difficult to detect. In which type of person is a wicked disposition most severe? Those who love exploiting others. They excel so much at manipulation that the people they manipulate don't even know what happened afterward. This type of person has a wicked disposition. Wicked people, based on deceitfulness, use other means to cover up their deceit, conceal their sins, and hide their secret intentions, goals, and selfish desires. This is wickedness. Furthermore, they will use various means to entice, tempt, and seduce, making you follow their wishes and satisfy their selfish desires to achieve their goals. This is all wicked. This is an authentic satanic disposition. Have you displayed any of these behaviors? Which of the aspects of a wicked disposition have you displayed more: temptation, enticement, or using lies to cover up other lies? (I feel like all of them a bit.) You feel like all of them a bit. That is, on an emotional level, you feel like you both have and haven't displayed these behaviors. You can't come up with any evidence. In your daily life, then, do you realize it if you reveal a wicked disposition when faced with something? Actually, these things exist inside everyone's disposition. For instance, there's something you don't understand, but you don't want to let others know you don't understand it, so you use various means to mislead them into thinking you understand. This is fraud. This kind of fraud is a manifestation of wickedness. There's also temptation and enticement, these are all manifestations of wickedness. Do you tempt others often? If you're legitimately trying to understand someone, wanting to fellowship with them, and it's required for your work and is a proper interaction, this doesn't count as temptation. But if you have personal intent and purpose, and you don't really want to understand this person's disposition, pursuits, and knowledge, but rather want to extract their innermost thoughts and true feelings, then this is called wickedness, temptation, and enticement. If you do this, then you have a wicked disposition; is this not something that is hidden? Is this kind of disposition easy to change? If you can discern what manifestations each aspect of your disposition has, what states they often cause, and match these up with yourself, feeling how terrible and dangerous this kind of disposition is, then you will feel burdened to change in this regard, and you will be able to thirst for the words of God and accept the truth. That is when you can change and receive salvation. But if after matching them up you still don't thirst for the truth, have no indebtedness or accusation—much less any

repentance—and do not love the truth, then it will be difficult for you to change. And understanding won't help, because all you'd understand is just doctrine. Regardless of what aspect of the truth it is, if your understanding stops at the level of doctrine and does not connect with your practice and entry, there won't be any use for the doctrine you understand. If you do not understand the truth, you will not recognize your corrupt disposition and repent to God and confess, and you won't feel indebted to God and hate yourself, so you will have zero chance of being saved. If you recognize how serious your problems are, but you don't care and don't hate yourself, still feeling quite numb and passive on the inside, not accepting God's judgment and chastisement, and not praying to Him or relying on Him to resolve your corrupt disposition, then you are in great danger, and will not receive salvation.

What are the conditions for being saved? Firstly, one must understand the truth and willingly accept God's judgment and chastisement. Then, they must possess the will to cooperate, and be capable of forsaking themselves and willing to let go of their own selfish desires. What do selfish desires include? Face, status, vanity, various aspects of one's own interests, as well as one's own plans, desires, prospects, destination whether it's the immediate or the future—they are all included here. If you can seek the truth to resolve these corrupt dispositions, achieving breakthroughs in them one by one, abandoning them bit by bit, then practicing the truth will become easier and easier for you, and you will reach a state of submission to God. Your stature will gradually grow. Once you understand the truth and are able to see through and give up these selfish desires bit by bit, your disposition will change. What level of change have you reached now? Based on My observations, in terms of these truth realities of the changes in disposition, you basically have not entered into them yet. So, what is your current stature, and what state are you living in? Most of you are stalled at the level of performing duty, and stay lingering at this stage: "Should I perform my duty or not? How can I perform my duty well? Is performing my duty this way careless and perfunctory?" Sometimes, when your performance of duty is particularly careless and perfunctory, you will feel reproached in your heart. You'll feel like you owe God, that you've let God down, even wailing and expressing to God your desire to properly perform your duties to repay His love. But two days later, you become passive again, no longer wanting to perform your duties. You can never get past this stage. Is this having stature? (No.) When you no longer need fellowship on how to loyally perform your duties, the need to perform your duties with all of your heart and mind, and the need to submit to God's orchestrations and arrangements, and you can take on your duties as your own mission, doing them well without demands, without complaints, and without making your own choices, then you have achieved a certain stature. We're always needing to fellowship on how to perform one's duties well. Why must we continue fellowshiping this? Because people don't know how to fulfill their duties, and they cannot grasp the principles; they have not thoroughly understood the various truths about performing duties, nor have they

understood the truth and entered reality. Some people only understand some doctrines but are not willing to practice or enter them, not willing to endure suffering and exhaustion, always greedy for fleshly comfort, still having too many choices of their own, unable to let go, and not fully entrusting themselves into God's hands. They still have their own plans and demands; their personal wishes, thoughts, and prospects still dominate and can control them: "If I perform this duty, will I have a good prospect ahead? Are there any skills I can learn from this? Will I achieve anything in the house of God in the future?" Always pondering these things, finding it unpleasant when performing duties is a bit hard, tiring, or lacking in enjoyments, feeling uncomfortable over time, becoming passive and still needing fellowship on the truth and ideological work. This is a lack of stature. Does this involve a change in disposition? It's still too early for that. Once you grasp the truth principles that should be understood for performing your duties, overcoming this hurdle, you can achieve adequate performance of duty. Moving forward will then involve changes in disposition.

Now, whether it is carrying out duty or serving God, it all requires frequent selfreflection. No matter what wrong views or corrupt dispositions one reveals, they must seek the truth to resolve them. Only in this way can they fulfill their duty up to standard and receive God's approval. One must be able to discern their corrupt dispositions, otherwise they cannot resolve them. Some people cannot see through what belongs to a corrupt disposition and what does not. For instance, what people like to eat or wear, what lifestyle habits they have, as well as the inheritance of ancestors and traditional concepts—some of these are caused by the influence of traditional culture and customs, some by upbringing and familial inheritance, and some by a lack of knowledge and insight. These are not major problems and have nothing to do with the goodness or badness of one's humanity, and some can be resolved through learning and gaining more insight. However, notions or wrong views regarding God, or the problem of a corrupt disposition, must be resolved by seeking the truth, and cannot be changed through human education. In any case, no matter where your notions and ideas come from, if they do not align with the truth, you must relinquish them and seek the truth to resolve them. Pursuing the truth can solve all of one's problems. Many issues that don't appear to be related to the truth can be indirectly resolved by understanding the truth. It is not just problems pertaining to a corrupt disposition that can be resolved using the truth, but also those that do not pertain to a corrupt disposition, such as some human behaviors, methods, notions, and habits—these can only be thoroughly resolved using the truth. The truth can not only resolve people's corrupt dispositions; it can also serve as a life goal, foundation of life, and principle for living, and it can resolve all of one's difficulties and problems. This is absolute. What is the key now? It is to see that the origin of many problems is directly related to not understanding the truth. Many people do not know how to practice when something befalls them, and this is because they do not understand the truth. People cannot see through to the essence and root of so many

things, and this too is because they do not understand the truth. But how can they still talk so articulately without understanding the truth? (It's all just words and doctrines.) Then this problem of speaking doctrine must be resolved. Do less of speaking empty words, reciting doctrine, and shouting slogans; do more of speaking practically, practicing the truth, talking about self-knowledge and self-analysis, and letting others hear words which they find edifying and beneficial. Only one who does this possesses truth reality. Do not spout doctrine and speak empty words, do not speak hypocritical and deceitful words, and do not speak words that do not provide edification. How can you avoid this kind of speech? You must first recognize and see through the ugliness, stupidity, and absurdity of these things; then you will be able to forsake the flesh. Furthermore, you must also have reason. The more reason a person has, the more accurately and appropriately they will speak, the more mature their humanity will be, the more practical their words will become, and the less nonsense they will say. And in their hearts they will despise those empty words, exaggerations, and falsehoods. Some people have too much vanity and always want to say nice things to disguise themselves, wanting to acquire status in the hearts of others and earn their esteem, making others think they believe in God very well, are a good person, and are especially worthy of admiration. They always have this intention to disguise themselves; they are controlled by a corrupt disposition. People have corrupt dispositions, which is the root of people's doing evil to oppose God, the most difficult problem to solve. Unless the Holy Spirit works and God Himself makes someone perfect, their corrupt disposition cannot be purified, and a change in disposition cannot be attained. Otherwise, there is no way for a person to resolve it. If you are one who pursues the truth, then you must reflect upon and understand your corrupt disposition according to God's words, measure yourself against every sentence of God's words of revelation and judgment, and bit by bit excavate all of your corrupt dispositions and states. Start by digging into the intentions and purpose of your words and actions, dissect and discern every word you speak, and do not overlook anything that exists within your thoughts and mind. This way, through incremental dissection and discernment, you will discover that your corrupt disposition is not just a little but rather abundant, and that Satan's poisons are not limited but rather numerous. This way, you will gradually see clearly your corrupt dispositions and nature essence, and realize how deeply Satan has corrupted you. At this time you will feel how extremely precious the truth expressed by God is. It can resolve the problems of corrupt humankind's disposition and nature. This medicine which God prepared for corrupt humans in order to save humankind is incredibly effective, even more valuable than any elixir. Thus, in order to receive God's salvation, you willingly pursue the truth, cherishing every aspect of the truth more and more, pursuing it with ever increasing vigor. When one has this feeling in their heart, it means they've already gained an understanding of some truth, and have already rooted themselves in the true way. If they can experience it more deeply and truly love God from their heart, their life disposition will start to transform.

It is easy to make some changes to behavior, but it is not easy to change one's life disposition. Resolving the issue of a corrupt disposition must begin with knowing oneself. It requires attentiveness, focusing on examining one's intentions and states bit by bit, constantly scrutinizing intentions and habitual ways of speech. And then one day, there will be a sudden realization: "I'm always saying nice things to disguise myself, hoping to gain status in the hearts of others. This is a wicked disposition. It is not the revelation of a normal humanity and does not conform to the truth. This wicked way of speaking and intention are wrong, and must be changed and disposed of." After having this realization, you will feel the grave severity of your wicked disposition with increasing clarity. You had thought wickedness just meant the existence of a little wicked lust between a man and a woman, and felt that although you displayed wickedness in this regard, you were not a person with a wicked disposition. This indicates that you lacked understanding of a wicked disposition; you seemed to know the superficial meaning of the word "wicked" but could not truly recognize or discern a wicked disposition; and in fact, you still do not understand what the word "wicked" means. When you realize that you have revealed this type of disposition, you start to self-reflect and recognize it, and dig deep into its origins, and you will see that you really do have such a disposition. What should you do next then? You must continually examine your intentions within your own similar ways of speaking. Through this constant digging, you will identify with increasing authenticity and accuracy that you do indeed have this kind of disposition and essence. Only on the day that you truly admit you really do have a wicked disposition will you start to develop hatred and aversion toward it. One goes from thinking they are a good person, upright in conduct, equipped with a sense of justice, a person of moral integrity, a guileless person, to recognizing that they possess such nature essences as arrogance, intransigence, deceitfulness, wickedness, and weariness of the truth. At that point, they will have accurately assessed themselves and know what they truly are. Merely verbally acknowledging or cursorily recognizing that you have these manifestations and states will not produce genuine hatred. Only by recognizing that the essence of these corrupt dispositions is the repulsive manner of Satan can one truly hate oneself. What sort of humanity is required to truly know oneself to the point of self-hatred? One must love positive things, love the truth, love fairness and righteousness, have conscience and awareness, be kind-hearted, and be able to accept and practice the truth—all people like this can truly know and hate themselves. Those who do not love the truth and who find it difficult to accept the truth will never know themselves. Even if they may speak some words about knowing themselves, they cannot put the truth into practice, and will not undergo any genuine change. Knowing oneself is the most difficult task. For instance, there may be someone of a low caliber who thinks, "My quality is poor. I'm naturally timid and afraid of getting involved. I might even be the most guileless, cowardly person in the world. So that makes me the worthiest recipient of God's salvation." Is this true self-knowledge? These are the words of one who does not understand the truth.

Does having poor quality automatically mean one has no corrupt disposition? Do cowards not have corrupt dispositions either? Haven't they also been corrupted by Satan? In fact, there is just as much of a wicked and arrogant disposition in such people, and furthermore it is quite deeply hidden, and more entrenched than the average person's. Why do I say it is deeply hidden? (Because they always think they're good.) That's right. They themselves are deluded and confused by this illusion, which makes it impossible for them to accept the truth. They think they're guite fine already and don't need God's judgment and purification. All those words God says about judging people and exposing their corruption are directed at others, those competent people with an arrogant disposition, those evildoers, and those who mislead—false leaders and antichrists; but they are not directed at people like them. They're already good enough; their hands are clean, and they themselves are pure as the driven snow, free of all taint. When they define themselves this way, is it possible for them to truly know themselves? (No.) They cannot know themselves, and they certainly do not understand the truth. They cannot possibly understand such truths as the reason why God judges and chastises people, how He saves people, or how a corrupt disposition is purified. A person who does not know themselves one bit definitely doesn't understand any truth. These wrong views they reveal are enough to show they are preposterous, absurd people. Their understanding is absurd, and they impose their own beliefs onto God; this too is a disposition of wickedness. Wickedness is a kind of disposition that doesn't only manifest in the issue of conduct between a man and a woman; a little bit of wicked lust should not be labeled as dispositional wickedness. But if one's wicked lusts are too strong, and they often engage in promiscuousness or persistent homosexuality, then that is wicked. Some people cannot distinguish between the two, always labeling wicked lusts as wickedness, and explaining wickedness in terms of wicked lusts; they lack discernment. A wicked disposition is the most difficult to recognize. The actions of anyone who is too deceitful and sinister are all wicked. For instance, some people, after lying, think to themselves, "If I don't share my understanding, who knows what others will think of me? I must open up and fellowship a bit; once I've shared my understanding, that will be all there is to it. I can't let others know my true intentions and think I'm deceitful." What disposition is this? Opening oneself up in a deceitful way—this is called wickedness. And after lying, they will observe: "Did anyone find out I lied? Could anyone see my true colors?" They start to coax information from others and probe them; this too is wicked. It is not easy to detect a wicked disposition. Whoever does things in an especially sinister and deceitful way, making it difficult for others to see through them, is wicked. Whoever schemes and plots to achieve their goals is wicked. Whoever deceives people by doing bad things under the guise of doing good, making others serve them, is the wickedest of all. The great red dragon is the wickedest; Satan is the wickedest; those demon kings are the wickedest; all devils are wicked.

To pursue dispositional change, one must first be able to recognize their own corrupt disposition. Truly knowing oneself involves seeing through and thoroughly dissecting

the essence of their corruption, as well as recognizing the various states a corrupt disposition gives rise to. It is only when someone clearly understands their own corrupt states and corrupt disposition that they can hate their flesh and hate Satan, which only then brings about dispositional change. If they cannot recognize these states, and fail to make the connections and match them up to themselves, can their disposition change? It cannot. Dispositional change requires one to recognize the different states their corrupt disposition produces; they must reach a point of not being controlled by their corrupt disposition and putting the truth into practice—only then can their disposition begin to change. If they cannot recognize the origin of their corrupt states, and only constrain themselves according to the words and doctrines they understand, then even if they have some good behavior and change a bit on the outside, it cannot be considered as dispositional transformation. Since it cannot be considered as dispositional transformation, what, then, is the role that most people play during the course of performing their duty? It is the role of a service-doer; they merely exert themselves and busy themselves with tasks. Although they are also performing their duty, most of the time they are only focused on getting things done, not seeking the truth but just exerting effort. Sometimes, when they're in a good mood, they'll put in extra effort, and sometimes when their mood is bad they'll hold back a bit. But afterward they'll examine themselves and feel remorse, so they'll put in more effort again, believing this to be repentance. Actually, this is not true change, nor is it true repentance. True repentance begins with knowing oneself; it begins with a shift in behavior. Once someone's behavior has shifted, and they can forsake their flesh, put the truth into practice, and in terms of behavior, appear to be aligned with principles, this means there has been genuine repentance. Then, bit by bit, they reach the point of being able to speak and act according to principles, completely conforming to the truth. This is when a change in life disposition begins. What stage have you reached in your experience now? (I have some good behavior on the surface.) This still belongs to the period of exerting effort. Some people exert a little effort and then think they've made a contribution and deserve God's blessings. Inwardly they always ponder: "What does God think of this? I've put in so much effort and endured so much hardship, can I enter the kingdom of heaven?" Always trying to get to the bottom of things—what disposition is this? It is deceitful, wicked, and arrogant. Furthermore, hoping to gain blessings from exerting some effort while believing in God without accepting a bit of the truth; isn't there an intransigent disposition here? Never relinquishing the benefits of status; is this not intransigence too? They're always worrying: "Will God remember that I suffered hardship performing this duty? Will He give me some blessings?" In their mind they're always making these calculations. On the outside it looks like they're making deals, but in fact there are several types of corrupt dispositions at work here. Always wanting to strike a deal with God, always wanting to receive blessings from believing in God, always wanting to take advantage and not suffer losses, always engaging in crooked and underhanded means—this is being dominated

by a wicked disposition. Each time such a person puts in some effort in fulfilling their duties, they want to know: "Will I receive blessings for all the effort I'm putting forth? Will I be able to enter the kingdom of heaven after suffering so much to believe in God? Will God commend me for forsaking everything to perform my duty? Does God approve of me or not?" They ponder these questions all day long. If they can't figure them out for one day, they will become uneasy for that day, unwilling to perform their duties or pay a price, and even less willing to pursue the truth. Always controlled and bound by these matters, they lack any true faith whatsoever. They do not believe God's promises are real. They do not believe that pursuing the truth will surely bring God's blessings. In their heart they are fed up with the truth. Even if they wanted to pursue the truth, they lack the energy for it, so they do not have the enlightenment and illumination of the Holy Spirit, and they cannot understand the truth. This person frequently encounters problems while performing their duty, and they are often passive and weak. They grumble complaints upon encountering difficulty, and when disaster befalls them or they are arrested, they determine that God isn't protecting them and does not want them, and consign themselves to despair. What disposition is this? Is this not viciousness? What will this person do as soon as they feel resentment? They will definitely be negative and lazy; they will throw up their hands in hopelessness. And they will frequently accuse leaders and workers of being false leaders and antichrists. They might even directly blame God and make judgments about Him. What is it that gives rise to these things? They are under the control of a vicious disposition. They believe, according to secular views and satanic logic, that there must be a return for every investment. Without such recompense, they won't invest anymore. They have a retaliatory mindset and seek to give up their responsibilities, refuse their duty, and demand recompense. Isn't this vicious? In what ways is this similar to Paul? (Paul believed that once he had finished his race and fought a good fight, a crown of righteousness would be reserved for him.) That is exactly how they match up with Paul. Do you exhibit any of these manifestations of Paul yourselves? Do you engage in self-comparisons like this? If you do not relate yourselves to God's words, you won't be able to know yourselves. Only by recognizing the essence of your corrupt disposition can you genuinely know yourself. If you only recognize the superficial rights and wrongs, or simply admit that you are a devil and Satan, this is too generic and vacuous. It is feigned profundity, it is a disguise, it is fraud. Talking about knowing oneself in this way is fake spirituality, it is misleading.

Have you ever seen how a deceitful person attempts self-knowledge? They try to make a mountain out of a molehill, talking about how they are a devil and Satan, and even cursing themselves; and yet they don't say what fiendish and wicked deeds they've done, nor do they dissect the filthiness and corruption in their heart. They just say that they are a devil and Satan, that they've disobeyed and opposed God, using many empty words and sweeping statements to condemn themselves, making others feel, "Now this is someone who really knows themselves; what profound understanding they have."

They let others see how spiritual they are, making it so others all envy them as a pursuer of the truth. But after knowing themselves in this way for several years, they still haven't genuinely repented, and one does not see any situation in which they actually put the truth into practice or do things according to principles. There is no change in their life disposition whatsoever, thus exposing the problem: This is not true self-knowledge. It is disguise and fraud, and this person is a hypocrite. No matter how someone talks about self-knowledge, do not focus on how nice their words sound or how profound their knowledge is. What is the key to observe? Notice how much of the truth they can put into practice, and notice whether they can adhere to the truth principles to uphold the work of the church. These two indicators are enough to tell if someone has undergone true transformation. This is the principle for evaluating and discerning people. Do not listen to the nice things that come out of their mouth; observe what they actually do. There are some who, when discussing self-knowledge, appear on the outside to be taking it seriously. They talk about any mistaken ideas or wrong thoughts they have with others, opening up and laying themselves bare, but when they're done talking they still haven't truly repented. When something happens to them, they still don't practice the truth, nor do they adhere to principles, uphold the church's work, or display any transformation. This kind of self-knowledge, opening up, and fellowshiping have no meaning. Perhaps this kind of person thinks that knowing themselves in this way means they've truly repented and are practicing the truth, but, in the end, there aren't any changes after years of this understanding. Isn't this way of knowing oneself just going through the motions, following procedure? There's no actual effect; aren't they just toying with themselves? I once went somewhere and when I arrived, someone was cutting the grass with a weed wacker. The machine was roaring loudly and making a racket. Each of the two or three times I went there I encountered the same situation, so I asked the person, "You don't have some fixed time for cutting the grass?" He replied, "Ah, I only cut the grass when I see that God has come. It's unpleasant for me as well." People who can't discern might hear this and think he's being honest, saying whatever's on his mind. They might think he's admitting his mistakes and gaining self-knowledge, and thus they get misled. But would someone who understands the truth see it that way? What's the accurate perspective on this? Those who can see through this situation will think, "You're not taking responsibility while doing your duty; aren't you just doing this for show?" But the grass-cutter fears others would think this way, so he preemptively speaks that way to shut them up. This is quite skillful rhetoric, is it not? (Yes.) In fact, he had long since figured out how to deal with this situation, to preemptively confuse you and make you think that he's quite straightforward, that he can speak openly and admit his mistakes. What he's thinking is: "I understand the truth; I don't need you to tell me. I'll admit it first. Let's see what you can say against my clever phrasing. This is just what I'll do; what can you do to me?" Which dispositions are at work here? First of all, he understands everything. When he makes a mistake, he knows to repent. This is the impression he

gives others, using disguises and lies to create an illusion and make others look up to him. He is exceptionally calculating, knowing to what extent his words will confuse others and what their reactions will be. He's assessed all of this in advance. What disposition is this? It is a wicked disposition. Furthermore, that he can say these things proves he doesn't just realize this now, but has long since known that acting this way is careless and perfunctory, that he should not be doing this just now, that he should not be putting on such a facade, and should not be acting for the sake of his own pride. Why does he still do it then? Isn't this intransigence? There's posturing, intransigence, and also wickedness. Can you discern them? Some can only discern others and not themselves. Why is this? If one can truly discern oneself, then likewise they can discern others. If they can only discern others but not themselves, it means there is a problem with their disposition and character. Seeing how others match up to the truth but not how oneself matches up—this is certainly not someone who loves the truth, let alone one who accepts the truth.

Is it a good or a bad thing when someone is able to discover how serious a problem their corruption is? It is a good thing. The more you can discover your corruption and understand it accurately, and the more you can recognize your own essence, then the more you can be saved and the closer you will be to receiving salvation. The more you are unable to discover your problems, always believing you're good and fine, then the farther away you are from the path of salvation—you are still in much danger. If you see someone who is always boasting about how well they do their duty, and their ability to fellowship the truth and practice the truth, this proves that person's stature is minute. They are childish, and their life is immature. What kind of person has more hope for receiving salvation and can embark on the path of being saved? It is one who truly recognizes their own corrupt disposition. The more deeply they understand it, the closer they are to being saved. Understanding that one's own corrupt dispositions all originate from the satanic nature, seeing that they have no conscience or reason, that they cannot put any truths into practice, that they live solely by their corrupt disposition and lack any humanity whatsoever, that they are a living devil and a living Satan—this is truly recognizing the essence of one's own corruption. Understanding it this way makes the problem seem quite serious, but is this a good thing or a bad thing? (A good thing.) Although it is a good thing, some people become negative when they see their devilish and satanic side, thinking, "I'm done for, now. God doesn't want me. I'll surely be sent to hell. There's no way I will be saved by God." Is this something that happens? Tell Me, are there people who become more negative the more they understand themselves? They think, "I'm completely ruined. God's judgment and chastisement are upon me. This is punishment, retribution. God does not want me. I have no hope of being saved." Do people have these misconceptions? (Yes.) In actuality, the more one recognizes their hopelessness, the more hope there is for that person. Do not be negative, do not give up. Knowing oneself is a good thing, it is an essential path to receiving salvation. If one

is completely unaware of their own corrupt disposition and the essence of their resistance to God in various aspects, and they don't even plan on changing, then this is a problem. This type of person is numb, they are dead. Is it easy to bring a dead person back to life? Once they're already dead, bringing them back to life is not easy.

To what type of person does God still extend opportunities for repentance? What type of person still has hope of being saved? What manifestations should these people exhibit? First of all, they must have a sense of conscience. No matter what befalls them, they can accept it from God, understanding in their hearts that it is God who is working to save them. They will say, "I do not understand God's will, nor do I understand why this type of thing happens to me, but I trust God is doing it to save me. I cannot rebel against Him or wound His heart. I must submit and forsake myself." They have this conscience. Moreover, in terms of reason, they think, "God is the Creator. I am a created being. Whatever God does is right. God judges and chastises me to purify my corrupt disposition. However the Creator treats His created beings is entirely reasonable and appropriate." Isn't this the reason people ought to have? People should not make demands of God, saying, "I am a human. I have personality and dignity. I will not allow You to treat me like this." Is this reasonable? This is a satanic disposition, it lacks the reason of a normal human, and God will not save people like this; He does not acknowledge them as created beings. Suppose you said, "I was created by God; however He wants to treat me is fine. He can treat me as a donkey or a horse or anything else. I have no choices or requirements of my own." If you said that, would you still want to pick and choose if performing your duty was somewhat difficult and tiring? (No.) That's right. You must submit. How do you submit? At first, submission is hard and difficult to bear. You always want to escape and refuse. So what should you do? You must come before God and pray, seek the truth, see the essence of the problem clearly, and then find the path of practice. You should just put your heart and effort into practicing the truth, submitting little by little. This is having reason. You must first possess this kind of reason. Once one has conscience and reason, what else do they need? A sense of shame. For what situations does one need to have a sense of shame? When they do something wrong, when they reveal their rebelliousness, crookedness, and deceitfulness, when they lie and engage in fraud—that is when they need awareness and a sense of shame. They must know doing things this way does not conform to the truth and is undignified, they must know to feel remorse. One who has no sense of shame is a brazen and barefaced person unworthy of being called human. It is completely over for one who does not accept the truth. No matter how the truth is fellowshiped to them, they do not take it in; and no matter what is said, they still do not gain awareness. This is called lacking a sense of shame. Can people without a sense of shame feel remorse? Without a sense of shame, one has no dignity, and someone like this knows no remorse. Can people who do not know remorse turn around? (No.) Those who cannot turn around will not relinquish the evil that is in their hands. "Turn every one from his evil way, and from

the violence that is in their hands" (Jonah 3:8). What must one possess to be able to do this? They must possess a sense of shame, a sense of conscience. When they make a mistake, they will reproach themselves and feel remorse, and they will abandon their wrong ways. This type of person can turn around. This is what, at the bare minimum, one's humanity should possess. Aside from conscience, reason, and a sense of shame, what else is needed? (A love of positive things.) That's right. A love of positive things means loving the truth. Only those who love the truth are kindhearted people. Do evil people love positive things? Evil people love wicked, vicious, and venomous things; they love all that is associated with negative things. When you talk to them about positive things, or about how something benefits people and comes from God, they are not pleased and not interested to hear about them—they have no hope of being saved. No matter how well one fellowships the truth to them or how practically they are spoken to, they are simply not interested, and might even express enmity and antagonism. But their eyes light up when they hear somebody talking about fleshly pleasure, and they become full of energy. This is a vicious and wicked disposition, and they are not goodhearted. So, they cannot possibly love positive things. In their heart, how do they regard positive things? They despise and look down upon them, they deride these things. When it comes to being an honest person, they think, "Being honest only puts you at a disadvantage. I'll pass on that! If you're honest you're a fool. Look at you, enduring hardship and working hard to perform your duty without ever considering your own future or your own health. Who's going to care if you collapse from exhaustion? I can't tire myself out." Someone else might say, "Let's leave an out for ourselves. We can't be breaking our backs like dopes. We've got to prepare our backup plan and then just exert a bit more effort." Those evil ones will be happy upon hearing this; it hits right home with them. But when it comes to absolute submission to God and faithfully expending oneself for one's duty, they feel repulsion and detestation, and will not take it in. Isn't someone like this vicious? All people like this have a vicious disposition. All you have to do is fellowship the truth and talk about the principles of practice with them, and they become repulsed and unwilling to listen. They'll think this injures their pride, wounds their dignity, and they can't benefit from it. Inwardly they'll say: "Going on and on about the truth, about the principles of practice. Always talking about being an honest person—can honesty feed you? Can speaking honestly make you money? Cheating is how I'll profit!" What logic is this? It is the logic of a bandit. Isn't this a vicious disposition? Is this person kindhearted? (No.) This kind of person cannot attain the truth. What little they do commit, expend, and forsake is all directed at a goal, one they've calculated well in advance. They only think it's a good deal to offer something if they get more back in return. What disposition is this? It is a wicked, vicious disposition.

Most who believe in God don't seek the truth. They always like to make their own schemes and arrangements. As a result, they won't have gained much after several years of this—they won't understand any truths and cannot share any experiential

testimony. At this time they'll feel regret, and think it would be best to obey God's sovereignty and arrangements and believe in God according to His requirements. They had felt quite clever at the time, making plans according to their own will, but, not having attained the truth, they were the ones who lost out in the end. People only come to understand the truth and awaken through these failures. Only after their life has suffered some degree of loss do they get on the right path, and begin taking shortcuts. If they believed in God according to His requirements, they would avoid so many detours along the path. Some people, after experiencing many things and facing some failures and setbacks, come to understand some truths. They see through these matters, and can entrust everything to God, willingly submitting to His orchestration and arrangements. At that point, they are on the right path. But people with wicked, vicious dispositions do not give themselves to God. They always want to rely on their own efforts, always questioning, "Is fate really controlled by God? Is God really sovereign over all things?" Some people, listening to the same sermons and fellowships in the house of God, feel more energized the more they listen. Their state improves and they undergo transformation the more they listen. But some others only think it sounds more and more complicated, more unattainable. These are people who lack spiritual understanding. And still others listen to sermons and fellowships and feel wearied and wholly uninterested. This reveals the differences in people's nature, separating sheep from goats, those who love the truth from those who do not love the truth. One group accepts God's words, accepts the truth, and accepts God's judgment and chastisement. The other group does not accept the truth no matter how they listen to sermons. They think it's all just jargon, and even if they do understand it, they aren't willing to practice it, because they cannot relinquish their own plans, selfish desires, and interests. So, they don't change even after years of belief. Are the differences between these two groups within the church not quite evident? Those who truly want God are not influenced no matter what others say; they persist in expending themselves for God, believe God's words are correct, and that practicing according to God's words is the highest principle. Those who are wicked and do not love the truth always have active thoughts. If today they see a glimmer of hope for receiving blessings, they'll give it their all and do good deeds for everyone to see, hoping to win them over. After a while, however, when God has not blessed them, they become regretful and complain, and this is the conclusion they arrive at: "God is sovereign over all; He shows no partiality—I'm not so sure these words are true." They cannot see beyond their own immediate interests; if it doesn't benefit them, they won't lift a finger. Isn't this vicious? No matter who they interact with, they try to make deals with them, and they even dare to try to make deals with God. They think: "I need to see some profit, and right now. I must profit right away!" Such forcefulness—would it be going too far to say they have a vicious disposition? (No.) How can their viciousness be proven, then? When they are faced with a little trial or disaster, they won't be able to take it and won't perform their duty. They'll feel they've suffered a loss: "I've invested so much and

God still hasn't blessed me. Is there even a God? Is this the right way or not?" Their heart stirs with doubt. They want to see profit, and this proves that they do not willingly and earnestly make sacrifices; in this way they are exposed. What did Job's wife say when Job was experiencing his trials? ("Do you still retain your integrity? curse God, and die" (Job 2:9).) She was a nonbeliever, denying God and forsaking Him when disaster struck. When God granted blessings, she said, "Jehovah God, You are the great Savior! You've given me so much property and blessed me. I will follow You. You are my God!" And when God took her property away, she said, "You are not my God." She even told Job, "Do not believe. There is no God! If there were, how could He let our property be taken away by bandits? Why didn't He protect us?" What disposition is this? It is a vicious disposition. As soon as their interests are compromised, and their own goals and desires are not met, they fly into a rage, rebel, and become a Judas, betraying and forsaking God. Are there many people like this? Such rather obvious evil people and nonbelievers may still exist within the church to some extent. But some people only have this kind of state; that is, they have this disposition, but they are not necessarily of this type. However, if you have this kind of disposition, does it need to change? (Yes.) If you have this kind of disposition, then it means your nature is also vicious. With this kind of vicious disposition, you are capable of opposing God, betraying God, and acting hostilely toward Him at any moment. Every day you do not change these corrupt dispositions is a day you are not compatible with God. When you are incompatible with God, you cannot come before Him and experience His work and you have no way of receiving salvation.

Job was a man of true faith. When God blessed him, he thanked God. When God disciplined and deprived him, he also thanked God. At the end of his experience, when he was old and God took all he had away, how did Job react? Not only did he not complain; he praised God and bore witness for Him. Is there a wicked disposition here? A vicious disposition? (No.) Did Job rebel after losing so much property? Did he complain? (No.) He did not complain, he praised God. What disposition is this? It includes several things that a normal humanity should possess: conscience, reason, and a love for positive things. First of all, Job had conscience. In his heart he knew everything he had was given by God, and he thanked God for this. Additionally, he had reason. Which of his statements proves he had reason? (He said: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21).) This statement bears witness to Job's true experience and understanding of God's trials; it conveys his true stature and humanity. What else did Job possess? (A love of the truth.) How is this measured? How can we see his love for the truth in the matter of God depriving him? (When something befell him, he was able to seek the truth.) Seeking the truth is a manifestation of loving the truth. When these things were happening around him, no matter how uncomfortable or painful Job felt, he did not complain—isn't this a manifestation of loving the truth? And what is another important manifestation of loving the truth? (The ability to submit.) How do we know this is a practical, accurate

manifestation of loving the truth? People often say, "Everything God does for people is beneficial and comes with His good intentions." Is this the truth? (Yes.) But can you accept it? You can accept it when God blesses you, but can you accept it when He takes away? You cannot, but Job could. He took this statement as the truth—didn't he love the truth? When God took everything he had away, causing him grievous loss, and when Job suffered such serious illness, because of this one statement—"Everything God does is right and comes with His good intentions"—and because Job understood in his heart that this was the truth, no matter how greatly he suffered, he could still insist that this statement was correct. That is why we say Job loved the truth. Furthermore, no matter what means God used to test Job, he accepted it. Whether it was taking things away or having bandits take them, or even afflicting Job with sores, all of these things go against human notions—but how did Job treat these? Did he complain about God? He did not speak a single word of blame toward God. This is loving the truth, loving fairness, and loving righteousness. In his heart, he said, "God is so fair to us people and so righteous! Whatever God does is right!" Thus, he could praise God, saying: "No matter what God does, I will not complain. In the eyes of God, created beings are but maggots. However God treats them is fine and justified." He believed everything God did was right, was something positive. Despite his severe pain and discomfort he didn't complain. This is genuine love of the truth that must be admired by all; and it was all demonstrated pragmatically. Regardless of how much he lost or how difficult his circumstances were, Job did not complain about God; he submitted. This is a manifestation of loving the truth. He was able to overcome his own difficulties; he did not blame God for them or make any demands of God. This is loving the truth, it is genuine submission. Only those with genuine submission are people who love the truth. Some people excel at spouting doctrine and shouting slogans in ordinary times, but when something serious befalls them they always have demands for God, and persistently beseech Him: "Oh, God, please take away my illness! Please restore my wealth!" Is this submission? They are not people who love the truth. They like to lie and mislead others, and love wealth and gain in their hearts. Job regarded material benefits and all of his possessions lightly, having a pure understanding of all of them, so he was able to submit. In his heart, Job could see through these things. He said, "No matter how much one earns in this life, it all comes from God. If God doesn't allow you to earn, you won't earn a cent. If He allows it, then you'll have however much He gives you." He saw the fact of God's sovereignty over all things clearly, this truth took root in his heart. "God is sovereign over all things" this sentence came not with a question mark for Job, but with an exclamation mark. This sentence became his life and settled in his heart. What else was inherent in Job's humanity? Why did he curse his own birthday? He would have rather died than have God see him in pain and grieve for him. What quality is this, what essence? (Kindness.) What are the primary manifestations of Job's kindness? He was considerate and understanding of God, and he could love and satisfy God. If someone possesses these

qualities, then they have character. How is character formed? Only one who understands the truth, who can stand firm in their witness during God's trials and Satan's temptations, who can live like a human, reaching the standard of being human, and who possesses a certain amount of the truth, has character. In terms of humanity essence, it was only because Job had a kind heart that he was able to curse his own birthday and would have rather died than let God see him in pain, causing God grief and worry. This was Job's humanity. A person will only love and care for God if they have a kind humanity and essence. If they have neither, then they will be numb and callous. Contrast this with Paul, who was the complete opposite of Job. Paul was always looking out for himself, and even wanted to make deals with God. He wanted to obtain a crown, he wanted to be Christ and replace Christ. And when he couldn't get his crown he tried to argue with God and litigate against Him. Such absence of reason! This shows Paul lacked a sense of shame. People with Satan's corrupt disposition must change. If one understands the truth, and can accept and practice the truth, then they will be able to submit to God. They will not oppose God anymore and will become compatible with Him. Such a person is one who obtains the truth and life. This is the kind of created being that God desires.

July 13, 2018

Only by Seeking the Truth Principles Can One Perform One's Duty Well

Whether one can attain the truth through their belief in God depends on whether or not they can accept being pruned and dealt with while performing their duty, whether they can conduct matters according to principle, and whether they are capable of always submitting to God's orchestrations and arrangements—this is the most crucial. What does it mean to submit to God's orchestrations and arrangements? It means that no matter what the house of God arranges for you to do, or where it arranges for you to perform your duties, you are able to accept it from God. Accepting it from God is true faith, and it is one aspect of practice. And how does one accept it from God? You say: "Although it was people who arranged this matter, it is my duty. Whatever duties the church arranges for me to perform come with the consent of God. I should accept and submit. How should I treat my duty, then?" Does God have any requirements for how you treat your duty? What is the truth that God requires people to put into practice? (To devote one's heart, mind, and effort to performing one's duty.) Following this principle, when you are being lazy and don't want to perform your duty, or when you have complaints, you should seek: "Where does the problem lie here? I am not practicing as God requires! I must let go of my ideas, let go of my demands and desires. I have to reverse my incorrect inner state." You must be able to let go of these. But sometimes there are some things that prevent people from letting go. What sorts of things? For instance, some people always feel jealous that other people's duties are more glamorous, that they allow them to interact with many people. They always think their own duty is insignificant, that the people they meet while performing it are too few, and this makes them discontent. Additionally, because of the small scope of their duty's responsibility and the small number of people they have to manage, they feel they have no status. What kind of thoughts are these? What is the source of these ideas? (Corrupt dispositions.) They all come from corrupt dispositions. What are these things which corrupt dispositions produce? They are personal designs, plans, desires, and ambitions. How should these things be resolved? Firstly, you must let go, and then, through dissection, realize that in your heart you are still seeking status rather than earnestly fulfilling your duty so as to satisfy God; you still have ambitions and desires, you covet the benefits of status, you have excessive demands, and you have not submitted to God. So you come before God and pray: "God, my state is not right. Please discipline and chasten me, please let Your judgment and chastisement befall me so that I may know myself and repent." If you have a repentant heart, when you come before God and ask Him to reprimand and discipline you, He will respond according to your stature. He may discipline you, or perhaps He may guide you little by little. If He disciplines you, it is because you have some stature. But He may not discipline you, and that is because you are weak, in which case He may support and guide you little by little so that you will be able to submit in the course of performing your duty. What prerequisites are needed for God to do this? Only when you have a repentant heart, a heart that submits to and cooperates with God, and a heart that yearns for and craves the truth, will God judge, chastise, and cleanse you. If you lack the resolve for this and you do not pray, but instead follow your flesh and do not let go of your designs, ambitions, and desires, will God still do this for you? God will not work in you. God will conceal Himself from you, He will hide His face from you. At gatherings, everybody else will feel uplifted by the sermons but you will always feel drowsy, with no way to invigorate yourself. No matter what, you won't be able to absorb any of it, and this state will persist interminably, even lasting for a year or two, or even three to five years. This means God has already rejected and detested you, He has hidden His face from you, and this is very dangerous. Some will say: "How is that dangerous? I'm performing my duty. I have not left God. I still read God's words, listen to hymns, and have a spiritual life. I'm still a member of God's house." These are merely outward representations that don't decide anything. What is it, on the other hand, that does have a decisive effect? It is whether God is watching over you and guiding you; whether the Holy Spirit is working on you and disciplining you. This is the crux. And what do God's guidance and the Holy Spirit's work depend on? (They depend on people's hearts.) That's right. They depend on people's attitude toward God, on their hearts, on their yearnings and cravings, and what they seek. They depend on the path people take. These are the most critical aspects, and God bases His treatment of people on them.

The most pressing issue to resolve now is how to treat one's duty. Because the performance of duty is what best reveals whether a person's belief is true or false, whether or not they love the truth, whether they choose the right or wrong path, and whether they possess or lack conscience and reason. All of these issues can be exposed in the performance of duty. In order to address the question of how to treat one's duty, you must first of all understand what duty is, as well as how to properly perform it and what to do when you encounter difficulty while performing it—what principles to follow and to practice in accordance with which truths. You must understand what to do when you misunderstand God and when you cannot let go of your designs. Additionally, in the course of performing your duties, you must frequently reflect upon the incorrect thoughts in your heart that are thoughts and views belonging to Satan, which influence and obstruct the fulfillment of your duty; which can cause you to disobey and rebel against God while doing duty; and which cause you to fail at that which God entrusts to you you must know all of this. Is duty important to a person? It is extremely important. This vision must be clear to you now: fulfilling your duty is of the utmost importance for believing in God. The most crucial aspect of believing in God now is performing duty. Without performing your duty well, there can be no reality. By performing duty, people are able to understand God's will, and can gradually build a normal relationship with Him. By performing duty, people gradually identify their problems, and come to recognize their corrupt disposition and essence. At the same time, by reflecting on themselves, people can gradually discover just what God demands of them. Do you understand now just what it is you believe when you believe in God? In fact, it is a belief in the truth, an attainment of the truth. Performing duty allows for the attainment of the truth and life. The truth and life cannot be attained without performing duty. Can there be reality if one believes in God without performing duty? (No.) There can be no reality. Thus, if you do not perform your duty well, you cannot attain the truth. Once you are cast out, this shows you failed to believe in God. Even though you say you believe in Him, your belief is already bereft of meaning. This is something that must be grasped through and through.

The principles you must understand and the truths you must put into practice are the same regardless of what duty you are performing. Whether you are asked to be a leader or a worker, or whether you are cooking up dishes as a host, or whether you are asked to take care of some external affairs or do some physical labor, the truth principles that should be observed in performing these different duties are the same, in that they must be based in the truth and in God's words. What then is the biggest and the chief among these principles? It is to devote one's heart, mind, and effort to performing one's duty, and to perform it to the required standard. To perform your duty well and perform it up to standard, you must know what duty is. Just what is duty, anyway? Is duty your own career? (No.) If you treat your duty as your own career, willing to put in all your effort to do it well, so that others can see how successful and distinguished you are, thinking that this gives your life meaning, would that be the correct view? (No.) Where does this view

go wrong? It goes wrong in taking God's commission as one's own enterprise. While this seems fine to humans, to God it is walking the wrong path, violating the truth principles, and He condemns it. Duty must be performed according to God's requirements and the truth principles in order to conform to God's will. Contravening the truth principles and acting instead upon human inclinations is sinful. It opposes God and demands punishment. This is the fate of those foolish and ignorant people who do not accept the truth. Those who believe in God should be clear about what God demands from people. This vision must be made clear. First let's talk about what duty is. A duty is not your own operation, your own career, or your own work; it is God's work. God's work requires your cooperation, which gives rise to your duty. The part of God's work with which man must cooperate is his duty. The duty is a portion of God's work—it is not your career, not your domestic affairs nor your personal affairs in life. Whether your duty is to deal with external or internal affairs, whether it involves mental or physical labor, this is the duty that you ought to perform, it is the work of the church, it forms one part of God's management plan, and it is the commission God has given to you. It is not your personal business. So then, how should you treat your duty? At the very least, you must not perform your duty whichever way you please, you must not act recklessly. For instance, if you are in charge of making food for your brothers and sisters, that is your duty. How should you treat this task? (I should seek the truth principles.) How do you seek the truth principles? This touches upon the reality and the truth. You must think about how to put the truth into practice, how to perform this duty well, and which aspects of the truth this duty involves. Step one is that you must first of all know, "I am not cooking for myself. This is my duty that I am doing." The aspect involved here is vision. What about step two? (I must think about how to cook the meal well.) What is the criterion for cooking well? (I must seek out God's requirements.) That's right. Only God's requirements are the truth, the standard, and the principle. Cooking according to God's requirements is one aspect of the truth. You must first of all consider this aspect of the truth, and then contemplate, "God has given me this duty to perform. What is the standard required by God?" This foundation is a requisite. How should you cook so as to meet God's standard, then? The food you cook should be healthy, tasty, clean, and not harmful to the body—these are the details involved. As long as you cook according to this principle, the food you cook shall be made according to God's requirements. Why do I say this? Because you sought the principles of this duty and did not exceed the scope delineated by God. This is the right way to cook. You have done your duty well, and you have done it satisfactorily.

No matter what duty you are fulfilling, you must seek the truth principles, understand God's will, know what His requirements are with regard to the duty in question and understand what you should accomplish through that duty. Only in so doing can you carry out your work according to principle. In performing your duty, you absolutely cannot go by your personal preferences, doing whatever you would like to do, whatever you would be happy doing, or whatever would make you look good. This is acting in

accordance with one's own will. If you rely on your own personal preferences in the performance of your duty, thinking this is what God demands, and that this is what will make God happy, and if you forcibly impose your personal preferences on God or practice them as though they were the truth, observing them as if they were the truth principles, then is this not a mistake? This is not fulfilling your duty, and performing your duty in this way will not be remembered by God. Some people do not understand the truth, and they do not know what it means to fulfill their duties well. They feel that they have made effort and put their heart into it, forsaken their flesh and suffered, so why then can they never fulfill their duty satisfactorily? Why is God always dissatisfied? Where have these people gone wrong? Their mistake was to not seek out God's requirements, and instead act according to their own ideas—this is the reason. They treated their own desires, preferences, and selfish motives as the truth, and they treated them as though they were what God loved, as though they were His standards and requirements. They saw what they believed to be correct, good, and beautiful to be the truth; this is wrong. In fact, even though people might sometimes think something is right and that it accords with the truth, that does not necessarily mean that it accords with God's will. The more people think something is right, the more cautious they should be and the more they should seek the truth to see whether what they are thinking meets God's requirements. If it precisely runs counter to His requirements and counter to His words, then it is unacceptable even if you think it is right, it is but a human thought, and it will not accord with the truth no matter how right you think it is. Whether something is right or wrong must be determined based on God's words. No matter how right you think something is, unless there is a basis for it in God's words, it is wrong and you must discard it. It is acceptable only when it accords with the truth, and only by upholding the truth principles in this way can your performance of your duty be up to standard. Just what is duty? It is a commission entrusted by God to people, it is part of the work of God's house, and it is a responsibility and obligation that should be borne by every one of God's chosen people. Is duty your career? Is it a personal family matter? Is it fair to say that once you have been given a duty, this duty becomes your personal business? That is absolutely not the case. So how should you fulfill your duty? By acting in accordance with God's requirements, words, and standards, and by basing your behavior on the truth principles rather than on human subjective desires. Some people say, "Once a duty has been given to me, is it not my own business? My duty is my charge, and is what I am charged with not my own business? If I handle my duty as my own business, doesn't that mean I will do it properly? Would I do it well if I didn't treat it like my own business?" Are these words right or wrong? They are wrong; they are at odds with the truth. Duty is not your own personal business, it is God's business, it is part of God's work, and you must do as God asks; only by performing your duty with a God-obeying heart can you be up to standard. If you always perform your duty according to your own notions and imaginings, and according to your own inclinations, then you will never meet the standard. Only ever

performing your duty as you wish is not performing your duty, because what you are doing is not within the scope of God's management, it is not the work of the house of God; you are, instead, running your own operation, carrying out your own tasks, and so this is not remembered by God. Is the concept of duty clear to you now? What is the most basic, most fundamental truth that should be put into practice in carrying out duty? It is to devote your heart, mind, and effort to performing your duties well. Why do so many people, in the course of performing their duties, still do all manner of wicked deeds, and disrupt and disturb the church's work, so that in the end they are cast out? Because these people are not earnestly expending themselves for God. They are always trying to bargain with God and do not accept even a bit of the truth. No matter how much of their corruption they reveal or how much evil they do, they never seek resolution through the truth. They do not truly repent even after being pruned and dealt with many times, but carry on committing wrongs without scruple and doing all manner of wicked deeds, utterly exposing their evil essence. God's chosen people see through this, and they are exposed and cast out. It's really unbearable, watching the way these people carry out their duties. They're not just subpar, they're wholly inadequate. They can't even wash a plate without breaking a bowl. Their service does more harm than good. No matter how you fellowship with them about the truth, they cannot accept it, and they do not repent even after being pruned and dealt with. Continuing to use a person like this, they would become an obstacle in the path, a stumbling block obstructing and disrupting all of the church's work. Tell Me, should these people not be replaced and cast out? (They should.) As long as someone has even a little conscience and reason, then they can attend to their proper tasks, conduct their proper affairs, and be able to self-reflect while performing their duties. Upon noticing their mistakes and identifying their problems, they will be able to promptly rectify them. After three or five years of experiencing this, changes will occur. This sets a foundation and assures relative reliability; barring any exceptional circumstances, there is no way this person will be cast out. But those who believe in God for years without accepting a bit of the truth have no way of performing their duties well, and they may even do things that cause disruptions and disturbances. This type of person will naturally be cast out, because these people would sooner die than repent. They have believed in God for many years but they are not much different from unbelievers. They are all nonbelievers.

Having too many personal designs is the greatest impediment to the performance of one's duty. What, then, is the precondition for performing one's duty well? It is that you must let go of your various designs. For instance, when something has happened that really upset you, but you also have a duty to perform, you are faced with a choice. This is a critical moment, one that is very important. Even though you may be upset and feeling emotional, or you may have some personal matters going on, you must be able to put all of these things aside and perform your duty well first. Only then, under circumstances when it does not affect your duty, should you consider your own issues.

What is it called when you consistently put your duty first? It is called respecting your duty, and this is being loyal to God. Letting go of your designs and desires, letting go of your emotions and personal affairs, doing your duty well without being constrained, and completing God's commission—this is what it means to let go, this is what it means to forsake the flesh. When some people have not performed a duty yet, they think, "God hasn't given me a duty to perform, but my heart is absolutely sincere. Why doesn't God ever see this?" But then when the church arranges a duty for them to perform, they want to pick and choose. There are some people who cannot perform the role of a leader or worker, or spread the gospel, and they have no other special skills. So, the church arranges for them to perform hosting duties, and they think, "Hosting is, of course, something that I'm capable of doing, but given my caliber and gifts, isn't the church underestimating me by assigning me to this? Aren't I a little overqualified for this duty?" On the surface they accept the church's arrangements, but their resistant emotions prevent them from working hard at their duties. They only do a bit of their duties when they're in a good mood, and do not perform them when they're in a bad mood, ignoring their brothers and sisters. Why do they have these emotions and reactions? Is this the attitude one ought to have toward one's duty? These people are not content with their duties. What is the source of this discontent? (The duty they were given does not satisfy their fleshly preferences.) And if they were satisfied, would they be happy then? Not necessarily. They might not be happy even if they were satisfied, because these are people whose hearts can never know contentment. This is how people who do not pursue the truth treat their duties. People always want to perform duties that are dignified and make them look good, and they also want them to be easy and physically comfortable. They aren't willing to withstand the wind and the sun or to endure any suffering in their duties whatsoever. On top of this, they still want to be able to understand the truth and receive God's grace and blessing through their duties. They want all of these things. Ultimately, they even want God to tell them that they've performed their duties well. Is this not wishful thinking on their part? If you cannot let go of this wishful thinking, you will not be able to do your duty well. In the past, I often stated simply that this kind of person does not pursue the truth, but now, speaking more precisely, I say that they are too greedy and rebellious, they are not the least bit devoted to their duty, and they do not truly obey God's commission. So, just how should you practice letting go of your designs? In one respect, you must be restrained and forsake them. In another respect, you must pray and have the desire to obey. You must say: "God, You have orchestrated and arranged this duty for me. Although I have a fleshly choice, and I do not want to perform this duty, in my subjective will, I wish to obey You. It's just that I am too corrupt and disobedient, and the quality of my humanity is not good. Please, discipline me!" Would this not allow you to perform your duty with greater purity? If someone persists in clinging to their own desires and refuses to let go of them, if they always see the glory of those chosen to be leaders, and how those chosen to spread the gospel get to meet a lot of people and gain knowledge and experience, and then do not want to do their own duty, is this an attitude of submission? Is this an attitude of accepting God's orchestrations and arrangements? (No.) You go west when God tells you to go east, and you blame and misunderstand God because He didn't allow you to go west. You're always struggling against God, so will the Holy Spirit still work in you? He most certainly will not. What states and manifestations emerge when the Holy Spirit does not work in someone? Such a person will not understand God's words when they read them. When listening to fellowship and sermons, nothing will make sense to them, and they will even keep dozing off. They will not be able to see through anything that happens to them. They will always be speculating and doubting: "Other people can comprehend God's words so well; why do I not gain any light from reading them? Their states are always so pure and liberated; why do I always feel so aggrieved, emotional, and ill at ease? Everything goes so smoothly for them. They have God's guidance. Why don't I?" They cannot see the cause of all of this. They do not have an attitude of submission toward God. They're always demanding that God satisfy their desires before they will try hard at their duty. If they don't get what they want, they become negative, resistant, and don't perform their duty. Would God work in a person like this? They lack true faith, and they are full of rebelliousness and resistance. God can only set them aside.

How should people treat their duties? They should submit to God's orchestrations and arrangements, and let go of all of their own designs. What designs do people have? (Their intentions, plans, and fleshly preferences.) For instance, let's say there's a host family that you really enjoy visiting. They make great food, their house is beautiful, and they have air conditioning and heating. You think to yourself, "If only I could live there!" And then you pray, "God, could You let me live with that host family? I know that I am coveting ease and comfort, but I cannot forsake this desire. Show consideration for my small stature and let me go there! I promise I'll work hard in my duty, be devoted, and not betray You or make You sad." You pray like this for around two weeks, and then it is arranged for you to go someplace with terrible conditions, and you become upset. You inwardly grumble, "Isn't God supposed to search the depths of our hearts? God doesn't have the slightest clue what's in my heart. I asked for something good and He's given me something rotten. It's like He's deliberately setting Himself against me." And then resistance rises up in you and you say, "If You won't satisfy me, God, then I won't satisfy You. I'm not going to work hard at my duty. And I won't work hard at it until I get what I want." Is this believing in God? Is this performing your duty? This is rebelling against God, it is an intransigent disposition. You say: "If God won't satisfy me, I won't satisfy Him. This shall be my attitude toward performing my duty. If I'm going to do my duty, God has to give me some pleasure. How come other people get to live in nice houses, but I don't? How come other people get to perform their duties in nice environments, but I have to perform mine in a shabby one? Why doesn't God satisfy my demands even though I perform my duty?" These are the sort of justifications you keep repeating to

yourself. Is there an attitude of submission toward God in this? Is this performing your duty with conscience and reason? I have spoken these words before: "You absolutely mustn't compete with God." This is competing with God. When you compete with God, what attitude will God adopt toward you? (God will not work. He will put me aside.) God will put you aside and ignore you. Will God get serious with you? He will not. If it is some minor bit of evil that you have done, and it is not severe, He will retain you and have you render service a while longer. But if you have committed too many wicked deeds, and you have seriously disrupted and disturbed the church's work, then you will be cleared out. When you are kept to render service, if at some point you repent, God will enlighten you. If you never repent and always compete with God, then you are indeed too wicked and too stubborn—and who will be the one to suffer a loss in the end? It will be you. You must see this clearly: Competing with God is the most troublesome thing, and it is the greatest problem. When everything is going fine, people think that believing in God is great, and they don't have any notions about God. But when a bit of disaster or misfortune befalls them, they begin to have notions about God, so much so that they even complain about Him and dare to raise their voices at Him: "Does God even exist? Where is He? I am the supreme ruler. I'm the greatest. And I do dare to compete with God. What can He even do to me, anyway?" God won't do anything to you. But it has been revealed that you are vile, intransigent, and bothersome. What does you being bothersome refer to? It means that you do not love positive things. You are not willing to obey God, and even when you know that He is God, you are not able to obey Him. It is very difficult for you to accept the truth. You are intransigent, ignorant, and stubborn. God heavily dislikes people like this. It will be very hard for you to keep performing your duty, and you might be exposed and cast out before you can render your service until the end. This is the outcome. It is already very clear to see. Isn't this dangerous? (Yes.) Knowing it is dangerous, what should people do? They must, first of all, know who they are. They must know their place and also know what they are. Humans are created beings, who absolutely must not compete with God, doing so will not bear any results. If God wants to give you something, even if you do not want it and did not ask for it, He will give it to you anyway—this is God's righteousness. If God does not plan on giving you something, if He does not look upon you with favor, then there is no use asking Him for it. If He does plan on giving you something, if He sees that you ought to be guided, helped, and blessed, then He will give it to you without you even asking. If He plans to test or expose you, then He will do so deliberately, and there is no use in pleading with Him. This is the disposition of God. People must not decide how they treat God based on God's attitude. What should they do then? (Submit to God in all things.) That's right; they should submit. Submitting to God's orchestrations and arrangements is the highest wisdom and one who does this is the most possessed of reason. Those arrogant, selfrighteous individuals think that they are so smart and so calculating. It's one thing to try to play tricks on other people—this is a revelation of your corruption—but you absolutely must not struggle against God by playing little tricks. You must not scheme against God. For once you invoke His wrath, death will descend upon you.

People must approach their duties and God with honest hearts. If they do, they will be people who fear God. What kind of attitude do people with honest hearts have toward God? At the very least, they have a God-fearing heart, a God-obeying heart in all things, they do not ask about blessings or misfortunes, they do not speak about conditions, they leave themselves at the mercy of God—these are people with honest hearts. Those who are always skeptical about God, always scrutinizing Him, always trying to strike a deal with Him—are they people with honest hearts? (No.) What resides within the hearts of such people? Deceitfulness and evil; they are always scrutinizing. And what is it they scrutinize? (God's attitude toward people.) They are always scrutinizing God's attitude toward people. What problem is this? And why do they scrutinize this? Because it involves their vital interests. In their hearts, they think to themselves, "God created these circumstances for me, He caused this to happen to me. Why did He do that? This hasn't happened to other people—why did it have to happen to me? And what will the consequences be afterward?" These are the things they scrutinize, they scrutinize their gains and losses, blessings and misfortunes. And while scrutinizing these things, are they able to practice the truth? Are they able to obey God? They are not. And what is the nature of the things that are produced by the ruminations of their hearts? These things are all, by nature, in consideration of their own interests, they are all for their own sakes. No matter what duty they perform, these people first scrutinize: "Will I suffer when I perform this duty? Will I have to work and travel outside often? Will I be able to eat and rest regularly? Will I keep having to get up early? What kind of people will I meet? Will I often meet unbelievers? The outside world is pretty hostile right now, if I always keep having to work and travel outside, what will I do if I'm arrested by the great red dragon?" Although they appear to accept their duties, there is deceitfulness in their hearts, they always scrutinize these things. In fact, by scrutinizing these things they are just considering their own prospects and fates, they give no thought to the interests of God's house. And what is the outcome when people only consider their own prospects, fates, and interests? It is not easy for them to obey God, and even when they wish to, they can't. People who particularly value their own prospects, fates, and interests, always scrutinize whether God's work is beneficial to their prospects, to their fates, and to them obtaining blessings. In the end, what is the outcome of their scrutiny? All they do is disobey and oppose God. Even when they do insist on performing their duties, they do so carelessly and perfunctorily, with a mood of negativity; in their hearts, they keep thinking about how to take advantage, and to not be on the losing side. Such are their motives when they perform their duties, and in this, they are trying to make a deal with God. What disposition is this? It is deceitfulness, it is an evil disposition. This is no longer an ordinary corrupt disposition, it has escalated to wickedness. And when there is this kind of evil disposition in a person's heart, this is a struggle against God! You should be

clear about this problem. If people always scrutinize God and try to make deals when they perform their duties, can they do their duties properly? Absolutely not. They do not worship God with their hearts, and with honesty, they do not have honest hearts, they are watching and waiting as they perform their duties, always holding back—and what is the outcome? God does not work in them, and they become muddled and confused, they don't understand the truth principles, and they act according to their own inclinations, and always go awry. And why do they always go awry? Because their hearts are too lacking in clarity, and when things happen to them, they do not reflect on themselves, or seek the truth to find a resolution, and they insist on doing things as they wish, according to their own preferences—the result of this is that they always go awry when they perform their duties. They never think of the work of the church, nor of the interests of God's house, they always plot for their own sakes, they always plan for their own interests, pride, and status, and not only do they perform their duties poorly, they also delay and affect the work of the church. Is this not going astray and neglecting their duties? If someone is always planning for their own interests and prospects when they perform their duty, and gives no thought to the work of the church or the interests of God's house, then this is not performing a duty. This is opportunism, it is doing things for their own benefit and to obtain blessings for themselves. In this way, the nature behind performing their duty changes. It is just about making a deal with God, and wanting to use the performance of their duty to achieve their own goals. This way of doing things is very likely to disrupt the work of God's house. If it only causes minor losses to the church's work, then there is still room for redemption and they may still be given an opportunity to perform their duty, rather than being cleared out; but if it causes great losses to the church's work and incurs the wrath of God and people alike, then they will be exposed and cast out, with no further opportunity to perform their duty. Some people are dismissed and cast out in this way. Why are they cast out? Have you found the root cause? The root cause is that they always consider their own gains and losses, get carried away by their own interests, are unable to forsake the flesh, and don't have a submissive attitude toward God at all, so they tend to behave recklessly. They believe in God only to obtain profit, grace, and blessings, and not at all to gain the truth, so their belief in God fails. This is the root of the problem. Do you think it is unjust for them to be exposed and cast out? It is not unjust in the slightest, it is entirely determined by their nature. Anyone who does not love the truth or pursue the truth will eventually be exposed and cast out. But it is different for those who love the truth. When something happens to them, they first think, "How can I act in accordance with the truth? How should I act so as not to harm the interests of God's house? What would satisfy God?" Someone who thinks this way is seeking the truth. These thoughts prove they love the truth. They do not think about their own interests first, but consider those of the house of God. They do not consider their own satisfaction; they consider whether God is satisfied. These are the thoughts and the mindset of people who love the truth, and these are the people God

loves. If, when something happens to a person, they are able to practice according to the truth principles, and accept God's scrutiny, with God behind them acting as guarantor, then they are not likely to make mistakes while performing their duty, and it will be easy for them to fulfill it in accordance with God's will. If someone is always acting on their own initiative, and scheming, planning, and plotting for their own interests, if they do not consider the interests of God's house or God's intentions, and lack the slightest will to submit to God's orchestrations and arrangements—if they lack even the will to do this—what will the final outcome be? They will frequently disrupt and disturb the church's work. They will provoke indignation among God's chosen people, they will be despised and abhorred by God's chosen ones, and in serious cases, they will be exposed and cast out. It is inevitable that people who always have ambitions and desires will fail and stumble. As the saying goes, "The higher the climb, the harder the fall." What is this called? It is called being exposed. Is this not deserved? Is this kind of person worthy of sympathy? They are not. This is the eventual outcome of all those who make plans for their own personal interests. Some people say: "But I often make plans for my own personal interests. How come this hasn't happened to me?" That is because you have not affected the church's work, so God does not get serious with you. God does not get serious with you—is this a good thing or a bad thing? (A bad thing.) Why do you say that? (If I were to continue like this, I wouldn't be able to obtain the work of the Holy Spirit.) That is correct. If someone does not pursue the truth and does not experience God's work, the Holy Spirit will not work in them. This is particularly true for those people whom God does not discipline no matter what bad things they do; it is completely over for them. God certainly does not want these people; He puts them aside. If you do not pursue the truth, you do not have life. It is like those people who are always pursuing fame, profit, and status, who do not pursue the truth, who you never see practicing the truth—do people like this have any life growth? Since they do not practice the truth, they will have no life growth, no matter how many years they believe in God. There are some people who are still talking about the same things today as they were three years ago, still speaking the same words and doctrines. Those people are done for. No growth can be seen in their statures or self-knowledge. Their faith in God remains the same, and there is not the least bit of change in their life dispositions. Their misunderstandings about God have increased, and their corrupt dispositions that resist God have become more severe. Is this not more dangerous? It is indeed more dangerous, and they will certainly be cast out.

Usually, when you experience things that relate to your duty or your corrupt dispositions, are you able to discover the issues that exist within yourselves through introspection? (I can discover them a little now. When doing my duty, I always want to be in charge and to have the final say, and I try to show off so that other people will esteem me. But after my brothers and sisters point this out to me, I reflect on myself and gain some knowledge of my arrogant nature.) You can recognize your arrogance—what

about your submission to God, has that increased? Have your intention and desire to obey increased? Has your faith in God increased? (They have increased a little.) It is not workable to perform a duty without seeking the truth; when faced with problems, you must use the truth to resolve them. If you always perform your duty according to your own will and satanic philosophies, you will not only fail to resolve the problem of your revelations of corruption, but your faith in God, obedience to God, and love for God will also not increase. If you do not accept the truth and do not use the truth to resolve your problems, you will never grow in life and you will never be able to resolve the problem of your corruption. What corrupt dispositions do you reveal when you perform your duty now? What human impurities remain? You must engage in frequent self-reflection to discover these issues. They cannot be known without self-examination. Sometimes it is only when you hear other people talk about their own self-knowledge that you feel that you are the same way. If you do not hear other people exposing their states, you will not be able to discover your own problems. There are many who readily listen to the experiential testimony of others precisely because they benefit from it and gain something from it. The more closely you examine and the more thoroughly you come to know your own corrupt dispositions and your own intentions and designs, the more you will be able to let go of them, and the stronger your faith for practicing the truth will become. The stronger your faith for practicing the truth becomes, the easier it will be for you to put the truth into practice. When you frequently practice the truth, you will be able to perform your duty with greater purity and more adequately. This is the process of life growth; these are the fruits of self-reflection and self-knowledge. There are some people who think that because they have listened to sermons for years and understood many words and doctrines they do not have a corrupt disposition, as if there is no need for them to self-reflect and gain self-knowledge. They always believe that these are things that only new believers have to focus on, and that believing in God for many years and possessing many good behaviors means that they have already changed, and do not have a corrupt disposition. This is a grievous misconception. If you think that you have already changed, how much of the truth can you put into practice? How many true experiential testimonies do you have? Can you talk about them? Can you bear witness for God before others? If you cannot speak about it, that proves that you do not have experiential testimony and you lack the truth reality. Could someone like you really have changed then? Are you someone who has truly repented? One cannot help but doubt this. How could someone who never self-reflects or attempts to gain self-knowledge have life entry? How could someone who never talks about self-knowledge share true experiential testimony? These things are impossible. If someone believes they have truly changed and do not need to know themselves, it can be said that this person is a hypocrite. Some people just go through the motions when performing their duties, believing that doing just enough is acceptable, that seeming passable on the surface means their duties are up to standard. This way of doing things is careless and

perfunctory, is it not? Is someone like this truly submitting to God? This kind of person performs their duty without any truth principles, content to simply carry out tasks and labor, and then they think that their duty is up to standard. In fact, they are only an adequate service-doer, they are not performing their duty adequately. Those who are content with merely rendering service adequately will never gain the truth, or achieve dispositional change. Anyone who doesn't perform their duty in accordance with God's demands, who doesn't seek the truth principles, who keeps acting according to their own will, is merely rendering service and laboring. What stage are you at now? (I am still in the rendering service stage.) Most of the time you are rendering service; sometimes you are able to strive toward the truth when you are performing your duty and have a little obedience, but are you often like this? (No, not often.) The goal of pursuing the truth is to resolve this issue. You must endeavor to perform your duty more and more, and to render service less and less, striving to turn all of your rendering service into the performance of your duty. What is the difference between rendering service and performing a duty? A person who renders service does whatever they want, thinking it is okay as long as they don't resist God or offend His disposition, thinking it's acceptable as long as they can just get by and nobody looks into it. They don't concern themselves with gaining self-knowledge, being an honest person, doing things according to the truth principles, or obeying God's arrangements, and they certainly don't concern themselves with entering the truth reality. They don't concern themselves with any of these things. This is rendering service. Rendering service is incessant labor, it is laboring like a slave does, working from morning to night, it is this kind of labor. If you ask a service-doer why they've been working like a horse for all these years, they'll reply, "To receive blessings!" If you ask whether, after believing in God for so many years, their corrupt dispositions have changed at all, if they've received any affirmation of God's existence, if they've gained any true knowledge and experience of the Creator's orchestrations and arrangements, they have not gained any of these things, and they won't be able to speak about any of them. They have not entered or improved with regard to any of the various indicators related to life growth and dispositional transformation. They just keep rendering service without understanding what dispositional change is. Some people render service for years without changing at all. They still often become negative, complain, and reveal their corrupt dispositions when they encounter difficulties. When they are pruned and dealt with they resort to arguments and quibbling, unable to accept even a bit of the truth and not submitting to God whatsoever. Ultimately, they are forbidden from performing their duties. Some people make a mess of the work when performing their duties and do not accept criticism, instead shamelessly saying they did nothing wrong and not repenting at all. And finally, when the house of God revokes their duties and sends them on their way, they leave their place of duty crying and complaining. This is how they are cast out. This is the way in which duties thoroughly expose people. People usually talk a good game and shout slogans loudly, but why is it

that when they take on a duty they do not act as humans but become devils? This is because people who lack humanity are devils wherever they go; and without accepting the truth, they cannot stand firm anywhere. Some people often perform their duties carelessly and perfunctorily, and they try to argue and reason when they are pruned and dealt with. After being dealt with repeatedly, they feel some desire to repent, so they start employing methods of self-restraint. In the end, however, they cannot restrain themselves, and even though they might swear oaths and curse themselves, it doesn't help, and they still don't resolve the problem of their carelessness and perfunctoriness, nor the problem of them arguing and quibbling. Only after everyone eventually comes to detest this person and criticizes them do they finally feel forced to admit, "I do have corrupt dispositions. I want to repent but I am unable to. When I do my duty I always consider my own interests, my own pride and reputation, which causes me to rebel against God often. I want to practice the truth, but I cannot let go of my intentions and desires; I cannot forsake them. I always want to do things according to my own will, I contrive schemes to avoid work, and I covet leisure and enjoyment. I cannot accept being dealt with and pruned and I always try to argue my way out of it. I think that it's good enough that I've labored and endured hardships, so I resort to arguing and quibbling when anybody tries to deal with me, feeling unconvinced at heart. I really am so difficult to handle! How should I seek the truth to resolve these problems?" They start to ponder these things. This means that they have some understanding of how people should act, as well as some reason. If a service-doer starts at some point to attend to their proper work and focus on changing their disposition, and realizes that they too have corrupt dispositions, that they too are arrogant and incapable of obeying God, and that continuing in this way will not do—when they start to think about and try to fathom these things, when they can seek the truth to face problems that they discover—will they not then begin to reverse their course? If they start to reverse their course, there is hope for them to change. But if they never intend to pursue the truth, if they lack the desire to strive for the truth and only know to labor and work, believing that finishing the work they have at hand is accomplishing their task and completing God's commission—if they believe that performing some labor means they've done their duty, without ever considering what God's requirements are or what the truth is, or whether they are a person who obeys God, and never trying to figure out any of these things—if this is the way they approach their duty, will they be able to attain salvation? They will not. They have not embarked on the path of salvation, they have not gotten on the right track of believing in God, and they have not built a relationship with God. They are still just laboring and rendering service in the house of God. God watches over and protects such people too when they render service in His house, but He does not intend to save them. God does not deal with, prune, judge, chastise, test, or refine them, He only allows them to obtain some blessings in this life, and that is all. When these people know to reflect and gain knowledge of themselves, and know the importance of practicing the truth, it

means they have understood the sermons they've listened to and finally gotten some results. They then think, "Believing in God is so wonderful. His words really can change people! The most urgent thing now is for me to seek to obtain the truth. If I don't focus on knowing myself or get rid of my corrupt dispositions, and remain content with simply rendering service, I won't gain anything." So, this person starts to ponder: "What corrupt dispositions do I have? How do I come to know them? Just how should I resolve these corrupt dispositions?" Their pondering on these matters touches upon understanding the truth and dispositional change, and then there is hope for their salvation. If a person can self-reflect and know themselves through their duty, seek the truth, work hard to satisfy God's demands, and resolve their own corrupt dispositions, they have gotten on the right track of believing in God. By constantly pondering these matters and reaching for the truth, they will receive God's enlightenment, illumination, and guidance. In this way, they will be able to accept being dealt with and pruned by God, and following shortly after that they may be judged and chastised, tested and refined. God will begin His work on them, purifying and transforming them.

Some people say: "I've believed in God and performed my duty for many years, but I've never been dealt with or pruned, and I haven't received any enlightenment or illumination, much less been subjected to trials and refinement." Is a person like this experiencing God's work? If they are really able to experience and practice God's words, how could they not have been enlightened or illuminated? If they often reveal their corruption, they will definitely be pruned and dealt with. If they do not repent after being pruned and dealt with, they surely do not have any humanity, and they are people who should be cast out. Some people say: "I often experience being dealt with and pruned, and I often receive God's enlightenment and illumination, and gain new light." What is going on here? (God is leading them.) Some other people say: "How come I'm not like those other people for whom everything goes smoothly? They always have God's blessings and live like babes in the cradle, without having to weather any storms. Why am I always being tested and refined?" Is always being tested and refined a good thing or a bad thing? (It is a good thing.) It is a good thing, not a bad thing. What is God's purpose for testing and refining people? (To enable them to come to know their corrupt dispositions.) God does not do it to torture or torment people; He does it to enable people to come to know their corrupt dispositions and see clearly the essence and true face of their corruption, and so that they can let go of their intentions and designs and achieve submission to Him. Then they are not just rendering service but performing their duties. When you sincerely and formally fulfill the duty of a created being, your relationship with God becomes normal, effecting a reversal of your previous abnormal relationship with Him. If the relationship between you and God is that of an employee and their employer, you cannot receive salvation. If you accept God's commission, can obey the arrangements of God's house, and take serious responsibility for performing your duty well, your relationship with God will be normal. You will be a created being, you will be able to

submit to the arrangements of the Creator, and in your heart accept God as the Savior, and you will be a target of His salvation. Your relationship with Him will be at this level. But if you are always just doing service, if no matter what commission God entrusts to you, you always perform it with a careless and perfunctory attitude, without accepting the truth principles and without genuine obedience, only knowing to labor and work, going through the motions when you do things, then you are truly a service-doer. Because those who are service-doers do not accept the truth, and they never undergo even the slightest amount of change, their relationship with God is forever that of employees and their employer. They will never truly submit to God, and God will not recognize them as believers or as those who are of Him. This is the consequence of them believing in God without pursuing the truth; it is decided by the path they walk. If you want to improve your relationship with God, what should you do? (Walk the path of pursuing the truth.) That's right. You must walk the path of pursuing the truth. What should your first step be? (I must understand how to perform my duty.) Believers in God must take up a duty—this is God's demand. Following God refers to fulfilling one's duty; those who believe in God without performing duties are not following God. If you want to follow God, you have to perform your duty well. What aspect of the truth should be practiced first when performing a duty? (The truth of obedience.) That is correct. Some people say: "This is my duty now. I have to study hard and make some breakthroughs in learning English, and then take the TOEFL exam or get my Ph.D. in a couple of years. Then I'll be able to distinguish myself in the secular world, or maybe do well in the house of God and in the future become a leader." Aren't those people just plotting for their own sakes? (Yes.) Always planning and arranging for the sake of one's own flesh, arranging not just matters of one's life but for after one's death as well—this is the mindset of an unbeliever. It is normal for unbelievers to go about their days thinking this way because they do not acknowledge God's existence, so they can only think of their flesh, and only consider their survival, like animals. However, people who believe in God read His words every day and understand the truth, so they should know the significance of performing a duty and the reason for it. They must be clear about these things, they directly relate to the path one takes in their belief in God. How one should submit to God's work and experience God's words to understand the truth and achieve dispositional transformation, which aspects of the truth must be attained in order to do one's duty well and obey God, and how people should accept God's judgment and chastisement so that their corrupt dispositions can be cleansed—it's even more necessary for them to understand the truth regarding these matters. This is the path one should walk in their belief in God. Only by pursuing the truth in this way can one do their duty well and receive God's salvation. God wants to save and perfect people who pursue the truth like this. By completing His work of salvation, God wants to gain a few such individuals. If someone thinks only of how to get ahead, how to become a prominent leader, and how many people they will manage, and how many cities they might eventually rule over, these are

ambitions and desires. This person is of the ilk of antichrists—all antichrists conspire to achieve these things. Is it legitimate to conspire to achieve these things? (No.) Knowing it is not legitimate, can they let go of them? (It would not be easy.) In ordinary circumstances, people act according to their own intentions to achieve their goals. In everything you do, do you act to achieve your own goals, or do you self-reflect, seek the truth, forsake your goals and machinations, and then choose to walk the path of pursuing the truth? Just what is the correct path? (Constantly forsaking myself and acting according to God's demands.) What kind of person's pursuit is capable of achieving this? Only someone with a kind heart and an honest and upright heart can achieve it. Those deceitful, intransigent, wicked people who do not love the truth cannot achieve it. Given that they know that the path they walk is not the right path—that it is Paul's mistaken path—and that they definitely will not receive salvation, why don't they embark on the right path? Because they cannot control themselves. This is fully decided by their nature. It is like when two people are of the same caliber, have believed in God for the same number of years, listened to the same sermons, and performed the same duties, but walk different paths. It only takes a few years before they go down separate paths and one is cast out while the other is retained. One has an honest and upright heart, loves the truth, and walks the path of pursuing the truth. Even if someone tried to mislead this person and entice them to walk the path of evil, would they follow? They would not. They would certainly reject them. They are able to seek the truth, act according to God's demands, and get better and better at performing their duty. But the other person is relatively wicked and deceitful. They pursue status and their ambitions are too great. No matter how one fellowships about the truth with them, they will not relinquish their pursuit of status. This is the problem of their nature. And what is the end for this person who does not accept the truth and can never relinquish status? They will be cast out. The outcomes of these two people are clearly different. The one who is honest in their heart and pursues the truth comes to understand more and more of the truth, and with greater clarity, gradually conforming to God's will. The one who does not pursue the truth is only capable of understanding doctrine, and cannot put it into practice. Why can't they put it into practice? Their ambitions and desires are too great, and they cannot let go of them. In everything they do, they prioritize their own interests, ambitions, desires, prestige, profit, and status. They are filled with these things, and carried away by them. When something happens to them, they satisfy their flesh and their own desires first. In all things they act according to their own desires, chasing this goal and putting the truth aside. As a result, they do not perform their duty well and make a mess of the work, and finally they are cast out. Are these not precisely the people whom the house of God casts out? Is there no hope for them, then? If they are able to truly repent, they can avoid being cast out, and there will be hope for their salvation. But if their heart remains intransigent and they cling desperately to their desires, like a fierce dog holds onto a bone, then there is no hope at all that they will receive salvation. People cannot attain the truth if they do

not walk the right path! Only the path of pursuing the truth is the right path. It is only by walking it that one can attain the truth. Only by pursuing the truth can one have hope of attaining God's salvation.

The hearts of people who are deceitful and evil brim with their personal ambitions, plans, and schemes. Are these things easy to put aside? (No.) What should you do if you still wish to perform your duty properly but cannot put these things aside? There is a path here: The nature of what you are doing must be clear to you. If something concerns the interests of God's house, and it is of great importance, then you must not put it off, make mistakes, harm the interests of the house of God, or disturb the work of God's house. This is the principle you should follow in performing your duty. If you want to avoid harming the interests of God's house, you must first put aside your ambitions and desires; your interests must be compromised somewhat, they must be put aside, and you'd sooner suffer a little hardship than offend God's disposition, which would be a red line. If you foul up the work of the church in order to satisfy your pathetic ambitions and vanity, what will be the ultimate consequence for you? You will be replaced, and may be cast out. You will have provoked God's disposition, and may not have any more chances to be saved. There is a limit to the number of chances that God gives people. How many chances do people get to be tested by God? This is determined according to their essence. If you make the most of the opportunities you are given, if you can let go of your own pride and vanity, and prioritize doing the church's work well, then you have the right mindset. Your heart must be upright, neither leaning to the left nor to the right. When you have incorrect intentions, you must pray promptly and correct them. You should safeguard the interests of God's house at critical moments and accomplish your tasks. One who does this is a correct person. If occasionally, after accomplishing something, you rush to say, "It was I who did this," just to satisfy your vanity, that is okay. God will allow it. No matter how you might think, since you completed the task, it will be remembered by Him. Is this not fair? Because this was indeed something that you accomplished with heart and honesty; you forsook your own flesh and your own ambition, fulfilled your duty, and completed God's commission without allowing the interests of His house to be harmed. God's heart is comforted, and at the same time you feel peace and joy in your heart. This is a happiness that money cannot buy; you earned it with your sincerity. It is the result of pursuing the truth. If, afterward, you boast, "Hey, did you all know that I did this?" God will not take issue. But, during critical moments, you must uphold the baseline. You cannot provoke God's wrath or offend His disposition. If you can abide by this, ensuring that during every critical moment you grasp that lifeline, seizing the opportunity to fulfill your duty, then there will be hope for your salvation. If in usual circumstances you are cautious, but when it comes to matters related to the truth principles—those critical moments when you need to act decisively and judiciously—you do not rein in your ambitions and desires but act however you please, making a mess of the church's work and failing to uphold the ultimate baseline, then this will provoke God's

disposition. Does this not deserve punishment? At the very least, you must not offend God's disposition; this is the baseline. You must know what God's baseline is and what the baseline you should uphold is. If you uphold this baseline during crucial moments, and after fulfilling your duty you do not cause God to reject, detest and condemn you but instead remember and accept you, this is a good deed. God does not focus on what you think, on however self-satisfied or proud of your achievements you may be; He does not concern Himself with these things and won't get serious with you. All that's left is the matter of your own transformation. Because you can seize the lifeline in all situations, can act according to God's requirements, can remain loyal and satisfy God's heart during pivotal times, and can uphold your baseline, what does this prove? It proves that you have an attitude of obedience to God. To some extent, it can be said that you have already partially satisfied God. This is how God sees it. God is righteous, is He not? (Yes.) Thus, only people who practice in this manner are the smart ones. Do not think, "This time I did not perform my duty well enough to satisfy God. There were still some flaws. Will He not accept it?" God will not nitpick about that. He will just observe whether you had a baseline when doing this task. As long as you did not overstep the baseline and you completed the task, it will be remembered by Him. If you can always seek the truth principles no matter what duty you perform or what things you do, and even in particularly difficult situations you don't cross the baseline, then you are principled in the way you do things and the way you perform duty. It can be said that your fulfillment of duty is essentially up to standard.

God's requirements for each individual are not one-size-fits-all. In one respect, they depend on the individual's caliber; in another, they depend on their humanity and pursuits. Some people have no problem speaking honestly; for others, it requires a lot of effort, but after experiencing several years of being pruned and dealt with, they can finally speak something honest from their hearts. Does God view this as transformation? Is it the result of His work? This is the desired outcome of God's work. After doing this work for so many years, when He finally sees this desired result, He cherishes it. So, no matter what you experienced in the past, regardless of the mistakes you made or the many times you failed, do not have worries. You must believe that God is righteous. Believe that obeying God is right. Believe that submitting to God's orchestrations and arrangements is right. This is the highest truth. Follow this path in your practice and your actions, and you will not go wrong! Do not doubt or research it. Some people say: "I didn't gain much from the sacrifices I made before. If I make more sacrifices now, will I lose out again?" Well, did you practice the truth when you made those sacrifices? Did you do things according to the truth principles? Did you walk the right path? If you walked the right path, it would be impossible to not attain the truth or lack testimony. But if your previous sacrifices were entirely for the sake of status, fame and profits, what could you possibly have gained? All you would have gotten was being pruned and dealt with, and if you did not repent, you would have only gotten punishment and destruction. You made

sacrifices for the sake of fame, profits and status, and you expected to attain the truth is this not wishful thinking? What could someone gain from always scheming and trying to outwit God? After all the calculating and scheming, it is ultimately themselves they outwit. They do not gain anything, and isn't this deserved? What, at the very least, is the baseline for believing in God? It is not doing evil, not offending God's disposition, not angering Him, not competing with Him; it is letting go of one's own designs, ambitions, and desires during critical moments. Actually, when people scheme this way and that, they end up duping themselves in the end. If this is clear to everyone, why do people continue to scheme? It is because of their nature. Humans have brains, thoughts, and ideas; they also have knowledge and learning. It is because these things exist that people cannot control themselves; this is an inexorable law. If you love to scheme, scheming against other people might not be such a big problem. But if you persist in scheming against God, making Him the target of your machinations, you will only contrive your own end and scheme away the opportunity that God gave you. This is not worth it. You absolutely cannot let your scheming reach this point. No matter how it is you scheme, ultimately you must undergo dispositional change and produce results, and these results must be good and positive. If someone schemes this way and that and ultimately does not attain the truth, but instead winds up being punished, then this is the consequence for one who loves to scheme and schemes constantly. Such a person is not clever; they are the stupidest of fools.

All people have impurities when they first start believing in God. After many years of reading God's words and fellowshiping about the truth, you may have shed some of your corrupt dispositions. Are there still times when you scheme and plot for the sake of your own interests? (Yes.) You often find yourselves in these states. How should you treat them then? Are there any principles you carry out? This requires a great deal of seeking. Whenever you feel you're being dishonest and find yourself mired in an evil, deceitful state, your heart brimming with these corrupt dispositions, you must pray to God and forsake your flesh. Do not resort to reasoning or analyze and treat this matter according to your notions. If you're controlled by your corrupt dispositions and your own desires take control, it will be troublesome. You know in your heart when the dark hand of sin is about to reach out. When that happens, you must control yourself, refraining from action. You will have to quiet your mind, come before God, and pray. In actuality, you will not need to examine yourself. Having come to this stage in your belief in God, having heard so many sermons, you should be quite clear about what's on your mind, and know right from wrong. The key is that you must forsake your flesh and not be led by it. What should you do then? (Submit.) And what if you cannot submit right away? What if you still want to argue, scrutinize, and analyze? Then you have to let your ambitions cool off and simmer down, and at the same time come before God and pray, or communicate with your brothers and sisters. You will also need to open up and lay yourself bare, and dissect the situation using the truth, and after one or two days your state will be much

better. This is the work of the Holy Spirit. Letting go of one's own designs means, in one aspect, being able to forsake, relinquish, and correct one's erroneous thoughts and ideas. In another aspect, if someone's ambitions and desires are exceptionally strong and they want to act on them, and they are unable to change course despite knowing that acting this way would not accord with the truth and would not be the right path, then this requires prayer; they must pray fervently to cool down their ambitions. For instance, there might be something you want to do, and when that desire is at its most intense, you feel you absolutely must do it, as if you can't live without doing it. But after waiting two or three days, you will see this previous attitude as shameless, unreasonable, and conscienceless. This means you've made a reversal. How did it come about? It came about through prayer and the enlightenment and reproach of the Holy Spirit, who provided some insights or feelings that helped you look at the problem from a different angle. What you had seen as proper and felt restless about not doing, you suddenly realize is wrong and that doing so would be a rebuke of your conscience. This indicates a transformation of state, which results in a change of mind. If someone corrects their erroneous state, it proves there is still hope for that person. It means they are someone who pursues the truth and receives God's protection. But if they never correct their erroneous state, persisting even though they know what they're doing is wrong and not listening to anyone's advice, then they are not a person who pursues the truth, and they will not receive God's discipline or obtain the work of the Holy Spirit. No matter what someone who pursues the truth is confronted with, if they cannot make sense of it, they only have to pray for one or two days, read God's words, listen to sermons, or engage in fellowshiping-regardless of which method they use, they will gradually come to understand the situation and be able to find the correct path of practice. This shows that this person has obtained the work of the Holy Spirit and is led by Him. The results are distinct, and the principles by which this person does things will also undergo a change. If you never change, there is a problem with your pursuit and your attitude. If you change the way you look at things, you will find practicing the truth guite easy. For instance, when you see some delicious food but it's not the kind you like or you're not hungry at the moment, is it easy to refrain from eating it? (Yes.) And if you're really hungry but you're not allowed to eat it, would this be easy to accept? (No.) You must forsake then; forsake your own appetite, your own desire. If you say, "I love eating that food, and I'm dead set on eating it. Who's to tell me I shouldn't?" and you persist in arguing and acting obstinately, then you won't be able to let go, you won't be able to forsake. How can you forsake, then? You must first calm down and quietly reflect before God. Then, go read some of God's words on this topic and carefully think them over: "How could I be so greedy? Being so dead set on eating it, isn't that shameless of me? What would I even gain from eating it anyway? I was being willful, wasn't I?" Being dead set on eatingwhat disposition is this? It involves willfulness and intransigence, as well as peremptoriness and unreasonableness. This is a corrupt disposition. This is the disposition that causes you to be peremptory, defiant, and unable to submit. If you ponder this, you'll realize that your corrupt disposition is quite severe and all too capable of causing you to rebel against and resist God. If you act wickedly, the consequences would be unimaginable. If you can reflect upon yourself in this manner, you will naturally gain insight and easily grasp the essence of the problem. At this point, when you pray to God again, your mindset will also be normal, and the effect will be different. Isn't this state quite different from the initial rebellious one? What will you think at this time? You will be able to recognize how intransigent and willful you were being. You'll feel you were shameless and meritless. This understanding of yourself will be more accurate, and you will engage in practice more rationally. I have heard some people often say, "How could I have acted so foolishly before? How could I have said such idiotic things? Why was I so rebellious? Why didn't I know any better?" For someone to say these things proves they have indeed changed and grown. Thus, just because you cannot put the truth into practice for a while does not mean you will not be able to do so your whole life. What do I mean by this? Regardless of whether someone is deceitful, willful, intransigent, or arrogant, not changing momentarily does not mean they cannot change at all. Dispositional change sometimes requires time; sometimes it requires the right environment or God's judgment and chastisement. However, you might say, "This is just how I am. I give up. I'm past caring." And this is dangerous; it is not God casting you out, but you casting yourself out. You do not choose the path of pursuing the truth but the path of self-abandonment. This is betraying God, and doing so you will forever lose the opportunity to receive salvation. If someone wants to attain the truth, if they want their life disposition to change, they must frequently read God's words. Within God's words they must examine and reflect upon themselves at all times and in various aspects to gradually resolve their corrupt dispositions, intentions and impurities. This is how people must cooperate, but it also requires God's work. God arranges various environments and, according to His time, does His work in you. In one respect, He exposes your corrupt dispositions, allowing you to understand and introspect. In another, the work of the Holy Spirit corrects your state. Whether it's a corrupt disposition or depressed, negative emotions, there is always a process of correction and repentance. If during this process you pray to God and seek the truth, your negative state will be corrected and you will be able to perform your duty normally. If you do not change even after having been given several opportunities to repent, but instead stick to your old ways, retaining your willful, intransigent disposition, then you are not one who pursues the truth. People who do not pursue the truth are troublesome, and they cannot attain salvation. Evaluate yourselves: When faced with these issues, how much can you change? Have you turned things around and repented? If you've turned things around and repented, there's hope for receiving salvation; but if you never make a change, there will be no such hope.

Some people do not perform their duties properly, they are always careless and perfunctory, causing disruptions or disturbances, and ultimately, they are replaced. They

are not, however, expelled from the church, which is them being given a chance to repent. Everyone has corrupt dispositions, and everyone has times when they are muddled or confused, times when they are of small stature. The aim of giving you a chance is so that you can turn all this around. And how can you turn it around? You must reflect on and come to know your past mistakes; don't make excuses, and don't go about spreading notions. If you misunderstand God and blithely pass on these misunderstandings to others, so that they, too, misinterpret God with you, and if you have notions and go around spreading them, so that everyone has notions with you, and tries to reason with God alongside you, is this not rabble-rousing? Is this not opposing God? And can anything good come from opposing God? Can you still be saved? You hope that God will save you, yet you refuse to accept His work, and you resist and oppose God, so will God still save you? Forget these hopes. When you made a mistake, God did not hold you accountable, nor did He cast you out because of this single error. God's house gave you a chance, and allowed you to continue to perform a duty, and to repent, which is the opportunity given to you by God; if you have conscience and sense, you should treasure this. Some people are always careless and perfunctory when they perform their duties, and they are replaced; some are transferred. Does this mean they have been cast out? That is not what God has said; you still have a chance. So what should you do? You should reflect on and come to know yourself, and attain true repentance; this is the path. But that is not what some people do. They fight back, and go all about saying, "I wasn't allowed to perform this duty because I said the wrong thing and offended someone." They don't look for the problem in themselves, they don't reflect, they don't seek the truth, they don't obey the arrangements and orchestrations of God, and they oppose God by spreading notions. Have they not become Satan? When you do the things that Satan does, you are no longer a follower of God. You have become an enemy of God—could God save His enemy? No. God saves people with corrupt dispositions, real people—not devils, not His enemies. When you go against God, and complain about God, and misinterpret God, and pass judgment on God, spreading notions about God, then you are wholly against God; you are raising an outcry against God. What role are you playing when you believe in God yet also raise an outcry against Him? You are playing the role of Satan. Have you done this kind of thing before? (Yes.) And how did you feel after doing it? (My heart darkened, and my state became worse.) That is not the right way. You are all aware of this, but some people have no awareness. Why is it some people lack awareness? (They have no heart and no spirit.) Aren't those without heart and spirit just like beasts? People who lack awareness of conscience are bound to not be true believers in God. They are evildoers who infiltrate God's house seeking to profit from His blessings. Anyone with heart and spirit has awareness; if they are replaced or transferred, they will be able to self-reflect and come to know themselves. When they see where they erred, they can repent and change. There is still hope for this kind of person to be saved.

Fulfilling one's duty is the greatest and most valuable thing in a person's life. One must act in accordance with the truth principles, and never plot for their own sake, for the more one plots for their own sake, the more their life growth is delayed. Some people are always plotting: "When will God's day come? I haven't found a partner yet; when will I get married? When will I live my own life?" There are many trifling concerns within each person. When they have fleshly comfort, they start making plans for their future life, prospects, destiny, and destination. If you can see through all of this and let go, you will perform your duty better and better, without being constrained or held back. For instance, suppose you are asked to make food or send letters for your brothers and sisters, if you can view these simple tasks as your duty and treat them seriously, performing them according to the truth principles, you will be able to fulfill your duty better and better this is performing your duty up to standard. Standing firm in your position and fulfilling your duty is one aspect; another aspect is that you must also know how to fulfill your duty and what principles to follow. Once you grasp these, and if you adhere to these principles in your daily tasks, as well as when you are given duty or during the process of fulfilling it, you will undergo an inner transformation without even realizing it. It is like taking medicine when you're sick. Some people say, "How come I don't feel much better after taking the medicine for two days already?" What's the rush? The illness did not develop in a few days, and it cannot be cured in a few days either. It requires time. Some people say: "I've been practicing the truth and acting in a principled manner for a long time; why haven't I received God's blessings? Why don't I feel filled with the Holy Spirit?" You cannot rely on feelings for this. So how will you know when these changes occur? You will know when, after something happens to you, it becomes easier and easier to submit. At first it took effort to submit; you always rationalized, scrutinized, and analyzed, wanting to challenge and resist, and you'd have to exercise self-restraint. But now you don't have to restrain yourself. When something happens to you, you don't scrutinize it. When you have some notions or ideas, you pray and read God's words to dispel them and let go. You resolve your problems more quickly and easily. This proves you understand the truth and have changed. At first this is a change in behavior, but it gradually becomes a change in life and disposition. It becomes easier and easier to submit to God's orchestrations and arrangements. Moreover, your intentions, designs, and plans become fewer and fewer, gradually decreasing. If, however, they do not decrease but instead increase, then there's trouble. This proves that during this period you were not pursuing the truth but merely exerting yourself. Those who do not pursue the truth feel that the more effort they put in, the more merit they will earn, and the greater the crown they will receive in the future. Unknowingly, they follow the path of Paul. Those who do not pursue the truth are always concerned with the size of the crown or halo on their head. Always focusing on these leads to a desire for quick success and instant benefits. They always want to put in more effort, thinking that the more they exert themselves the more blessings they will receive, that great effort will bring great

blessings, that performing a great duty will garner great merits and rewards. Can they perform their duty well if this is what they are always focusing on? Those who do not accept the truth cannot fulfill their duty.

There are indicators of achieving life growth by pursuing the truth. You can feel it in your heart too. People's thoughts and viewpoints undergo some changes after experiencing a period of being pruned and dealt with. For instance, you might say, "I no longer care about personal gain and loss. Whether God grants rewards doesn't seem important now, and whether I receive blessings in the end doesn't seem to matter much either; these concerns no longer have a place in my heart. Now, if God says He will not bless me, that He wants to refine me, to deprive me of something, I seem to be able to submit. There will be some sadness in my heart, but there will also be some submission." What does this prove? You now have somewhat of a God-fearing heart, you've shed quite a bit of your corrupt disposition, and you've truly changed. For instance, in the past if you were chosen to undertake a duty that required some physical suffering, you might have wept about it for a couple of nights. But now you can submit after shedding just a few tears. It has become easier to submit, and you no longer fear hardship. How did this submission come about? It came about from establishing a normal relationship with God, and from gradually accepting being pruned and dealt with by God, as well as accepting His orchestrations and arrangements. After achieving this result, your subjective desires, plans, intentions, and ambitions become less apparent, and you stop considering personal gain and loss. In the past you made these things your second, third, or fourth priority, but they are not important anymore; you do not consider any of them. Your desire to obey God's will has grown stronger, and gradually you are able to say, "I'm fine with whatever God gives me and whatever He wants to take away," without these being just empty words. Just as Job said, "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah," you too can now say the same. But do you have the stature of Job? (No.) Would you dare pray to God for Him to test you as He did Job? You would not; you do not have the faith or the stature for it. When you imagine Job covered in sores, scraping his sores with a piece of pottery, you feel afraid and tremble, thinking to yourself, "How painful that must have been. I hope that never happens to me. I wouldn't be able to endure it. I don't have that kind of faith." Is this not so? So, do not take on that which you do not have the faith to see through. Do not be impatient for results and don't think you have stature. Let your feet convey you with steady steps, learn to let things proceed naturally, and deepen your experience bit by bit. When you truly understand the truth, you will be able to clearly perceive the corrupt things that exist within you, and you will easily let go of your personal thoughts, designs, plans, and intentions. Your relationship with God will become increasingly normal. The normality of your relationship with Him depends primarily on whether you can practice the truth to achieve submission to God. As for submission, it means direct and absolute obedience, acceptance, and practice, without any scrutinizing or quibbling. Scrutinization is not obedience. And what

about quibbling? It's even less so. If you say, "God wants me to do it this way, but I will do it my way regardless," is that okay? (No.) It is worse than not okay; it is not submission. You must know the practical manifestations of submission, and if you cannot achieve them, then do not say you are one who submits to God. Instead, speak according to the level you have attained; speak objective facts. Do not exaggerate and certainly do not lie. If you cannot grasp something, simply state that you do not understand it, and then seek the truth to comprehend it; there will always be time for you to speak about it later. Some people clearly can't achieve this and still talk big, claiming they submit to God. Is this not arrogant and unreasonable? This is something those who do not pursue the truth and do not understand the truth love to say. When they see someone has forsaken their family and work to perform their duty, they say, "Look how much that person loves God." These are the words of a blockhead, and they completely lack any understanding of the truth. Do you dare proclaim you are someone who obeys and loves God now? (No.) You have some sense about yourself then. Those arrogant, unreasonable blockheads are always saying they love and obey God, and when they make even a little bit of sacrifice or endure some minor hardship, they think: "Did God reward me? Was my family blessed? Will my children get into the college they want? Is there hope for my husband to get a promotion and a raise? Have I gotten anything from the duties I fulfilled these past two years? Have I been blessed? Will I obtain a crown?" Always contriving for these things—is this a manifestation of the pursuit of the truth? (No.) What is your understanding of pursuing the truth then? (To pursue the truth, we must recognize our corrupt dispositions, pursue change in our dispositions, and live like a true person.) In fact, you need not evaluate anything else, and it doesn't have to be so complicated; simply observe whether, in the course of performing your duty, you had any submission and loyalty, whether you did it with all your heart and strength, and whether you acted according to the truth principles. These criteria can clearly determine whether you are a person who pursues the truth. If someone puts a lot of effort into performing their duty but resists and dislikes practicing the truth, then they are not a person who pursues the truth. Some people are always talking about all the things they do for the church, about how great their contributions to the house of God have been. They still talk about these things even after believing in God for some number of years is this someone who pursues the truth? (No.) People like this are pitiable! Their statures are minute, and they never grow. They have no life. Why do people with no life still exert so much effort? (To receive blessings.) Correct. They are directed by their personal ambitions and desires. If they do not pursue the truth, they can never let go of these things. You see, they also attend sermons and listen to others fellowship about the truth at gatherings, so why can't they understand? Day after day they ponder to themselves, "How can I listen more, read more, remember more, and then speak more when I work? Then I will have performed good deeds and can be remembered by God, and I can receive blessings." In the end, it's all done to receive blessings. And this person believes

receiving blessings would be justified. Once a person who pursues the truth understands and attains the truth, they no longer pursue blessings; they believe doing so is unreasonable. What blessings can you receive if your corrupt disposition has not transformed at all and you have no submission to God whatsoever? Who would give you blessings? How do blessings come about? (God grants them.) And if He does not give you them, can you snatch them from Him yourself? (No.) Some people even want to take them by force; is this not idiotic? Most people believe they're quite clever, but are unwilling to seek the truth more in performing their duties and to act according to principles. How can they receive God's blessings like this? They're too clever for their own good!

August 28, 2018

The Attitude Man Should Have Toward God

To see if someone believes in God with true faith, the most important thing is to observe their attitude toward God. If they treat God with a fearful and submissive heart, then they have true faith in God. But if they have no fear or submission toward God, then they do not have true faith. What attitude should people have toward God? They should fear and obey Him. Those who can fear God are capable of seeking and accepting the truth. Those who can obey God are capable of caring for God's will; they strive to satisfy God in everything they do. Anyone who pursues the truth possesses these two qualities. Those without a heart of fear or obedience toward God are certainly not pursuers of the truth.

Just how should pursuit of the truth be practiced? Do you experience God's work in the daily performance of your duty? Have you prayed to God when faced with problems, and can you resolve them by seeking the truth? This relates to the issue of life entry. When you reveal your corruption while performing your duty, are you able to self-reflect and resolve the problem of your corrupt disposition according to God's words? If you cannot practice and experience it this way, then it has nothing to do with believing in God. No matter what duty you are performing nor what you are doing, you must try to fathom which aspects of God's words are involved, as well as your own thoughts, opinions, or incorrect intentions, all of which are parts of man's state. What does man's state include? It includes people's standpoints, attitudes, intentions, and views, as well as some satanic philosophies, logic, and knowledge—and all these things, in brief, are related to people's usual modes and methods of action and treatment of others. When faced with a situation, one must first examine what their view is—this is the first step. The second step is to examine whether that view is correct. How, then, should one determine whether their view is correct or not? It is determined once with God's words.

and again according to the principles of the sort of situation in question. For instance, the work arrangements, interests, and rules of God's house, as well as the explicit words of God—use these things to determine whether a view is correct. They are the standards of measurement. Do you examine your views when faced with a situation? Regardless of whether you can actually identify them or not, the first step is that you must practice this way. No matter what it is that people do, they all have a certain view about it. How is this view formed? It is how you see the situation, what you base your perspective on, how you plan to handle it, and what you base your method of handling it on. These are all part of your view. For instance, what do you think of humankind's corruption? What is your perspective based on? How do you approach this issue? These all touch upon one's views on matters. This is also true of one's view on a matter; regardless of the situation, everyone has a view behind their attitude and method of handling every matter. This view will guide and govern how they act. And it is the origin of this view that determines whether it is right or wrong. For instance, if your view is based on satanic philosophy and logic, and the intention behind your speech is to gain fame and pride, to let more people know and understand you, remember and approve of you, then this is your starting point for taking action. If you have a wrong intention like this, then the views and methods that arise from it will surely also be wrong and definitely not accord with the truth. When you generate wrong views, attitudes, and methods, can you identify them? If you can evaluate their rightness or wrongness, then you meet a basic condition for satisfying God's will; but this is not the absolute condition. What is the absolute condition? When you've evaluated that your views are wrong, when you have incorrect intentions and personal plans and desires, what can you do to not act according to these wrong views? This requires letting go of your incorrect intentions and views, and, at the same time, seeking the truth. Knowing full well that your views are incorrect, that they conform neither to the truth nor to God's will, that God despises them, you should therefore forsake them. What is the purpose of forsaking the flesh? It is to do things according to God's will, to do things that conform to the truth, and thereby being able to practice the truth. However, if you are unable to forsake your mistaken views, then you cannot put the truth into practice or live out the truth reality; this means that what you understand is only doctrine. The things you speak about can't constrain your behavior, guide your actions, or correct your mistaken views, which further proves it is mere doctrine. Therefore, the first step is to examine your views. The second step is to gauge the rightness of those views: Mistaken views must be forsaken and discarded; correct views must be adhered to and upheld. Where does the difficulty lie for you now? On the one hand, you very seldom examine yourself, it is not a habit for you. On the other, even when you do examine yourself, you don't know whether your intentions and views are correct or not. They seem both correct and incorrect to you, so in the end you are left feeling befuddled and confused, and do things your own way—this is one type of situation. What other situations are there? (Sometimes I do identify my own intentions

and views, and I desire to forsake them, but I cannot overcome my corrupt disposition. So I compromise, making up reasons and excuses to accommodate myself. I fail to practice then, and feel regretful afterward.) This is lacking the heart to submit to the truth and love the truth. If one's heart bears a great love for the truth, they will often be able to overcome some of their wrong intentions and views, and be able to forsake them. Of course, there are some special circumstances where most people find it difficult to overcome. It is normal if you also have not overcome. But if most average people can overcome, but you find it very difficult, what does this prove? It shows that your love for the truth is not great, and practicing the truth is just not that important to you. What is important to you? Persisting with your own views, putting your own mind at ease, satisfying your own desires—these are what matter to you. Meeting God's requirements, practicing the truth, satisfying God's heart, and submitting to God—none of these are important in your heart. This exposes your inner intentions and the views you pursue.

What does a person's state primarily consist of? (Their intentions, standpoints, and views.) Their state primarily includes these things. What is most common in people's states? It appears frequently in people's hearts when they encounter something, and it is something they can consciously recognize in their thoughts—what would you say it is? (Their intentions.) That's right. Intentions are a clear part of people's state, and one of the most common; in most matters, people have their own thoughts and intentions. When such thoughts and intentions occur, people think them legitimate, but most of the time they are for their own sake, for their own pride and interests, or else to cover something up, or to satisfy themselves in some way. At such times, you must examine how your intention came about, why it was produced. For example, God's house asks you to do the work of cleansing the church, and there is one individual who has always been careless and perfunctory in their duty, always looking for ways to slack off. According to principle, this person should be removed, but you have a good relationship with them. So what kinds of thoughts and intentions will arise in you? How will you practice? (Acting according to my own preferences.) And what produces these preferences? Because this person has been good to you or has done things for you, you have a good impression of them, and so at this time you want to protect them, and to defend them. Is this not the effect of feelings? You feel emotional toward them, and so take the approach of "While the higher authorities have policies, the localities have their counter-measures." You're double-dealing. On the one hand, you say to them, "You must try a little harder when you do things. Stop being careless and perfunctory, you have to suffer a little hardship; this is our duty." On the other, you reply to the Above and say, "They have changed for the better, they are more effective now when they perform their duty." But what you're actually thinking in your mind is, "This is because I worked on them. If I hadn't, they'd still be like they were." In your mind, you're always thinking, "They have been nice to me, they can't be cleared out!" What state is it when such things are in your intention? This is harming the work of the church by protecting personal

emotional relationships. Does acting in this way accord with the truth principles? And is there obedience to your doing this? (No.) There is no obedience; there is resistance in your heart. In the things that happen to you and the work you are supposed to do, your own ideas contain subjective judgments, and here emotional factors are mixed in. You are doing things based on feelings, and yet still believe that you are acting impartially, that you are giving people the chance to repent, and that you are giving them loving assistance; thus you do as you wish, not as God says. Working in this way is selling the work short, it reduces effectiveness, and harms the church's work—which is all the outcome of acting according to feelings. If you do not reflect on yourself, will you be able to identify the problem here? You never will. You might know that it is wrong to act in this way, that this is a lack of obedience, but you think it over and say to yourself, "I must help them with love, and after they have been helped and they get better, there will be no need to clear them out. Does God not give people the chance to repent? God loves people, so I must help them with love, and I must do as God asks." After thinking these things, you do things your own way. Afterward, your heart feels at ease; you feel that you are practicing the truth. During this process, did you practice according to the truth, or did you act according to your own preferences and intentions? Your actions were wholly according to your own preferences and intentions. Throughout the whole process, you used your so-called kindness and love, feelings, and philosophies for dealing with the world to smooth things over, and you tried to walk the fence. It seemed like you were helping this person with love, but in your heart you were actually constrained by feelings—and, fearing the Above would find out, you tried to win them over with compromise, so that no one was offended and the work got done—which is the same way that the unbelievers try to walk the fence. In actuality, how does God appraise this situation? He will classify you as one who does not submit to the truth, who often adopts a scrutinizing, analytical attitude toward the truth and God's requirements. What role does your intention play when you approach the truth and God's requirements using this method, and when you perform your duties with this attitude? It serves to protect your own interests, your own pride, and your interpersonal relations without any regard for God's demands, nor having any positive impact on your own duties or the church's work. Such a person is living entirely by philosophies for dealing with the world. Everything they say and do is to safeguard their own pride, feelings, and interpersonal relations, yet they have no genuine submission toward the truth and God, nor do they make any attempt to declare or own up to these problems. They feel not a shred of self-reproach and remain wholly ignorant as to the nature of the problems. If people lack God-fearing hearts, and if God has no place in their hearts, then they can never act on principle no matter what duties they are fulfilling or what problems they are dealing with. People living within their intentions and selfish desires are incapable of entering the truth reality. For this reason, if they encounter a problem, and they do not cast a critical eye over their intentions and cannot recognize where their intentions are erroneous, but instead they use all kinds of justifications to manufacture lies and excuses for themselves, what happens in the end? They do guite a good job of protecting their own interests, pride, and interpersonal relationships, but they have lost their normal relationship with God. Some people have believed in God for a long time, but when asked to fellowship on some of their personal experience, they have nothing to say, they cannot share any experiential testimony regarding their dispositional change. What is the reason for this? They very seldom examine themselves, and they very seldom practice according to truth principles. They prefer instead to walk their own path, living within a corrupt disposition, their actions guided by their own intentions, views, desires, and plans, all the while remaining unrepentant. It is God they believe in, and God's words to which they listen; it is the truth that they receive, and also the truth which they fellowship and preach—but what is it they actually practice? They practice only according to their own intentions and imaginings, not according to God's demands. So, what is their attitude toward God's words? How do they treat God's requirements? In which aspect of experiencing God's work should people most be conscientious? How they should experience God's words and practice the truth—this is the most crucial issue. If someone, after hearing God's words and listening to sermons, does not go and put them into practice, are they really believing in God? Are they really experiencing His work? Why are they not being conscientious where they should be? Why do they doubt God and doubt His words when they should be practicing the truth? "Why does God have these demands? Do they align with His words? Is God still love if He makes demands like this? Having these demands doesn't seem like something He would do, right? I can't accept it. God's demands are rather inconsiderate, they go much against human notions and imaginings." Tell Me, can one who weighs matters like this be able to accept the truth? (No.) This is not the attitude of accepting the truth. Gauging and approaching God's demands with this attitude and these intentions—is this opening or closing one's heart to God? (Closing.) It is not an attitude of acceptance, but one of resistance. In regard to God's demands, such people first scrutinize and some of them even sneer: "God hasn't interacted much with the brothers and sisters of the church; He doesn't know the church's affairs. Isn't the house of God handling things a bit too dogmatically? This is not how we do things. We do things based on the brothers' and sisters' situations, affording them opportunities. And besides, God incarnate should be understanding of human weakness! If He won't be considerate, we will. There are some things God does not show consideration for, but we will." What kind of attitude are they adopting? It is an attitude that resists, judges, and condemns. They subject matters to scrutiny and then cast their judgment. And how do they judge? They say: "In any case, God is righteous, and it's God I believe in, not a human. God searches people's innermost hearts." What does this mean? (They deny the God incarnate.) That's right. In their hearts, they deny the Christ, implying that the Christ's words don't necessarily represent God. Wherever the Christ's actions and words contradict or contravene their own interests, intentions, and views, they deny God.

"Anyway, it's God I believe in, and God is righteous. He searches people's innermost hearts." What are these statements? Are they judgments? What is the nature of these statements? (Blasphemy.) To talk about people behind their backs is judgmental. To talk about God behind His back is not merely judgmental; it is blasphemy. Can people who are capable of blaspheming God be true believers? Are they people with conscience and reason? Are they people God will save? These people are purely Satan's lackeys, they are wicked humans, and they should be rejected and cast out.

In the churches, are there manifestations of commenting about God and judging His work? They aren't prevalent, but they certainly occur, because in any church there exist some nonbelievers and wicked people. Now, in specific circumstances, could this type of state arise in the hearts of those who genuinely believe in God? If things like judgment, resistance, and blasphemy arise in you, what is your internal response? Are you able to grasp the severe nature of the problem? For instance, let's say you've never married, but you're in an appropriate environment and you meet a nice potential partner that you'd like to date. Although you've previously promised God that you'll dedicate your entire life to Him and not seek a partner, in your heart you still have a good feeling about this person, so you decide to date them. But after dating you discover there are many obstacles, and you realize dating them is not appropriate, that God does not allow it. You want to give them up, but you cannot let go, so you pray to God and curse and forsake yourself, and in the end the two of you do break up. After the breakup, you are in immense mental anguish. This is normal. This is the normal weakness of humanity. But you mustn't blame God. Could most people go through this experience and be able to not blame God? Most could not, and this reflects their attitude toward the truth and God. What erroneous thoughts must one have to blame God in a situation like this? (If I didn't believe in God, I'd be able to find a partner.) Is a thought like this a large problem? They somewhat don't want to believe in God, they want to give up. They think: "Why did I have to choose the path of believing in God? Not believing in God would be great, I could do whatever I wanted. It's not easy finding such a suitable partner; if I pass them up now, I'll soon be too old for anyone to want me. Should I never try to find someone again? Is this how I'll spend the rest of my life?" Negative, regretful thoughts rear their head, even to the point where this person doesn't want to believe anymore. These are manifestations of rebelling against and betraying God. But this is not the most serious. Which thoughts are more serious than this? Have you experienced this kind of thing? (No.) Not having experienced it is really quite dangerous. Those who have experienced such things are able to see certain aspects of them clearly; they are relatively safer, although it's not an absolute guarantee. The temptation faced by those without such experiences is not trivial. They must be vigilant, for any lapse in vigilance and they will succumb to temptation! Some people ponder: "It is good to be born in the last days and be chosen by God. What's more, I'm young, with no family entanglements, leaving me free to fulfill my duties—this is God's grace. It's too bad there's just one downside, which is that even if I meet a suitable partner, I can't pursue them or get married. But why can't I look for one? Is marriage a sin? Aren't there many brothers and sisters with spouses and children? And don't they believe in God too? Why is it that I'm not allowed to seek a partner? God is not righteous!" Their judgment of God and dissatisfaction with Him emerge. They make up their minds that this is all God's doing, that it all comes from God, so they resent Him and vent their complaints: "God is so unfair to me! He is so inconsiderate! Other people can marry, why can't I? Other people can have children, why can't I? God gives other people this opportunity, why doesn't He give it to me?" Complaints and judgments emerge. What state is this? (A resistant, oppositional state.) Resistant, dissatisfied, reluctant. There is not the slightest intention of accepting or submitting to what God is doing; they just wish He would do otherwise. Nevertheless, they are still reluctant to choose to get married, fearing that if they got married and had entanglements, they wouldn't be as free and wouldn't be able to perform their duty well anymore, thus preventing them from later being saved and entering the kingdom of heaven. What would they do with such regret then? Actually, this is the path you choose yourself. God grants humans free will. You can choose, whether you want to find a partner and get married or pursue the truth and salvation. This is entirely a personal choice; whether or not you choose correctly bears no relation to God, so why do you blame Him? Why do you complain that He is not righteous? Why do you have so many complaints? (Because my own interests were not satisfied.) When it touches upon your own interests, you become dissatisfied inside. You feel you've suffered a loss, so you blame God and even look for reasons to vent. What kind of disposition is this? (A malicious one.) This is maliciousness. Blaming God, complaining that He is not righteous, and complaining that His arrangements are unsuitable whenever one's own interests cannot be satisfied—this is a disposition that is malicious and intransigent, and unloving of the truth. How do these states and thoughts arise in people? If it weren't for these situations, would these things still arise and be revealed? (No.) When you are not facing such a situation, your relevant interests will not clash with God's demands and your interests will not in any way be compromised, so you think your love and pursuit of God are better and stronger than everybody else's. But when you are faced with this situation and your interests become involved, you cannot let go of your interests, so you blame God. What can be seen from this issue? What is it that frequently causes people to blame and judge God? (When their own interests are not satisfied.) When it touches upon their own interests, when their own intentions, desires, and plans cannot be met, people resist, judge, and complain about God, and may even blaspheme. In fact, judgment itself is a type of resistant state; blasphemy is even more serious. When their interests are harmed, the more they think about it the angrier they get, the more dissatisfied they become, and the more they feel wronged. They begin to resist, and with these thoughts in their mind, complaints come spilling from their lips and they start to judge. This is a sign of opposing God.

What are some concrete manifestations of a person's resistance to God? (Not doing one's duty diligently; being careless and perfunctory in their duty.) This is one aspect. Before, this person could devote 70 percent or 80 percent of their energy to performing their duty and devote themselves to whatever they were doing, but now they harbor thoughts about God, and feel they haven't received God's blessings or grace despite fulfilling their duty. Aside from judging God as unrighteous, there is also reluctance in their heart, so they only put in 10 percent or 20 percent of their effort when performing their duty, acting in a completely careless and perfunctory manner. This is a type of resistant behavior caused by a rebellious state. What else is there? (Reckless abandonment.) How does this manifest? For instance, let's say someone, when acting as a group leader, used to wake up at 5 a.m. for an 8 a.m. gathering in order to pray, engage in spiritual devotions, and prepare. Then they would record the content to fellowship at the gathering. They had a serious attitude toward performing duty, devoting themselves to it fully. After being pruned and dealt with one time, however, they started to ponder: "What's the point of getting up early? God doesn't see it, and nobody praises me for it. There isn't a single person who says I do my duty loyally. Besides, I'm always being dealt with despite my hard work. And I haven't received God's praise either; it seems that even future rewards are now at risk." So at the next gathering they don't prepare in advance or fellowship enthusiastically, and they stop keeping records. What attitude is this? (An irresponsible one.) They are irresponsible, careless, and perfunctory, and no longer want to devote all their heart and strength. Why are they like this? There is something inside them causing trouble. They resist and contend with God, thinking: "Your pruning and dealing with me has made me uneasy, so this is just how I treat you. I used to devote all my heart and mind, but God didn't praise me. God treats people unjustly, so I won't do my best to perform my duty anymore!" What disposition is this? Their beastliness is showing; in their heart they deny God's righteousness, deny that God searches man's innermost heart, deny that God truly loves man, deny God's essence, and treat God solely on the basis of their own notions. What behaviors arise from treating God this way? Carelessness, reckless abandonment, and irresponsibility, as well as complaints and misunderstandings. They will even spread their notions, instigating others: "Believing in God doesn't ensure you will receive blessings. And what blessings, anyway? Has anyone seen them? We're all walking the path of Paul; how many of us can be like Peter? Good luck getting made perfect by God." What is it they are spreading? Their judgment and notions of God, as well as their dissatisfaction with Him. What is the nature of this behavior? Is it confrontational? (Yes.) Why can they be so confrontational? Because the views they hold are incorrect. They misunderstand God's attitude toward people, His requirements for them, and His approach toward them—they lack understanding of these things. When God works in them, they cannot accept and submit, nor can they seek the truth. What is it that ultimately arises because of this? Resistance, judgment, condemnation, and blasphemy. Everyone with a corrupt

disposition will naturally display these; the only difference is to what extent. It is absolutely not the case that only evildoers behave this way. Would you agree? (Yes. Everyone who does not pursue the truth behaves this way.) That's right. People who do not pursue the truth and those with a venomous humanity all exhibit and reveal these traits to varying degrees. Those who are relatively genuine seekers will also generate abnormal states when something undesirable happens to them, but they can turn themselves around by praying, examining themselves against God's words, and seeking the truth. After turning themselves around, there will be repentance, allowing them to stop misunderstanding God and develop some submission. Although this submission sometimes has some impurities, is somewhat forced, or falls somewhat short of the standard, as long as they are willing to submit and can put even a bit of the truth into practice, they will gradually gain clarity about all aspects of the truth. But if you have no desire to submit whatsoever, and even after examining yourself and realizing this problem you do not seek or accept the truth—much less accept the way God treats you—then there will be trouble. What consequences will this produce? You will voice complaints, recklessly cast judgment, and speak without restraint, lacking all trace of a God-fearing heart. In milder cases, you'll complain at home and smash tableware to vent your anger. You'll be estranged from God, and unwilling to come before Him and pray. In more severe cases, you will spread your negativity and notions when seeing the brothers and sisters, causing disruptions and disturbances. If you still do not repent then, you will likely provoke their indignation, and you will be cleared out or expelled from the church.

When different things happen to people, there are all sorts of manifestations in them that show the difference between good humanity and bad humanity. So what are the criteria for measuring humanity? How should what kind of a person someone is, and whether or not they can be saved, be measured? This depends on whether they love the truth and whether they are able to accept and practice the truth. People all have notions and rebelliousness inside them, they all have corrupt dispositions, and so will encounter times when what God asks is at odds with their own interests, and they have to make a choice—these are things that they will all often experience, nobody can avoid them. Everyone will also have times when they misinterpret God and have notions about God, or when they are resentful, resistant, or rebellious toward God—but because people have different attitudes toward the truth, the way they approach it is different. Some people never speak of their notions, but seek the truth and resolve them on their own. Why do they not speak of them? (They have a God-fearing heart.) That's right: They have a God-fearing heart. They are afraid that speaking them up will have a negative effect, and they merely try to resolve this in their heart, without affecting anyone else. When they encounter others in a similar state, they use their own experiences to help them. This is being kindhearted. People who are kindhearted are loving toward others, they are willing to help others solve their difficulties. There are principles when they do things and help others, they help others fix problems in order to benefit them,

and they say nothing that is not of benefit to them. This is love. Such people have a Godfearing heart, and their actions are principled and wise. These are the criteria for measuring whether people's humanity is good or bad. They know that negative things are of no benefit to anyone, and that these things will affect others if they speak of them out loud, so they choose to pray to God in their hearts and seek the truth for a resolution. No matter what kind of notions they have, they are able to approach and address them with a God-obeying heart, and then achieve understanding of the truth, and ability to obey God absolutely; in this way, they will have fewer and fewer notions. But some people have no reason. When they have notions, they love fellowshiping them with anyone and everyone. But this doesn't solve the problem, and makes others have notions—and does this not harm them? Some people don't tell the brothers and sisters when they have notions; they fear that others will be able to tell they have notions, and use this against them—but at home, they speak without compunction, they say whatever they want, treating the unbelievers in their family like the brothers and sisters at church. They don't give any thought to what kind of consequences doing so will have. Is this acting according to principle? For example, among their relatives there may be those who believe in God and those who don't, or those who half believe and are half skeptical; when they have notions, they spread them among family members, with the result that all of these people are dragged down with them, and start having notions and misunderstandings about God. Notions and misunderstandings are inherently pestilential, and once they spread, people who can't tell them for what they really are can come to harm. Muddled people, in particular, are liable to become even more confused after hearing them. Only those who understand the truth and are capable of identifying them are able to reject these obverse things—things that are notions, negativity, and misunderstandings—and be protected by God. Most people are devoid of such stature. Some can sense that these things are wrong—which is already quite impressive—but they can't tell them for what they are at all. Therefore, when there are those who often spread notions and negativity, most people will be disturbed by these obverse things, and become weak and negative. This is certain. These negative, obverse things have tremendous power to deceive and harm new believers. Toward those who already have a foundation, they have little effect; after a time, when such people understand the truth, they will turn themselves around. But once new believers who lack a foundation hear these obverse things, they will easily become negative and weak; those who do not love the truth will even retreat and stop believing in God; those evildoers may even spread notions and disturb the work of the church. What kind of people are those who spread negativity and notions without compunction? They are all evildoers, they are all demons, and they shall all be exposed and cast out. Some people say: "I don't spread these things to strangers; I just talk about them at home." Whether you talk about them outside or at home, the nature of the matter is all the same. That you can speak about them at home means you have notions and misunderstandings

about God. Being able to say these things out loud proves you do not seek or love the truth. You have not sought the truth to help you dispel these notions, nor do you plan to give them up, so no matter who you speak to, the nature of your speech remains the same. And there are some people who spread their notions everywhere they go, and with whomever they meet. For instance, let's say someone gets sent home because they caused disruptions and disturbances while doing their duty. When asked why they were made to go home, they reply: "I'm just naturally frank. I say what's on my mind. I slipped up and talked about some of the bad things I used to do; when the leaders and workers heard about this, they labeled me wicked and sent me home. You all should learn from my experience; you can't speak recklessly in God's house. God says to be honest, but you have to consider your audience. It's okay to be honest with your family, but try being honest with outsiders and you'll suffer losses. Didn't I just suffer a loss because of it? Take this as a lesson." Some people, after hearing this, will mull it over: "This kind of thing happens in the house of God? I guess we'd all better be careful with our words from now on!" Aren't these people muddle-headed? God has spoken so much, yet after listening for over a decade, they can't remember a single sentence—but a wicked person says one thing and they remember it firmly, planting it in their hearts, and thereafter become wary in their speech and actions. They have been misled and poisoned. Why is it they can be poisoned? In one sense, their caliber is poor, and they are too muddled, unable to discern other people's speech and behavior, and lack a stance of their own. They do not understand the truth and are unable to uphold it. In another sense, they have no faith in God and fundamentally do not understand the way He treats people. Because of all this, they can be misled by others. They too are certainly not good people, able to embrace the words of a devil. What intentions and goals does the devil have when spreading notions? They want everyone to sympathize with them. They'd be overjoyed if everyone were complaining about God. Is this not someone who causes disruptions and disturbances? Aren't they blindly stirring up trouble? How should such people be handled? Does it even need to be said? Clear them out of the church immediately; do not let them stay for even one more day. Evildoers like them remaining in the house of God will only result in disaster; they are a hidden danger, a ticking timebomb. The best course of action is to clear them out. Let them believe however they want to believe outside the church—that has nothing to do with the house of God. Such people are the most insidious and are beyond redemption. Tell Me, who in God's house has ever been sent away because of a momentary slip of the tongue? Who has ever been made to leave for being an honest person and openly recognizing themselves? The house of God is always doing the work of cleansing the church, and who are those that get cleansed away? It is all those wicked people, antichrists, and nonbelievers, who consistently do not perform their duties well, and who even do evil and cause disturbances. Not a single person has ever been disposed of because of a momentary transgression or a momentary display of corruption, much less has anyone been

removed for practicing the truth so as to be an honest person. This is accepted fact. Some people say: "Those who pursue the truth are a minority in the church. People who do not pursue the truth make up the majority. If the majority were cleared out, who would render service? If the majority were cleared out, how many people could still be saved?" This is not the right way to think. As was said long ago, "Many are called, but few are chosen." It is because humankind is so deeply corrupt that people who love the truth are so few. It is not a great number of people that God wants, but people of excellence. Those who remain in the house of God are those who can listen and obey, who can safeguard the work of God's house; most of them are people who can accept the truth. Some people have poor caliber and might not understand the truth, but they are able to listen, obey, and refrain from wrongdoing, so such people may be retained to render service. Those who manage to stay among the service-doers are all loyal. No matter what the service, they do not complain; they are people who listen and obey. Those who do not listen or obey, wouldn't they just cause disturbances if they remained? Even if they do render a bit of service, they always need supervision; the moment they are not watched, they could commit wrongdoings and create problems. Such people's service does more harm than good. Service-doers like this must be cleared out, otherwise God's chosen people will be disturbed, as will church life. If evildoers are not cleared out from the church, God's chosen people will truly come to harm and be ruined. Thus, the only way to guarantee that God's chosen people can experience church life undisturbed is to clear evildoers out; this is the only way to ensure God's chosen people enter the right track of believing in God and attain salvation. Clearing evildoers out is fully in accordance with God's will.

There is a type of person who is loving and tolerant toward everyone, and willing to help anybody. The only thing they are not interested in is the truth. They are always opposed to God and irreconcilable with Him. They are die-hard enemies of God. What kind of person is this? They are nonbelievers and devils. Devils are the ones who are fed up with the truth the most and hate the truth the most. So long as something involves the truth, or what God says or demands, not only do they not accept it, but they doubt it, they are resistant to it, and they spread their notions about it. They also do many things which are detrimental to the church's work, even publicly clamoring against God when their personal interests have been hurt. People like this are devils; they are people who hate the truth and hate God. Within every person's nature is a disposition which hates the truth; therefore, everyone has an essence which hates God. The only difference is the extent of this hate, whether it is mild or severe. Some people are capable of doing evil to oppose God, while others just reveal a corrupt disposition or negative emotions. So why are some people capable of hating God? What role do they play? They are able to hate God because they have a disposition which hates the truth. Having this disposition means that they are a devil and an enemy of God. What is a devil? Devils are all those who hate the truth and hate God. Can devils be saved? Absolutely not. While God saves mankind, many people will rise up and oppose Him and disturb the work of the house of God. People like this are devils. They can also be called living demons. In churches everywhere, anyone who disturbs the work of the church is a devil and a living demon. And anyone who tyrannizes the church and does not accept the truth to any degree is a living demon. Therefore, if you correctly identify which people are living demons, you must act quickly to clear them out. If there are some people whose behavior is typically very good, but on occasion their state is bad, or their stature is too small and they do not understand the truth, and they do something which causes disruptions and disturbances but it is not a habit of theirs and they are not this sort of person by nature, then they can remain. Some people's humanity is not very good; if someone offends them, they will never let it go. They will argue with that person endlessly, showing no mercy when they feel justified. Yet, these people have one merit, which is that they are willing to render service and endure hardship. People like this can remain for the time being. If these people frequently do evil and disturb the church's work, then they are of the devil Satan, and they absolutely cannot be saved. That is one hundred percent certain. People of this sort must be cleared out from the church; they absolutely cannot be allowed to stay. Why must they be cleared out? On what basis are they removed? Some are cleared out to give them a chance to repent, to teach them a lesson; others are cleared out because their natures have been seen for what they are, and they cannot be saved. So you see, people are just different from one another. Some who have been cleared out, despite their extreme negativity and darkened heart, have not abandoned their duty, and continue to perform it—they are not of a state with people who do not do their duty at all after being cleared out, and the paths they take are not the same. What is the inner state of those who continue to do their duty after being cleared out? What do they pursue? This is different from those who do not perform their duty. If you cannot discern it, it means your caliber is poor, you lack spiritual understanding, and you cannot do the work of the church. If you can see the difference, you will treat them differently. Where lies the difference between these two types of people? What is the difference in the paths they walk? What is the difference in their attitude toward performing duty? Can you discern these things? (Some people can continue performing some duties after being cleared out, indicating they still have some conscience. Perhaps they also feel they cannot be saved anymore, but they think: "I believe in God. I am certain that this God is the Creator. Even though the church has cleared me out, I must still believe in God. I am still a created being, and I acknowledge my Creator." They still have this bit of conscience at work within them. If they don't even do their duty after being cleared out, and don't even believe in God anymore, they betray themselves as a nonbeliever.) Who would like to speak next? (Perhaps some people can continue to perform their duty after being cleared out because in their heart they already realize that they owe God for the things they did before, and wish to make amends. But if someone stops doing their duty after being cleared out, it shows they weren't doing their duty to satisfy God, but were trying to make deals with God in the hopes of receiving blessings. And after determining that they wouldn't receive any blessings, they didn't see the need to continue performing duty, so they stopped rendering service.) Of these two types of people, which one has some conscience? (People who still do their duty after being cleared out.) The type who continues their duty still has some conscience and a baseline for being a person. As a human, regardless of how God treats them and whether God wants them, they are still a creation of God. They cannot escape God's hand; wherever they go, they are still a created being, so they must still do their duty. This shows they have conscience and a baseline for being a person. Moreover, no matter where they go, at the very least they can admit they believe in God and acknowledge God's existence. It is this faith in their heart that enables them to perform their duties. This type of person really does have some faith, and may be capable of repentance. As for those who stop performing their duties after being cleared out, what they're thinking is, "If God doesn't want me, I won't believe in God anymore. My belief is useless anyway." They stop believing and deny God's existence, and even abandon their baseline for being a person, negating everything they did before. Such people lack conscience and reason, and that is where the difference lies between these two types. Tell Me, does God know this? He knows it all too well. He created all things, He can scrutinize all things and reigns sovereign over them all. Those nonbelievers who lack conscience think, "Where is God? How come I haven't seen Him? So who cares if the church cleared me out? I can live wherever I go all the same. You think I can't go on living just because I left You? Not performing my duties gives me even more freedom!" This is their attitude, which reveals them as a nonbeliever, and it proves clearing them out was right. Nonbelievers like this should be cleared out—good riddance to them. People who have faith in God react differently if they are cleared out. For example, after being cleared out, some people might say, "I cannot live without fulfilling my duty. I cannot live without believing in God. I can't go on without God. No matter where I go, I'm in God's hand." So they continue doing their duty. It is not blind belief or stupidity that leads them to this choice; it is because they are governed by these thoughts that they can perform their duty like this. They also have grievances and notions, and some complaints, but why is it they can still perform their duty? Because there is still some conscience at work within their humanity. Those without the function of conscience can refrain from doing their duty and believing in God. This is the difference. People do differ from each other; there are differences among everyone. At pivotal moments, whether or not someone has conscience and reason can determine and affect so many things.

Just now I fellowshiped on the intentions in one's state. Next I will fellowship on standpoint and attitude. Whether it's an aspect of terminology or an aspect of the truth, there are many details involved here; it's not as simple as the surface-level words or sentences spoken. If you limit your understanding to a word, a concept, or the literal meaning of some sentences, it will only ever be a type of doctrine. However, if you

integrate and compare these literal phrases or sentences with actual states and the ideas, views, or methods people reveal in their real lives, you will be able to discover many of your own problems. Some problems contradict the truth. Others seem to be in alignment with doctrine, they seem to conform to rules and human ideas and methods, but in actuality they do not conform to the truth or to God's will. For example, some of the views and standpoints people have conform only to human notions and imaginings, but not the truth principles. If they are not measured and discerned according to God's words, they will be able to pass muster among people. But once checked against God's words, human thoughts and views become erroneous things, they become obverse things. What other problems have you discovered? (God, I'm thinking of ideas and views from traditional culture like "being filial to one's parents" and "being a good wife and loving mother," which people see as being right and proper, but which, from a truth perspective, do not conform to the truth.) They do not conform to the truth. This means they go against God's intentions. For example, some people can show filial devotion to their parents or be a good wife and loving mother—in terms of their behavior and performance, there doesn't seem to be a problem here; but can they submit to God? Can they accept the truth? Just displaying these two behaviors outwardly is not a problem; but in terms of evaluating their nature essence, do they have any submission in the way they treat God? Are they able to accept the truth? If there are problems with these two aspects, will they be able to attain salvation? They certainly will not. So, even though these two behaviors appear as merits, they cannot represent a person's essence. No matter how much someone is filial or a good wife and loving mother on the surface, it does not mean they are one who submits to God, much less does it mean they are one who has broken free from Satan's influence. There is not any relation between these two merits of theirs and the truth. Therefore, someone possessing these two merits is definitely not a person whom God commends, and they fall far short of the standard of a righteous person. The hearts of corrupt humans are brimming with Satan's philosophies. They all like receiving the praise and approval of others. They all like maintaining their interpersonal relations to protect themselves. They all like standing out and showing off to make others look up to them. Living based on these satanic philosophies all starts from a certain point of departure. What is the goal this starting point aims to achieve? (To have people praise them as good individuals and say they are loving and considerate, so that people will support and approve of them.) Living by Satan's philosophies, people harbor a type of notion and imagining: "The good are rewarded" and "The good have peaceful lives." Yet none can say clearly just what "The good are rewarded" and "The good have peaceful lives" mean. On the contrary, seeing that good people do not live long while bad people do, none can really perceive the root cause of this state of affairs. But there is one commonly accepted rule among people that remains constant: "Good is repaid with good, and evil with evil." God recompenses each individual based on their own deeds. This is preordained by God, and nobody can

change it, yet not many people recognize this. So, is it easy for people to change when they live according to satanic philosophies? (No.) Why not? (These philosophies have become their law of survival. Without seeking the truth and without being able to discern these notions, it is difficult to change.) It's not so simple. Actually, when facing situations with these intentions and actions, if you say you feel nothing, that's not right. For unbelievers, not feeling anything is normal because they live entirely according to satanic philosophies and laws. They consider these things valuable and don't think they are wrong. Now, you have all believed in God for such a long time and listened to so many sermons; deep down, you should have an assessment of these things. Are they right or wrong? You should be able to recognize that these things are wrong; your attitude toward them should be negative, not affirmative. So why can't you let go of them despite knowing full well they are wrong? Where does the problem lie? (We are too selfish and despicable, and are unwilling to forsake the flesh. When confronted with something, we don't think about satisfying God and give little consideration to the interests of God's house, instead only considering our own interests. We cannot forsake our inner intentions.) Not willing to forsake the flesh—this is one aspect. When it comes to major interests, you feel distressed and anguished, and can't let go. So, in the interpersonal interactions of your daily life that don't involve major interests, have you ever reflected on these satanic philosophies and laws? Have you sought the truth to resolve them? Have you changed at all? (Some things I reflect on, and what I recognize, I try to change. But often, I don't treat it as a serious matter and don't reflect on it.) Then it's not easy to change. Your every movement, every word and action, even your glances are all expressions of a corrupt disposition, all governed by a corrupt disposition. If you still do not seek the truth to resolve these issues, it will be very difficult to receive salvation. If you think it takes tremendous effort and energy to forsake the flesh, as if it requires you to split your personality in two, then you've got trouble; it will not be easy to change. If you can examine yourself and seek the truth—starting from everyday life, from your every word and deed, and especially in those matters which touch upon fame, gains, and status—and if you can forsake your own flesh, you will be able to make some changes. Now, you all find it difficult to relinquish these philosophies and laws of Satan; in your daily lives, then, has there been any genuine change in these views or behaviors and actions that don't align with the truth? (Sometimes when I speak or act, I recognize that I have incorrect intentions and want to correct them. After praying, I understand God's will and can put it into practice, but after doing so I discover that the intentions behind my actions have not actually been resolved, it's only my outward methods that have changed. For example, if I lie to protect my own interests, after realizing this I'll immediately forsake the flesh and open up and lay myself bare to others, saying, "My intention when speaking just now was not right. I was being deceitful." But the next time I encounter a similar situation, that intention will still exert its control over me and I'll want to protect my own interests and lie. That intention seems so deeply rooted; it resurfaces

again and again in my heart.) So, where does this intention to satisfy your own interests come from? It is the product of your corrupt disposition. The intentions produced by various corrupt dispositions are all different in nature; some are wicked in nature, some are malicious, some are absurd, some are erroneous, and some are intransigent. Each has its own nature. Thus, it is very normal for the same intention to be produced in different situations, because the corrupt disposition inside you does not change. If this one disposition could produce different intentions in different situations, that would cause people so much trouble and throw their minds into chaos! Even just one kind of intention can be hard to resolve, requiring a lengthy period of transformation; if one disposition produced many kinds of intentions, then that would be even more difficult to change. You need to constantly work on a single kind of intention, handling and resolving it in different situations and circumstances, and among different people, events, and things. This is doing battle with one aspect of a corrupt disposition. Some people grow anxious and even conclude that they are incapable of change after losing a few battles. Being anxious is no use; a corrupt disposition cannot be changed in an instant. You might think that forsaking the flesh once or twice should bring about some changes, but later you find that your corrupt disposition still always emerges, and you don't understand why. This indicates that you lack an understanding of the process of dispositional change. Changing a disposition is no simple matter. It won't suffice if your understanding of the truth is too shallow. When you truly recognize the essence of your corrupt disposition, then you can completely forsake it. Practicing the way you do now, although you will still reveal your corrupt disposition when you encounter situations, it cannot be denied that you have already changed. At the very least your corrupt disposition reveals itself less, and you have much fewer intentions and adulterations. You don't speak with as much hypocrisy and dishonesty now; instead, you often speak from your heart and tell the truth. This indicates that you have already changed. But you might think, "There's only been a change in my practice and methods. My intentions remain unchanged, so I haven't really changed at all, have I? Does this mean I'm beyond salvation?" Are these thoughts correct? (No.) They are deviant and mistaken thoughts. Changing your disposition requires experiencing many processes; it is correct that your practice and methods change first. As for people's inner intentions, they can only be changed by seeking the truth to resolve them. Being able to change in terms of practice and method proves that someone has started to transform. If you persist in seeking the truth to resolve your human intentions and adulterations, your corrupt disposition will reveal itself less and less. If you have come to know God, have a God-fearing heart, and can submit to God, that proves your life disposition has already undergone a change. This is the right way to look at things. If your way of practicing is correct, and you are able to practice the truth and act with some principle, that means you've already changed. It is wrong to believe you haven't changed at all just because you sometimes still reveal your corruption. You might say, "Then why does my old problem of revealing corruption still recur? This proves I haven't changed." This is the wrong way to look at things. The problem of revealing corruption cannot be thoroughly resolved after only a few years of experience. It requires long-term persistence in practicing the truth to thoroughly resolve. The decrease in the outpourings of your corruption is enough to prove there has already been change in you; to say there hasn't been any change at all is inconsistent with the actual situation. You must be clear about this in your hearts, you cannot have a deviant and mistaken understanding. Attaining salvation by experiencing God's work is a long-term endeavor that absolutely cannot be achieved in only a few short years. You must have this awareness.

Just now we fellowshiped on standpoints, intentions, and attitudes. Standpoints determine attitudes, don't they? Indeed, standpoints and views do determine people's attitudes. Similarly, your view when you encounter a certain circumstance or situation depends on where you stand. If you do not stand with God but stand on the side of man, seeking to maintain your interpersonal relations, then your views and methods will surely all serve to protect and secure your own interests and pride, and to leave yourself a way out. But if your standpoint is to protect the interests of God's house, to perform your duty well and exert your loyalty, then your attitude will be to practice according to the truth in every situation, to perform your duty well, to exert loyalty, and to accomplish God's commission—all these elements are aligned. When, in your fellowship together, you do not fellowship about the doctrines you have heard or remembered, or the spiritual theories you have grasped, but are able instead to fellowship about your own recent states, about the ways in which your views and standpoints on some event have undergone change and you have been informed by new discoveries and new understandings, about things of yours that are contrary to God's requirements and the truth, then, at such time as you are able to fellowship such things, you will have stature. If you have never examined any aspect of your views, standpoints, intentions, and thoughts, or if, having examined them, you are unable to tell if they are right or wrong, and your accounting of them is muddled, then, were you act as a leader of the church, with what would you water others? (Words and doctrines.) It seems to Me that you would water others not only with words and doctrines, spiritual theories, and theological knowledge, but also, perhaps, with your deviant and mistaken views and your personal notions and judgments of God, and, more than that, with your one-sided views and understandings of God, in total discord with God's words and demands. And what happens to everyone brought up under such leadership? They become able only to speak on words and doctrines. If God wanted to do some testing and purifying work in them, their not resisting it would be a satisfactory outcome; they would be quite incapable of treating it correctly, much less genuinely submitting to it. What does this show? It shows that what you instill in others is notions and imaginings. If others have not increased their understanding and diminished their misunderstandings of God due to your watering and leadership, then how has your performance of your duty been? Have

you done it adequately or inadequately? (Inadequately.) Are you now able to determine which parts of the work you do and which of the truths you fellowship are genuinely helpful and bring benefit to people, not only resolving their negativity and their notions and misunderstandings of God, but also allowing them to have a true understanding of God and a normal relationship with Him? If you can achieve these results in your work, then you are able to do practical work and perform your duty adequately. If you are unable to perform this work, then just what have you been doing within the church? Are you able to gauge which parts of the work you've done and which of the words you've spoken have been truly beneficial and edifying for God's chosen people? Are the work you perform and the words you say identical to what Paul did—merely speaking of spiritual theory, bearing witness to yourselves and showing off—or are they perhaps even more overt and obnoxious than what Paul said? Can you measure that? If you really can measure it, then you've truly made progress. For example, a person, having believed in God for only one or two years so far, has notions and misunderstandings about God that affect the performance of their duty, so you persistently tell them, "You must love God. You can't be without a God-loving heart. You have to learn how to obey God, you can't have personal demands and desires." But this is not where the problem lies with them; actually, it's because someone who believed in God for many years got expelled, and the new believer didn't grasp this person's essence, so they developed misgivings about how God's house handled this matter. They have misgivings, so it is these misgivings you must resolve. It's not that they don't want to perform their duty, or that they want to slack off or can't endure hardship, and yet you're always telling them, "Young people should be able to endure hardship and be diligent, and have perseverance." These words are correct, but they don't fit this person's state, so they remain uninspired after listening. Resolving misunderstandings about God cannot be done by just speaking some doctrines; you must understand the facts and clarify the root cause. This is what's known as getting to the bottom of the matter. Only by figuring out what's really going on and seeking the truth to resolve the matter can the problem truly be solved. You might probe them: "How are you misunderstanding? What misunderstandings do you have? God is so good to you and cares for you so much, and you still misunderstand Him; you lack conscience!" But this cannot resolve the problem; this is exhorting and lecturing, not fellowshiping the truth. What should be said to really fellowship the truth, then? (Help them believe that God is righteous. Say: "Even if you can't see through the person who got expelled, you should maintain an obedient heart. When you understand the truth, you'll naturally see through that person.") This is quite a good method, it's the simplest method; it can resolve some of the problems even if it doesn't explain everything. Tell Me, what are people generally thinking when misunderstandings arise in them? Why did it make them feel bad? Because it touched upon their own interests; they put themselves in the other person's shoes and thought about how it could affect themselves: "They still got expelled even after believing in God for so many years. I haven't believed in God for as long as them; will God not want me too?" This misunderstanding arises in them. This is a misunderstanding of God's righteous disposition and the way He treats people. How should these two misunderstandings of God be resolved? When someone has developed a misunderstanding of God, what is the nature of this misunderstanding? Is it an affirmation of God's work, or a questioning of it? (A questioning of it.) Is this questioning correct or incorrect? First of all, it is incorrect. So, will your rationality enable you to recognize that you've developed a misunderstanding about God, and that this kind of behavior, attitude or state of yours is incorrect? If you possess this rationality, you will be able to clearly realize that you are wrong and that God is certainly right. With this foundation, you will be able to easily accept whatever truth is fellowshiped next. But if you subconsciously think, "What God does may not necessarily be correct. God also has areas where people could find fault. God also makes mistakes and treats people unfairly; His inconsiderateness toward people is unfair"—if these thoughts can arise within you, does that mean you subconsciously affirm or deny what God does? (Deny.) You deny what God does. Then do you subconsciously believe your misunderstanding of God is correct or incorrect? If you subconsciously believe you are correct, then this is a problem, one which no amount of fellowshiping on any aspect of the truth could address. Of these two types of views, these two types of subconscious mindsets, which type places yourself in the position of a created being, one that acknowledges that the Creator is the Creator, man is man, and God is God? (The first type.) And the second type? Can someone with this second type of view accept the fact that God is the Creator? (No.) How is this exhibited? What gives it away? They do not maintain an attitude of belief, obedience, and acceptance toward God; they instead harbor an attitude that is always watching, scrutinizing, analyzing, and dissecting. They regard all that God does from a position of equal standing with Him. So when they suddenly discover that God has done something that doesn't align with their own notions and imaginings, they dare to try to gain leverage against God, judge God, and condemn God. They are not treating God as God, but as a man, aren't they? They dare try to hold leverage against God, find fault with and judge Him—is this speaking from the position of a created being? (No.) When someone has misunderstandings about God, they should understand that the things God does are unfathomable. As a created being, man has no justification or qualification to criticize and judge God. When this happens, how should you fellowship with such a person? You have to say this: "You have misunderstandings about God, which is wrong in itself. No matter what God did that didn't align with your notions, you should have a God-fearing heart. If you can't understand something, don't blindly make judgments and condemnations; you should pray to God and seek the truth. Because we are people, corrupt humans, and we can never become God. Even if we received and understood every truth that God expressed, we would still just be corrupt humans, and God will always be God. Even if we do attain the truth and are made perfect by God, if God doesn't like us and wants to destroy us, we still mustn't utter complaints—this is what a created being should submit to. If something so small still causes us to have notions about God and judge Him, that just proves how corrupt, arrogant, wicked, and without reason we humans are. First of all, we've never placed ourselves in the position of a created being and then treated the Creator that way; this was the first mistake. The second mistake is that we're always watching God, thinking of ways to gain leverage against Him, and then observing, scrutinizing, and analyzing—this is even more wrong. Not only do we not believe in God and not accept or submit to the truth; we stand on the side of Satan and act as its accomplice, joining forces with it to clamor against God, to compete with and confront God—this is not what a created being should do. What God is doing now, regardless of whether people think it is right or wrong, regardless of which aspect of the truth it conforms to, and regardless of how it matches up with God's righteous disposition, none of that has to do with us. We are created beings; what should our responsibilities, obligations, and duties be? To unconditionally submit and accept. If we believe we are created beings, that whatever God does is right, and if we must accept it regardless of whether we feel it benefits, deprives, harms, or hurts us, then this is called submission, this is called having a God-fearing heart. This is what a true created being should be like. How do we compare to Abraham, to Job, to Peter? We fall far short of them. If we talk about qualifications, we have no qualifications to speak to God, no qualifications to have misunderstandings about God, and no qualifications to appraise or judge a single thing that God does." People will of course not enjoy hearing that they don't have any of these qualifications, but this is what you must say to corrupt human beings because they cannot be reasoned with. Daring to talk about qualifications and justifications with the Creator—is this not arrogance and self-righteousness, and imperviousness to reason? Therefore, only by speaking in such a blunt manner can they understand; fellowshiping like this can resolve some problems.

Those who genuinely obey God and genuinely accept the truth should not develop misunderstandings about God, nor should they attach their appraisal or judgment to anything God does. In the Age of Law, God said He would give Abraham a son. What did Abraham say to that? He said nothing—he believed what God said. This was Abraham's attitude. Did he make any judgment? Did he scoff? Did he do anything furtive? He did not, nor did he engage in any petty maneuvering. This is called obedience; it is called keeping fast to one's place and one's duty. As for his wife, Sarah—was she not different from Abraham? What was her attitude toward God? She questioned, scoffed, disbelieved—and she judged, and she engaged in petty maneuvering, giving Abraham her handmaiden as a concubine, doing such an absurd thing. This came from the will of man. Sarah did not keep fast to her own place; she doubted the words of God and did not believe in His omnipotence. What was the cause of her disbelief? There were two causes and contexts. One was that Abraham was by then quite old. The other was that she herself was also quite aged and unable to bear

children, so she thought, "This is impossible. How will God accomplish this? Isn't this absurd? Isn't this like trying to play a trick played on a child?" She did not accept or believe what God said as the truth but took it as a jest, thinking that God was joking with people. Is this the right attitude? (No.) Is this the attitude with which one should treat the Creator? (No.) So did she keep fast to her place? (No.) She did not keep fast. Because she took God's words in jest and not as the truth, and because she did not believe what God said or what He was going to do, she acted absurdly, causing a series of consequences, all of which came from the will of man. In essence, she was saying: "Can God do this thing? If He cannot, I must take action to help fulfill these words of God." Within her, there were misunderstandings, judgments, speculations, and questions, all of which constituted rebellion against God by a person with a corrupt disposition. Did Abraham do these things? He did not, and so this blessing was bestowed on him. God saw Abraham's attitude toward Him, his God-fearing heart, his loyalty, and his genuine submission, and God would deliver a son unto him that he would be the father of many nations. This is what was promised to Abraham and Sarah benefited unexpectedly from it. Obedience is therefore very important. Is there questioning within obedience? (No.) If there is, does it count as true obedience? (It doesn't.) If there is analysis and judgment within it, does it count then? (No.) And if one tries to gain leverage? It counts even less then. What, then, is manifested and revealed—and what is the behavior—within obedience that fully proves it to be true? (Belief.) True belief is one thing. One must correctly understand what God says and does, and confirm that all God does is right and the truth; there is no need to question it, nor to ask others about it, and there is no need to weigh it up or analyze it in one's own heart. This is one aspect of the content of obedience, believing that everything God does is correct. When a person does something, one may look at which person did it, what kind of background they have, whether they've done any bad deeds, and how their character is. These things require analysis. If, on the other hand, something comes from God and is done by Him, you must cover your mouths at once and harbor no second thoughts—do not question it and do not raise queries, but accept it in its entirety. And what is to be done next? There are some truths involved here that people do not understand, and they don't know God. Although they believe it is God's doing and are capable of submission, they don't genuinely understand the truth. What they understand still has somewhat of a doctrinal nature, and they are unsettled at heart. At such times, they must seek, asking, "What truth is there in this? Where is the error in my thinking? How did I become distanced from God? Which of my views are in conflict with what God says?" Next, they should seek after these things. This is an attitude and practice of obedience. There are those who say they are obedient, but when something later befalls them, they ponder, "Who knows what God does? We created beings can't interfere. Let God do whatever He wants!" Is this obedience? (No.) What kind of attitude is this? It is an aversion to taking responsibility; it is a lack of concern for what God does and cold indifference toward it. Abraham was able to obey because he observed the principles, and he was resolved in his belief that what God said must be done and must be fulfilled—he was 100 percent certain about these two "musts." He therefore did not question, he did not make any assessment, nor did he engage in any petty maneuvering. That is how Abraham behaved in his submission.

It was a blessing that Abraham obtained from God. He didn't raise any doubts, and didn't mix human will into anything he did. The situation Job encountered, however, was markedly different from Abraham. What was different about it? What Abraham encountered was a blessing, it was a good thing; at nearly 100 years old, he was childless and hoping for a child when God promised to give him a son. How could he not be happy? He was certainly willing to obey. But what Job encountered was misfortune; why was he still able to obey? (He believed in his heart that everything was God's doing.) This is one aspect. There is another, oftentimes people can obey when they aren't subjected to too much suffering, and they can obey when God bestows blessings; but when God takes away, it is not easy for them to obey anymore. As for Job, what kind of view did he have, what kind of rationality did he possess, what truths did he understand, or what aspect of understanding of God did he have for him to be able to accept and submit to that misfortune? (He believed that everything God does is good. He believed in his heart that everything he had was given by God, not earned by his own labor— God's taking it away is also His authority. He possessed this kind of rationality, so he was able to accept and submit.) If people believe everything God does is good, it's easy for them to submit. But is it still easy to submit when it seems that everything God does brings misfortune to people? Which is more indicative of genuine submission? (Still being able to submit when it seems that everything God does brings misfortune to people.) So what kind of rationality and truth did Job possess to be able to accept that misfortune? (Job truly treated God as God. He understood that God isn't just the One who bestows blessings and grace—even when He takes away, He is still God; he also understood that even if one meets with calamities, it is because God allows it. No matter what God does, He remains God, and humans should always worship Him.) Mainly it is that Job had some understanding of God, and assumed his position well. He recognized that the essence of God will not change because external people, events, and things change; that God's essence is always and forever God's essence, it is unchanging. It's not that if God bestows blessings upon people, He is God, and that if all He does is bring calamity to people, inflict suffering and punishment upon them, or destroy them, His essence changes and He ceases to be God. God's essence never changes. The essence of man doesn't change either; that is, man's status and essence as a created being will never change. Even if you can fear God and know Him, you are still a created being; your essence does not change. God put Job through such immense trials, yet Job was still able to submit and did not complain. Besides having some knowledge of God, what was his greatest strength that enabled him to submit and refrain from complaining?

It was that he knew that humans will always be humans; however God treats them is completely correct. To put it plainly, however God treats you is how you should be treated. Doesn't this explain things? Do not demand how God should treat you, what blessings He should give you, or what trials He should put you through and what significance His work should have on you. You cannot demand these things, making these demands is unreasonable. Some people, during times of peace and security, say that whatever God does is good, but then they cannot accept it when something happens that isn't in line with their notions. This must be resolved with the truth. What is this truth? It is standing firm in your own position; however God treats you is deserved and without error. No matter how God treats you, He is still God; people should not make demands of Him. Do not evaluate God's correctness, and do not evaluate the reasons, goals, or significance of His actions. These things do not need your evaluation. Your responsibility and duty is to stand firm in your position as a created being and let God orchestrate as He will. That is the right way. This is easy to say but difficult to practice; and yet people must understand this truth. Only by understanding the truth can you have genuine submission when something befalls you.

Some people, having believed in God and listened to sermons up to now, think: "Job could submit to the trials God gave him because Job knew that everything comes from the hand of God. However many cattle and sheep, or however much property, wealth, and progeny one has, it is all bestowed by God—it is not up to people. People are like slaves before God, they must endure however He treats them." They use this sort of negative attitude to know God; is knowing God in this way correct? It is certainly not correct. What would be an accurate way to know God then? (People are created beings, and God is forever God. No matter how God acts, people should just let God orchestrate as He will.) That's right. Do not demand that God should act a certain way. Do not demand that God should spell everything out for you in fellowship. If He doesn't make it clear, you shouldn't contend with God, thinking you have a reason. This is wrong. It is extremely arrogant and self-righteous, and greatly lacking in conscience and reason; this is not what a created being should say. Even Satan doesn't dare speak to God in such a hysterical manner—you are a corrupt human being, how could you be even more arrogant than Satan? Just what position should people assume when speaking to God? How should one understand this matter? Actually, Job's statement, "Shall we receive good at the hand of God, and shall we not receive evil?" already clarifies why he was able to submit to God, and there is truth to be sought within it. Did he express any complaints or grievances when he made this statement? (No.) Was there any ambiguity or negative implications? (No.) Definitely not. Job ultimately realized through his experiences that how the Creator treats people is not for people to decide. This might sound a little unpleasant, but it is a fact. God has arranged everyone's fate for their entire life; whether you accept it or not, it's a fact. You cannot change your destiny. God is the Lord of all creation, and you should submit to His orchestrations and arrangements.

However God acts is correct because He is the truth and He is sovereign over all things, and people should submit to Him. This "all things" includes you, and it includes all created beings. Whose fault is it, then, that you always want to resist? (It is our own fault.) It is your problem. You always want to find reasons and seize leverage; is this right? You always want to receive blessings and benefits from God; is this right? None of it is right. These views represent an incorrect knowledge and understanding of God. Precisely because your view of believing in God is incorrect, you will inevitably clash, contend with, and oppose God whenever you face some situation, always thinking, "It is wrong of God to do this; I can't accept it. Everyone would protest His doing it that way. It's not like God to do that!" But this matter is not one of what God is like; whatever God does, He is still God. If you lack this reason and this understanding, always scrutinizing and making deductions when things befall you each day, the result will be that you will only contend with and oppose God at every turn, and you won't be able to break out of this state. But if you have this understanding and you can take the position of a created being, and when you encounter situations you compare yourself to this aspect of the truth and practice and enter into it, then your inner fear of God will increase over time. Unconsciously, you will come to feel: "It turns out that what God does is not wrong; what God does is all good. People do not need to scrutinize and analyze it; just submit yourself to God's arrangements!" And when you find yourself unable to submit to God or accept His orchestrations, your heart will feel rebuked: "I haven't been a good created being. Why can't I just submit? Isn't this making the Creator sad?" The more you desire to be a good created being, the more your understanding and clarity of this aspect of the truth grows. But the more you think of yourself as someone significant, believing that God should not treat you this way, that He should not admonish you in that manner, that He should not prune, deal with, and orchestrate you that way, then you're in trouble. If you have many demands of God in your heart, if you feel that there are many things God should not have done, then you're heading down the wrong path; notions, judgments, and blasphemy will emerge, and you're not far from doing evil. When people who don't love the truth hear God's words, they start to analyze and scrutinize, gradually giving rise to doubts and mockery. Then they start to judge, deny, and condemn—this is the result. There are far too many people who treat God this way, all of which is caused by their corrupt disposition.

Some people always think, "I am a person. It is true that God is the Creator, but He must respect and understand me, He must love and protect me." Is this view correct? God has the final say in how He loves people. God is the Creator; how He treats the beings He created is His business. God has His principles and His dispositions; it is useless for people to have demands. They should instead learn how to understand God and submit to Him, this is the reason people ought to possess. Some people say: "God is too rude to people. Doing things like this is not loving people. He doesn't respect people or treat them as humans!" Some people are not humans, they are devils. Any

way of treating them is acceptable; they deserve to be cursed and are unworthy of respect. There are those who say, "I'm a pretty good person; I haven't done anything to resist God, and I've suffered a lot for Him. Why does He still prune me and deal with me so? Why does He always neglect me? Why doesn't He ever acknowledge me or elevate me?" Still others say, "I'm a simple and guileless person; I've believed in God since I was in the womb, and I still believe in Him now. I'm so pure! I left my family and quit my job to expend myself for God, and I thought how much God loved me. Now, it seems that God does not love people so much, and I feel left out in the cold, disappointed and dismayed with Him." Isn't this troublesome? What are these people doing wrong? They have not remained in their proper place; they do not know who they are, and they always think that they are someone significant, whom God should respect and raise up, or treasure and cherish. If people always have such misconceptions, such absurd and unreasonable demands, it is very dangerous. At the very least, they will be loathed and hated by God, and if they don't repent they are at risk of being cast out. So what should people do, how should they know themselves, and how should they treat themselves so as to conform to God's requirements, resolve these difficulties, and let go of their demands of God? Some people are arranged by the house of God to be leaders, and they are particularly enthusiastic. After they work for a while, it is discovered that they can do some outside tasks well enough but can't handle problem-solving—they cannot fellowship the truth to resolve issues, so their leadership role in the church is replaced. Isn't this very appropriate? But they start to argue and complain, saying, "Those false leaders and antichrists didn't perform their assigned jobs well; all they did was cause disruptions and disturbances. They should indeed be replaced and cast out. But I haven't done anything bad; why am I also being replaced?" They feel a bit upset. Why is that? They feel that since they didn't do anything bad, they should still be a leader and should not be replaced. They feel the house of God has been very unfair to them. Their heart is full of complaints and resistance, and notions about God arise in them, leading to inner imbalance: "Was it not said that there are principles for the election and elimination of leaders? It seems to me that there is no principle to what happened, God has made a mistake!" In short, so long as God does something that harms their interests and hurts their feelings, they start picking fault. Is this a problem? How can this problem be solved? You must recognize your own identity, you must know who you are. No matter what sort of gifts or strengths you have, nor how much skill or ability you have, nor even how much merit you have earned in God's house, nor how much you have rushed about, nor how much capital you have accrued, these things are as nothing to God, and if they seem important from where you stand, then have there not arisen misunderstandings and contradictions between you and God? How should this problem be resolved? If you desire to shrink the distance between you and God and resolve these contradictions, how should this be done? You have to deny those things you think are right and to which you cling. In doing so, there will no longer be a distance between you and God, and you

will stand properly in your station, and you will be able to submit, able to recognize that all God does is right, able to deny yourself and let go of yourself. You will no longer treat the merit you have earned as a sort of capital, nor will you try any longer to set conditions with God, or make demands of Him, or ask Him for reward. At this time, you will no longer have difficulties. Why do all man's misconceptions of God arise? They arise because people cannot measure their own capabilities; to be precise, they do not know what sort of things they are in God's eyes. They rate themselves too highly and estimate their position in God's eyes too highly, and they see what they consider to be a person's worth and capital as the truth, as the standards by which God measures whether they will be saved. This is wrong. You must know what kind of place you have in God's heart, and that however God treats you is appropriate. You ought to know this principle, and then you'll conform to the truth and accord with God's views. You must possess this reason and be able to submit to God; regardless of how He treats you, you must submit. Then there will no longer be any contradictions between you and God. And when God again treats you in His manner, will you not be able to submit? Will you still contend with and oppose God? You will not. Even if you feel some discomfort in your heart, or you feel that God's treatment of you is not as you would wish and you don't understand why He would treat you that way, nevertheless, because you already understand some truths and possess some realities, and because you are able to stand fast in your position, you will no longer fight against God, which means that those actions and behaviors of yours that would cause you to perish will cease to be. And will you not then be safe? Once you are safe, you will feel grounded, which means you have begun to walk the path of Peter. You see, Peter believed in God for so many years, groped his way for so many years, and suffered so much. It was only after experiencing many trials that he finally understood some truths and possessed some truth realities. And as for you all now, I've spoken so much, explained everything clearly—it's tantamount to getting things served on a platter, isn't it? You've attained so much without going down any detours; you've all gotten guite the bargain. So why do you still know no contentment? You should not have any additional demands.

What have we primarily fellowshiped on today? One aspect is regularly paying attention to examining the various aspects of your state, and then analyzing them to know whether they are right. The other aspect is resolving the various misunderstandings of God that arise in you. When you have misunderstandings of God, there are intransigent, biased elements in you that will prevent you from seeking the truth. If your misunderstandings of God are removed, you will be able to seek the truth; if they are not, there will be a feeling of estrangement in your heart, and you will pray in a perfunctory way; this is cheating God, and He will not listen at all. If you have misunderstandings of God, creating distance and estrangement between you and Him, and your heart is closed to Him, then you won't want to listen to His words or seek the truth. No matter what you do, it will just be going through the motions, disguising yourself

and being deceptive. When man's misunderstandings of God are resolved and he has stepped past this hurdle, he will regard each of God's words and requirements with sincerity, and come before Him in earnest and with an honest heart. If, between man and God, there is contradiction, distance, and misunderstanding, then what role is man playing? It is the role of Satan, and it is in opposition to God. What consequences result from opposing God? Can such a person submit to God? Can they accept the truth? They cannot. If they cannot do any of these things, then that person will have end up with nothing, and the changes in their disposition will come to a standstill. Therefore, when one examines one's various states, in one regard it is done to know oneself, while in another regard, it necessitates a focus on examining what misunderstandings one has of God. What do these misunderstandings entail? Notions, imaginings, delimitations, doubts, scrutiny, and speculations—primarily these things. When a person has these within them, they misunderstand God. When you are caught up in these states, a problem arises in your relationship with God. You must seek out the truth at once to resolve it—and resolve it you must. Some think, "I've developed a misunderstanding of God, so I can't perform my duty until I resolve this issue." Is this acceptable? No, it is not. Do not put off performing your duty, but perform your duty and resolve your issue at the same time. As you perform your duty, your misunderstanding of God will start changing for the better without your realizing it, and you will discover where your problem originated and how serious it is. Someday, you may be able to realize, "Man is a created being, and the Creator is forever my Lord; the essence of this does not change. Man's status does not change, and neither does the status of God. No matter what God does, and even if all mankind sees what He does as wrong, I cannot deny what He has done, nor can I deny that He is the truth. God is the highest truth, eternally inerrant. Man should hold fast to his proper position; he should not scrutinize God, but accept God's orchestrations and accept all of His words. All God says and does is right. Man should not make various demands of God—created beings are unqualified to do so. Even if God were to treat me as a plaything, I should still submit, and if I do not, that is my problem, not God's." When you have experience and knowledge of this aspect of the truth, you will truly enter into submission to God, and you will have no more major difficulties, and, whether you are performing your duty or practicing various aspects of the truth, many difficulties will be resolved. Submission to God is the greatest truth, it is the most profound truth. Many times, when people are faced with various difficulties, when there are various obstacles, or when they encounter something they cannot come to terms with, what is the cause? (They are not standing in the right position.) They are standing in the wrong position. They have misunderstandings of God; they want to scrutinize God and do not want to treat Him as God; they want to deny God's correctness; and they want to deny that God is the truth. This implies that man does not want to be a created being, but would like to be on equal footing with God, to find fault with Him. This will cause trouble. If you can fulfill your duty properly and hold fast to your place as a created

being, then essentially no resistance to what God does will arise in you. You may have some misunderstandings, and you may have some notions, but, at the least, your attitude will be one of willingness to accept God's orchestrations, and you will be coming from a place of willingness to submit to God, so no resistance to God will arise in you.

Although Job had faith, did he know what was going on at first when God's trials came upon him? (No.) Humans do not have the faculty to directly penetrate the spiritual realm; Job knew nothing about what was happening there—he was completely unaware of anything. So, when God's trials came upon him, he was certainly bewildered, thinking, "Oh, what is going on? Everything was so peaceful, why did this suddenly happen? Why did I suddenly lose all my livestock and possessions?" He was bewildered at first, but bewilderment was not equivalent to having misunderstandings of God, bewilderment was not equivalent to not being able to understand what God was doing. It was just that everything happened so suddenly; Job didn't have any foreknowledge, nor did anyone give him prior notice—he was wholly unprepared. However, this doesn't mean he would make the wrong choices or take the wrong path, or that he couldn't submit. So, what did Job do next? He surely calmed his heart and seriously reflected on his actions, and he prayed to God. After a few days of seeking, he came to a conclusion: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21). Job making this statement represents his view and the path he walked. Although Job was initially bewildered when the trials came upon him, he knew that it was God's doing and not of human will. Without God's permission, no one could touch what God had given to people, not even Satan. On the surface, Job seemed to have some misunderstanding of what God was doing; he didn't know why this was happening to him or what God meant by it. He did not fully understand, but his misunderstanding was not a denial or questioning of what God was doing; Job's misunderstanding was the sort that God finds permissible. Following this, he quickly realized that Jehovah God intended to take away everything he had, and that what God was doing was right; he promptly knelt down to accept it. Can ordinary people reach this level? They cannot. Regardless of how bewildered Job was at the time, or how long it took for him to kneel down and accept all that had come upon him, his attitude was always to stand in the position of a created being. Faced with these events, he didn't say, "I'm wealthy and have so many servants, how can these things be taken away just like that? I need to tell my servants to get them back immediately." Did he do that? He did not. He was clear in his heart that this was God's doing, and man couldn't do anything about it. To get involved would mean opposing what God had done and opposing all that had come upon him. He did not utter a single complaint at that time, nor did he judge what was happening or interfere to try to reverse everything. He simply waited and quietly observed how things would unfold, seeing what God would do. From beginning to end, what Job did was to hold fast to his proper place, that is, he held fast to the place of a created being. This was his performance. Although Job was somewhat bewildered when these events came upon him, he was able to seek and

acknowledge that all the Creator did was right, and then he submitted. He did not avail of human methods to resolve the issue. When the bandits came, he let them seize what they might; he did not act on his impetuousness to fight with them. In his heart he thought, "Without God's permission, they couldn't seize anything. Now that they've taken everything, it is clear that God allowed it. Any human intervention would be useless. People cannot act on their impetuousness, they cannot intervene." Not intervening does not mean he was tolerating the bandits; it wasn't a sign of weakness or fear of the bandits. Rather, it was that he dreaded the hand of God and he had a God-fearing heart. He said, "Let them take it. After all, these things were given by God." Isn't this what a created being should say? (Yes.) He did not have any complaints. He did not send anyone to fight or get his things back or protect his things. Isn't this a genuine manifestation of submission to God? (Yes.) He could only do this because he had a true understanding of God's sovereignty. Without this understanding, he would have resorted to human methods to fight and retrieve his things, and how would God have viewed this? This is not submitting to God's orchestrations. It lacks understanding of the things done by God's hand, and believing in Him all these years would have been in vain. Being happy when God gives but resentful when He takes things away, feeling reluctant and wanting to seize them back by force; not being content with what God is doing, not wanting to lose these things; only accepting God's rewards but not His deprivations; not wanting to submit to the orchestrations of God's hand—is this acting from the position of a created being? (No.) This is rebelliousness, it is opposition. Don't people often exhibit these behaviors? (Yes.) This is the complete opposite of what Job did. How did Job express that he could fear Jehovah in the position of a created being, submit to and accept God's trials, and accept what God bestowed upon him? Did he cry out? Did he complain? Did he use all sorts of human means and methods to get everything back? No—he allowed God to take away freely. Isn't this having faith? He had true faith, true understanding, and true submission. Not one of these things is simple; they all require a certain amount of time to experience, seek, and embrace. Job could only exhibit these manifestations once he had a certain level of understanding of the Creator. What did Job say in the end? ("Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21).) And what was it that Job's wife said? "Curse God, and die" (Job 2:9). What she meant was, "Stop believing. If it was really God you believed in, why are you facing calamity? Isn't this retribution? You didn't do anything wrong, why is this happening to you? Maybe your faith is incorrect?" How did Job respond to his wife? He said: "You speak as one of the foolish women speaks" (Job 2:10). Job said his wife was foolish; that she did not have true faith and understanding in God, which was why she could speak words of defiance against God. Job's wife did not know God. When such a major thing happened that was obviously God's doing, she astonishingly could not recognize this, and even advised Job, saying, "You've taken the wrong path. Stop believing and abandon your God." What an infuriating thing to hear! Why did she urge

Job to abandon God? Because she had lost her property and could no longer enjoy its uses. She had gone from a rich woman to a pauper with nothing to her name. She was discontent with God's deprivation, so she told Job to stop believing, the implication being: "I don't believe anymore, and neither should you. A perfectly good household has been stripped away, leaving us with nothing. In the blink of an eye, we've lost everything, our riches turned to poverty. What's the point of believing in such a God? Stop believing!" Aren't these foolish words? This was how she performed. Did Job listen to her? He did not; he was not misled or disturbed by her, nor did he accept her views. Why not? Because Job adhered to one statement: "Shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). He thought, "All of this is exceedingly normal. However God acts is right; people should just accept it. People should not believe in God only to seek blessings. I've enjoyed God's blessings for so many years without doing anything for God—now is the time to bear witness to Him. That which God takes away is His, He may take it whenever He likes. People should not have demands, they should just accept and submit." So, should you receive blessings from believing in God? Is this how it ought to be? When one can fully grasp this matter, then they will have faith.

Whatever the Creator does is right and is the truth. No matter what He does, His identity and status do not change. All people should worship Him. He is humanity's eternal Lord and eternal God. This fact can never be changed. People cannot just acknowledge Him as God when He bestows gifts upon them, or not acknowledge Him as God when He takes things away from them. This is man's erroneous view, not a mistake in God's actions. If people understand the truth, then they will be able to see this clearly, and if, deep down, they are able to accept that this is the truth, then their relationship with God will become more and more normal. If you say you acknowledge that God's words are the truth, but when something happens you do not understand Him, and you even blame Him and are not truly obedient to Him, then it is meaningless when you say that you acknowledge that God's words are the truth. The most important thing is that your heart should be able to accept the truth, and that no matter what happens, you should be able to see that God's actions are right, and that He is righteous. This is the kind of person who understands God. There are many believers who focus only on understanding doctrine. They acknowledge spiritual theory, but when something befalls them, they do not accept the truth, and they do not obey. These are hypocritical people. The things you usually say are all correct, but when something happens that does not line up with your own notions, you are unable to accept it. You argue with God, thinking that God should not have done this or that. You cannot submit to God's work, and do not seek the truth or reflect on your rebelliousness. This means you are not obedient to God. You always like to argue with God; you always think that your arguments are superior to the truth, that if you could take to the stage to share them, many people would support you. But even if many people support you, they are all corrupted humans. Are the supporters and the supported not all corrupt humans? Do they not all lack truth?

Even if all humankind supported you and opposed God, God would still be right. It would still be humanity who was wrong, who rebelled against and resisted God. Is this just an expression? No. This is a fact; it is the truth. People must frequently ponder and experience this aspect of the truth. God has done His work in three stages, and at each stage there were many people who opposed it. Like when the Lord Jesus came to do His work of redemption, the whole of Israel rose up against Him. But now, humanity has billions of people who all acknowledge the Lord Jesus as the Savior. His believers are spread all throughout the world. The Lord Jesus has already redeemed all humanity. This is a fact. No matter which country's people want to deny this, it is of no avail. No matter how corrupt humans evaluate God's work, God's work and the truths that God speaks are always right and correct. No matter how many people in the entire human race rise up against God, it is futile. Everything God does is correct; He does not make even the smallest mistake. Because corrupt humans have no truth and are completely unable to see the significance and essence of God's work clearly, nothing they say is in line with the truth. Even if you were to summarize all the theories of humanity, they still would not be truth. They could not outweigh any one of God's words, or any word of the truth. This is a fact. If people do not understand this, then they must slowly experience it. What is the prerequisite to this experience? You must first acknowledge and accept that God's words are the truth. Then, you must go on to practice and experience them. Before you know it, you will discover that God's words are the truth—this is absolutely correct. At that point, you will start to cherish the words of God, place importance on pursuing the truth, and will be able to accept the truth into your heart, and make it your life.

September 10, 2018

The Proper Fulfillment of Duty Requires Harmonious Cooperation

Harmonious cooperation is required for the proper fulfillment of duty. Because all people have corrupt dispositions and none possess the truth, it is only through harmonious cooperation that they can fulfill their duties properly. Harmonious cooperation is not only beneficial to people's life entry, but also to the proper fulfillment of their duties, and the work of the church. Those who cooperate harmoniously are people of relatively good humanity and honesty, but if someone's humanity is not good, if they are too arrogant and self-righteous, or too crooked and crafty, then they have no way of cooperating harmoniously with others. Some people don't engage in honest work, are not conscientious when fulfilling their duty, and always commit evil acts. People like this cannot cooperate with others, and cannot find harmony or get along with anyone. Such people have no humanity, and belong with the beasts and the devil, Satan. All obedient

and submissive people of good humanity will assuredly have results when fulfilling their duty, and easily cooperate with others. As for those who do not attend honestly to fulfilling their duty, who act out, or even disturb other people who are performing their duty—if they are incorrigible after multiple exhortations, and are never of the mind to repent, always causing disruptions and disturbances in their duties, and the quality of their humanity is vile, then they should be cleared out without delay, so as to avoid bringing trouble or calamity upon the work of the church. This is a problem that leaders and workers must solve.

Some people are irresponsible when fulfilling their duty, resulting in work always having to be redone. This seriously affects the work's effectiveness. Apart from a person being deficient in specialist knowledge and lacking experience, are there any other reasons for the appearance of this problem? (When a person is comparatively arrogant and self-righteous, makes decisions on their own, and does not perform their duty according to principle.) Specialist knowledge and experience can be learned and accumulated bit by bit, but if there is a problem with a person's disposition, do you think it is easy to solve? (No, it is not easy.) Then, how should it be solved? (The person must experience chastisement and judgment, and be pruned and dealt with.) They need to experience judgment and chastisement, and be pruned and dealt with—these words are correct, but can only be achieved by those who pursue the truth. Can those who do not love the truth accept being pruned and dealt with? No, they cannot. When work always has to be redone as people perform their duty, the biggest problem is not a deficiency in specialist knowledge or lack of experience, but because they are too self-righteous and arrogant, because they do not work harmoniously, but decide and act alone—with the result that they make a mess of the work, and nothing is achieved, and all the effort is wasted. And the most grievous problem in this is people's corrupt dispositions. When people's corrupt dispositions are too grievous, they are no longer good people, they are wicked people. The dispositions of wicked people are much more severe than ordinary corrupt dispositions. Wicked people are liable to commit wicked deeds, they are liable to disrupt and disturb the work of the church. All that wicked people are capable of when they perform a duty is to do things badly and mess things up; their service is more trouble than it's worth. Some people are not wicked, but they perform their duty according to their own corrupt dispositions—and they, likewise, are incapable of performing their duty properly. In sum, corrupt dispositions are extremely obstructive to people performing their duty properly. Which aspect of people's corrupt dispositions, would you say, has the greatest impact on the effectiveness with which they perform their duty? (Arrogance and self-righteousness.) And what are the chief manifestations of arrogance and selfrighteousness? Making decisions alone, going your own way, not listening to other people's suggestions, not consulting with others, not cooperating harmoniously, and always trying to have the final say on things. Even though a good few brothers and sisters may be cooperating to perform a particular duty, each of them attending to their

own task, certain group leaders or supervisors always want to have the final say; whatever they are doing, they never cooperate harmoniously with others, and they do not engage in fellowship, and they rashly do things without reaching consensus with others. They make everyone listen only to them, and herein is the problem. Moreover, when the others see the problem, yet do not come forth to stop the person in charge, it ultimately results in a situation where people are not effective in their duties, a complete mess is made of the work, and everyone involved has to redo their work, tiring themselves out in the process. Who is responsible for causing such a severe result? (The person in charge.) Are the other people involved also responsible? (Yes.) The person in charge made decisions on their own, insisting on doing things their way, and the others saw the problem, but did nothing to stop them, and, what is more serious, they even follow along; does this not make them accomplices? If you do not constrain, block, or expose this person, but instead follow them and allow them to manipulate you, are you not giving free rein to Satan to disturb the work of the church? This is certainly your problem. When you see a problem yet do nothing to stop it, do not fellowship about it, do not try to limit it, and moreover you do not report it to those above you, but play the part of people pleaser, is this a sign of disloyalty? Are people pleasers loyal to God? Not even a little. Such a person is not just disloyal to God—they are acting as Satan's accomplice, its attendant and follower. They are faithless in their duty and responsibility, but to Satan, they are quite loyal. Herein lies the essence of the problem. As to professional inadequacy, it is possible to constantly learn and draw together your experiences while performing your duty. Such problems can be easily resolved. The most difficult thing to resolve is man's corrupt disposition. If you do not pursue the truth or resolve your corrupt disposition, but are always playing the people pleaser, and not dealing with or helping those whom you have seen violate the principles, nor exposing or revealing them, but always shrinking back, not taking responsibility, then such performance of duty as yours will only compromise and delay the work of the church. Treating the fulfillment of your duty as a trifle without taking an iota of responsibility doesn't just affect the work's effectiveness, but also leads to repeated delays in the church's work. When you fulfill your duty this way, are you not just doing the bare minimum and being deceptive toward God? Does it show any devotion to God? If you are constantly just trying to do the bare minimum while fulfilling your duty, and are steadfastly unrepentant, then you will inevitably be cast out.

How should you handle difficulties you encounter while performing your duty? The best way is for everyone to seek the truth together to solve a problem and reach a consensus. As long as you understand the principles, you'll know what to do. This is the optimal way to solve problems. If you do not seek the truth to solve a problem, and instead act only on your personal notions and imagination, then you are not fulfilling your duty. What difference is there between this and working in secular society or Satan's world? God's house is ruled by the truth, and by God. No matter what problem appears,

the truth must be sought to solve it. Regardless of how many different opinions there are or how much they differ, all of them should be brought up and fellowshiped on. Then, after a consensus is reached, action should be taken in accordance with principles. In this way, not only can you solve the problem, but you can also practice the truth and properly fulfill your duty. You can also achieve harmonious cooperation during the process of solving the problem. If those who do their duty all love the truth, then it is easy for them to accept and obey the truth; but if they are arrogant and self-righteous, then it is not easy for them to accept the truth, even when people fellowship on it. There are people who do not understand the truth, yet always want others to listen to them. People like this only disturb others who are doing their duty. This is the root of the issue, and it must be resolved before one's duty can be properly performed. If, in doing one's duty, one is always arrogant and willful, always making decisions on one's own, doing everything recklessly and as one pleases, without cooperating or discussing things with other people, and without seeking the truth principles—what sort of attitude is this toward one's duty? Can one's duty be properly fulfilled this way? If this kind of person never accepts being pruned and dealt with, doesn't accept the truth at all, and still continues to do things their own way, rashly and as they please, without repenting or changing then it is not just an attitude problem, but a problem with their humanity and character. This is someone with no humanity. Can someone with no humanity fulfill their duty properly? Of course not. If, while doing their duty, a person even commits all kinds of outrageous acts and disturbs the work of the church, then they are an evil person. People like that are not fit to do their duty. Their performance of duty results only in disturbance and damage, and they do more harm than good, so they should be disqualified from performing their duty and removed from the church. That is why the ability to perform one's duty well is not solely dependent on a person's caliber, but principally on their attitude toward their duty, their character, whether their humanity is good or bad, and whether they are able to accept the truth. These are the root issues. Whether your heart is in your duty, whether you're doing your best and acting wholeheartedly, whether you have a serious and conscientious attitude toward fulfilling your duty, whether you are earnest and work hard: these are the things God looks at, and God scrutinizes everyone. Can people's duties be properly fulfilled if most of them are irresponsible and no one is earnest, and despite knowing in their hearts what is the right thing to do, they do not strive toward the principles, and no one takes it seriously? In this kind of situation, leaders and workers must follow up, inspect, and offer guidance, or find a responsible person to be the group leader or the person in charge. This way, most of the people can be spurred into action, and a good result can be achieved when they perform their duties. If there appears an individual who disturbs and damages, then let them be directly removed, as with the root problem solved it will be easy for people to be effective in their duty. Some people may have a little caliber, but are irresponsible in performing their duties. They may have technical skills or professional knowledge, but do not teach it to

other people. Leaders and workers must solve this problem. They should fellowship with them, and encourage them to teach their skills to others, so that others learn the skills as quickly as possible, and master the professional knowledge. As someone well-versed in professional knowledge, you must not put on airs or flaunt your qualifications; you should proactively teach your skills and knowledge to novices, so that everyone can perform their duties well together. It may be that you are the most knowledgeable about your profession and lead in terms of skill, but this is a gift that God has given you, and you should use it to perform your duty and make use of your strengths. No matter how skilled or talented you are, you cannot undertake the work alone; a duty is performed more effectively if everyone is able to grasp the skills and knowledge of a profession. As the saying goes, a fence needs three posts. No matter how capable an individual is, without the help of everyone else, it's not enough. Therefore, none should be arrogant and none should wish to act or make decisions on their own. People should forsake the flesh, put aside their own ideas and opinions, and work in harmony with everyone else. Whoever has professional knowledge should lovingly help others, so that they may also master these skills and knowledge. This is of benefit to the performance of duty. If having a skill is always viewed and treated as a meal ticket, and you fear teaching it to others will result in your own starvation—this is the view of unbelievers. It is a selfish, contemptible practice, and will not fly in God's house. If you are never able to accept the truth, and are never willing to perform service, then you will only be cast out. If you are mindful of God's will and are willing to be faithful to the work of His house, you should offer up all your strengths and skills, so that others may learn and grasp them, and perform their duties better. This is what accords with God's will; only such people have humanity, and they are loved and blessed by God.

What must one do to perform their duty well? One must come to perform it with all their heart and all their energy. Using all one's heart and energy means keeping all one's thoughts on performing their duty and not letting other things occupy them, and then applying the energy that one has, exerting the entirety of one's power, and bringing one's caliber, gifts, strengths, and the things they have understood to bear on the task. If you have the comprehension and understanding ability, and have a good idea, you must communicate with others about it. This is what it means to cooperate in harmony. This is how you will perform your duty well, how you will achieve satisfactory performance of your duty. If you wish always to take on everything yourself, if you always want to do great things alone, if you always want the focus to be on you and not others, are you performing your duty? What you are doing is called autocracy; it is putting on a show. It is satanic behavior, not the performance of duty. No one, no matter their strengths, gifts, or special talents, can take on all the work themselves; they must learn to cooperate in harmony if they are to do the church's work well. That is why harmonious cooperation is a principle of the practice of performing one's duty. As long as you apply all your heart and all your energy and all your faithfulness, and offer up everything you can do, you are

performing your duty well. If you have a thought or idea, tell it to others; do not hold it back or keep it tucked away—if you have suggestions, offer them; whoever's idea is in accordance with the truth is to be accepted and obeyed. Do this, and you will have achieved cooperation in harmony. This is what it means to perform one's duty faithfully. In performing your duty, you are not to take on everything yourself, nor are you to work yourself to death, or to be "the only flower in blossom" or maverick; rather, you are to learn how to cooperate with others in harmony, and to do all you can, to fulfill your responsibilities, to exert all your energy. That is what it means to perform your duty. To perform your duty is to brandish all the power and light that you have in order to achieve a result. That is enough. Do not try always to show off, always to say high-sounding things, to do things by yourself. You should learn how to work with others, and you should focus more on listening to others' suggestions and discovering their strengths. In this way, cooperating in harmony becomes easy. If you try always to show off and have what you say go, you are not cooperating in harmony. What are you doing? You are causing a disturbance and undermining others. To cause a disturbance and undermine others is to play the role of Satan; it is not the performance of duty. If you always do things that cause a disturbance and undermine others, then no matter how much effort you expend or care you take, God will not remember. You may be of little strength, but if you are capable of working with others, and are able to accept suitable suggestions, and if you have the right motivations, and can protect the work of God's house, then you are a right person. Sometimes, with a single sentence, you can solve a problem and benefit everyone; sometimes, after you fellowship on a single statement of the truth, everyone has a path to practice, and is able to work harmoniously together, and all strive toward a common goal, and share the same views and opinions, and so work is particularly effective. Although no one might remember that you played this role, and you might not feel as if you made much effort, God will see that you are a person who practices the truth, a person who acts according to the principles. God will remember your having done so. This is called fulfilling your duty faithfully. No matter the difficulties you have in fulfilling your duty, they can in fact all be easily solved. So long as you are an honest person with a heart inclined to God, and are able to seek truth, then there is no problem that cannot be solved. If you do not understand the truth, then you must learn to obey. If there is anyone who understands the truth or speaks in accordance with the truth, then you must accept it and obey. By no means should you do things that disturb or undermine, and do not act or make decisions on your own. This way, you will do no evil. You must remember: Fulfilling your duty is not a matter of undertaking your own endeavors or your own management. This is not your personal work, it is the work of the church, and you only contribute the strengths you have. What you do in God's management work is but a small part of man's cooperation. Yours is just a minor role in some corner. That is the responsibility you bear. In your heart, you should have this sense. And so, no matter how many people are performing their duties together, or what

difficulties they face, the first thing everyone should do is pray to God and fellowship together, seek the truth, and then determine what the principles of practice are. When they perform their duties in this way, they will have a path to practice. Some people are always trying to show off, and when given responsibility for a job, they always want to have the final say. What kind of behavior is this? This is being a law unto oneself. They plan what they do on their own, without informing others, and do not discuss their opinions with anyone; they neither share them with anyone nor open them up but keep them hidden in their hearts. When the time comes to act, they always want to amaze others with their brilliant feats, to give everyone a big surprise, so that others will think highly of them. Is that performing their duty? They are trying to show off; and when they have status and renown, they will begin to run their own operation. Are such people not possessed of wild ambitions? Why would you not tell anyone what you are doing? As this work is not yours alone, why would you act without discussing it with anyone and make decisions on your own? Why would you act in secret, operating in a black box, so that no one knows about it? Why would you always try to make people heed you alone? Clearly you view this work as your own personal work. You are the boss, and everyone else is a worker—they all work for you. When you constantly have this mindset, is this not trouble? Is what this kind of person reveals not the very disposition of Satan? When people like this perform a duty, sooner or later they will be cast out.

It is necessary to learn how to handle it when people have problems cooperating with others during their duty. What is the principle for handling them? What effect should be achieved? Learn to work in harmony with everyone, and interact with others by the truth, God's word, and principles, not by emotion or impetuousness. In this way, won't the truth reign in the church? As long as the truth reigns, won't things be handled in a fair and reasonable manner? Don't you think harmonious coordination is beneficial for everyone? (Yes, it is.) Doing things this way is very beneficial for you. First of all, it is positively edifying and valuable for you as you perform your duties. On top of that, it prevents you from making mistakes, causing disruptions and disturbances, and taking the path of antichrists. Are you afraid of walking the path of antichrists? (Yes.) Is fear useful on its own? No—fear alone cannot fix the problem. It is normal to be afraid of walking the path of antichrists. It shows one to be a lover of the truth, someone who is willing to strive toward the truth and who is willing to pursue it. If you are fearful at heart, then you should seek the truth and find the path of practice. You must begin by learning to cooperate with others in harmony. If there is a problem, resolve it with fellowship and discussion, so that everyone may know the principles, as well as the specific reasoning and program regarding the resolution. Does this not keep you from making decisions alone? Additionally, if you have a God-fearing heart, then you will naturally be capable of receiving God's scrutiny, but you must also learn to accept the supervision of God's chosen people, which requires you to have tolerance and acceptance. If you see someone supervising you, inspecting your work, or checking up on you without your knowledge, and if you grow hot-headed, treat this person like an enemy and despise them, and even attack them and deal with them as a traitor, longing for them to disappear, then this is trouble. Is it not extremely vile? What is the difference between this and a devil king? Is this treating people fairly? If you walk the right path and act the right way, what do you have to fear from people checking up on you? If you are scared, it shows there is something lurking in your heart. If you know in your heart that you have a problem, then you should accept the judgment and chastisement of God. This is sensible. If you know you have a problem, but you don't allow anyone to supervise you, inspect your work, or investigate your problem, then you are being highly unreasonable, you are rebelling against and resisting God, and in this case, your problem is even more serious. If God's chosen people discern that you are an evildoer or a nonbeliever, then the consequences will be even more troublesome. Thus, those who are able to accept the supervision, examination, and inspection of others are the most sensible of all, they have tolerance and normal humanity. When you discover you are doing something wrong or have the outpouring of a corrupt disposition, if you are able to open up to and communicate with people, this will help those around you to keep an eye on you. It is certainly necessary to accept supervision, but the main thing is to pray to God and rely on Him, subjecting yourself to constant reflection. Especially when you have gone the wrong way or done something wrong, or when you are about to act or decide something on your own, and someone nearby mentions it and alerts you, you need to accept that and hasten to reflect on yourself, and admit to your mistake, and correct it. This can keep you from setting foot on the path of antichrists. If there is someone helping and alerting you in this way, are you not being preserved without knowing it? You are—that is your preservation. You should not, therefore, always guard yourself against your brothers and sisters, or people around you. Do not always disguise yourself and shroud yourself, not allowing others to understand you or see who you are. If your heart is always guarding itself against others, it will affect your search for truth, and it will be easy for you to lose out on the Holy Spirit's work, as well as many opportunities to be made perfect. If you always guard yourself against others, you will have secrets in your heart, and you will not be able to cooperate with people. It will be easy for you to do the wrong things and walk the wrong path, and you will be dumbstruck when you make mistakes. What will you think at that time? "If only I had known, I would have collaborated with my brothers and sisters to perform my duty right from the start, and surely wouldn't have any problems. But because I was always afraid of others seeing through me, I guarded myself against others. But ultimately, no one else made a mistake—it was me who made the first mistake. What an embarrassing and foolish thing!" If you can focus on seeking the truth, and open up in fellowship with your brothers and sisters when you have difficulties, your brothers and sisters can help you, and enable you to understand the correct path of practice, and principles of practice. It can safeguard you from walking the wrong path when performing your duty, so you will not fail or fall, or be detested and

rejected by God and cast out. Instead, you will receive protection, perform your duty properly, and gain God's approval. How vast the benefits people gain from harmonious cooperation!

The words "harmonious cooperation" are easy to understand literally, but they are difficult to put into practice. It is no easy thing to live out the practical side of these words. Why is it not easy? (People have corrupt dispositions.) That is right. Man has corrupt dispositions of arrogance, evil, intransigence, and so on, and these obstruct their practice of the truth. When you cooperate with others, you reveal all manner of corrupt dispositions. For instance, you think: "You'd have me cooperate with that person, but are they up to it? Won't people look down on me if I cooperate with someone who lacks caliber?" And sometimes, you may even think, "That person is so mindless, and they don't understand what I say!" or "What I have to say is thoughtful and insightful. If I told them and let them take it for themselves, would I still stand out? My proposal is the best. If I just said it and let them run with it, who would know it was my contribution?" Such thoughts and opinions—such devilish words—are commonly heard and seen. If you have such thoughts and opinions, are you willing to cooperate with others? Are you able to achieve harmonious cooperation? It is not easy; there is a measure of challenge to it! The words "harmonious cooperation" are easy to say—just open your mouth and they come right out. But when it comes time to practice them, the obstructions inside you loom large. Your thoughts go this way and that. Sometimes, when you are in a good mood, it may yet be that you are able to fellowship a bit with others; but if your mood is bad and you are obstructed by a corrupt disposition, you will not be able to practice it at all. Some people, as leaders, cannot cooperate with anyone. They are always looking down on others, always being choosy with others, and when they catch sight of others' shortcomings, they judge and attack those people. This makes rotten apples of such leaders, and they are replaced. Do they not understand what the words "harmonious" cooperation" mean? They understand them guite well, in fact, but are simply unable to put them into practice. Why can they not put them into practice? Because they cherish status too much, and their disposition is too arrogant. They want to show off, and when they have taken hold of status, they will not let it go, for fear of its falling into another's hand and being left themselves with no real power. They are afraid of being left out by others and not being held in high regard, afraid of their words bearing no power or authority. That is what they fear. How far does their arrogance go? They lose their senses and take arbitrary, rash action. And what comes of that? Not only do they perform their duty poorly, but their actions also constitute a disruption and disturbance, and they are repositioned and replaced. Tell Me, is there anywhere that such a person, with such a disposition, is fit to perform a duty? I am afraid that wherever they are placed, they will not perform their duty properly. They cannot cooperate with others—well, does that then mean they will be able to perform a duty well on their own? Certainly not. If they perform a duty on their own, they will be even less restrained, even more capable of arbitrary,

rash action. Whether you can perform your duty well is not a matter of your aptitudes, the greatness of your caliber, your humanity, your abilities, or your skills; it comes down to whether you are someone who accepts the truth and whether you are able to put the truth into practice. If you are able to put the truth into practice and treat others fairly, you can achieve harmonious cooperation with others. The key in whether a person can perform their duty well and achieve harmonious cooperation with others, lies in whether they can accept and obey the truth. People's caliber, gifts, aptitude, age, etc. are not the main thing, they are all secondary. The most important thing is to look at whether a person loves the truth, and whether they can practice the truth. After listening to a sermon, those who love the truth and can practice the truth will admit it is right. In real life, when they encounter people, events, and objects, they will implement these truths. They will put the truth into practice, it will become their own reality, and a part of their own life. It will become the criteria and principles by which they conduct themselves and do things; it will become that which they live out and display. When listening to a sermon, those who do not love the truth will also admit it is right, and think they understand it all. They have recorded the doctrines in their heart, but what are the principles and criteria they use to consider something when doing it? They always consider things according to their own interests; they do not consider things using truth. They are afraid that practicing the truth will cause them to lose out, and are afraid of being judged and looked down on by others—of losing face. They go back and forth in their considerations, then finally think, "I will just protect my status, reputation, and interests, this is the main thing. When these things are satisfied, I will be content. If these things are not satisfied, I will not be happy to practice the truth, nor find it enjoyable." Is this a person who loves the truth? Absolutely not. Some people are very serious when listening to sermons, and even make notes. Every time they hear a key word or important phrase, they record it in a notebook, but do not use or apply it afterward. No real change is visible no matter how much time has gone by. Does this seem like someone who loves the truth? Someone who loves and understands the truth is able to put it into practice, while someone who understands but does not love the truth does not put it into practice. The greatest indicator of whether someone loves the truth is if they can put it into practice. Do you think that someone who does not love the truth can tell right from wrong? (They cannot.) Actually, they can. For example, if they were gracious to someone in the past, but then that person offends their interests, they would say, "That person is unconscionable. I helped them before, and now they treat me like this!" You see, they talk about conscience, but what standard do they use to measure a person's conscience, or right and wrong? Whoever is useful to them, and whichever words or deeds benefit them these things are positive, while whatever is not beneficial to them is negative. This is how selfish their perspective is. Do you think that this sort of person can gain the truth? (No, they cannot.) Why not? (They cannot gain the truth because their actions are unprincipled, and they do not practice according to the truth. Instead, they act for their own benefit, and schemes for themselves in all respects.) Exactly. They cannot gain the truth. For what kind of person is the truth prepared? It is prepared for people who love the truth, and are able to forsake everything for it. These are the people who can gain the truth, and to whom the truth ultimately belongs and is given. It means being able to put the truth into practice, and live out the truth at all costs, even if it means sacrificing one's own personal interests, or the things one loves the most, and offering them all up. In this way the truth can be gained.

What do you think people treasure the most? Is it human life? (It is.) Actually, it is not. Suppose you were asked to lay down your life for God. Could you give it up? Suppose you were asked to offer yourself up to God, and die immediately, could you do it? There are some who can do this. Life, therefore, is not the most important thing to people, as indeed some are prepared to offer themselves up to God, or lay down their lives for God, anytime and anywhere. But when their own personal interests or reputation and status are at stake, especially when it involves their future and destiny, can they put the truth into practice and forsake their own flesh? This is the most difficult thing to do. What is the most important thing for a person in this situation? (Their interests, future, and destiny.) Correct. It's not life, but their interests, status, future, and destiny—these are the things which people value and cherish the most. Someone who can lay down their life for God is not necessarily a person who loves the truth and puts the truth into practice. Being able to lay down one's life for God may just be a slogan. You say you can offer your life up to God, but are you able to let go of the benefits of status? Let go of pride? Which is easier to sacrifice? (It is easier to sacrifice one's life.) Yes. When some people are faced with the choice, although they can sacrifice their own lives, they are unable to give up the benefits of status, or renounce their own mistaken path. Say you were to choose between two roads. One is the road of being an honest person, of telling the truth and saying what is in your heart, of sharing your heart with others, or of admitting to your mistakes and telling the facts as they are, showing others your corrupt ugliness and bringing shame onto your person. The other is the road of giving your life in martyrdom for God and entering the kingdom of heaven when you die. Which do you choose? Some may say, "I choose to give up my life for God. I am willing to die for Him; after death I'll have my reward, and enter the kingdom of heaven." Laying down one's life for God can be accomplished in a single, vigorous push, by those with resolve. But can practicing the truth and being an honest person be accomplished in such a push? It cannot, even in two pushes. If you have the will when doing something, you can do it well in a single push; but a single instance of telling the truth without a lie does not make you an honest person once and for all. Being an honest person involves changing your disposition, and this requires ten or twenty years of experience. You must cast off your deceitful disposition of lies and duplicity before you can meet the basic standard of being an honest person. Is this not difficult for everyone? It is an enormous challenge. God now wants to perfect and gain a group of people, and all who pursue the truth must

accept judgment and chastisement, trials and refinement, the purpose of which is to resolve their deceitful dispositions and make them into honest people, people who submit to God. This is not something that can be achieved in a single push; it calls for true faith, and one must suffer many trials and much refinement before they can achieve it. If God asked you now to be an honest person and speak the truth, something that involves the facts, and your future and your fate, the consequences of which might not be to your advantage, with others no longer thinking highly of you, and feeling yourself that your reputation was destroyed—in such circumstances, could you be frank, and speak the truth? Could you still be honest? This is the hardest thing to do, much harder than giving up your life. You might say, "Having me tell the truth won't do. I'd rather die for God than tell the truth. I don't want to be an honest person at all. I'd rather die than have everyone look down on me and think I am an ordinary person." What does this show people cherish most? What people cherish most is their status and reputation things that are controlled by their satanic dispositions. Life is secondary. If the situation forced them to, they would summon the strength to give their life, but status and reputation are not easy to give up. For people who believe in God, giving their life is not of the utmost importance; God requires people to accept the truth, and truly be honest people who say whatever is in their hearts, opening up and laying themselves bare to everyone. Is this easy to do? (No, it isn't.) God does not, in fact, ask you to give up your life. Was your life not given to you by God? What use would your life be to God? God does not want it. He wants you to speak honestly, to say who you are and what you think in your heart. Can you say these things? Here, the task becomes difficult, and you may say, "Have me work hard, and I'd have the strength to do it. Have me sacrifice all of my property, and I could do it. I could easily abandon my parents and children, my marriage and career. But saying what is in my heart, speaking honestly—that's the one thing I cannot do." What is the reason you cannot do it? It is that once you do, anyone who knows you or is familiar with you will see you differently. They will no longer look up to you. You will have lost face and been utterly humiliated, and your integrity and dignity will be no more. Your lofty status and prestige in the hearts of others will be no more. This is why in such circumstances, no matter what, you will not speak the truth. When people encounter this, there is a battle in their hearts, and when that battle is over, some ultimately break through their difficulties while others do not, and remain controlled by their corrupt satanic dispositions and their own status, reputation, and so-called dignity. This is a difficulty, is it not? Merely speaking honestly and telling the truth is not some great feat, yet so many brave heroes, so many people who have sworn to dedicate and spend their lives for God, and so many who have said grandiose things to God find it impossible to do. What do I mean by this? When God requires that people fulfill their duty well, He is not asking them to complete a certain number of tasks or accomplish any great endeavors, nor to perform any great undertakings. What God wants is for people to be able to do all they can in a down-to-earth way, and live in accordance with

His words. God does not need you to be great or noble, or bring about any miracles, nor does He want to see any pleasant surprises in you. He does not need such things. All God needs is for you to steadfastly practice according to His words. When you listen to God's words, do what you have understood, carry out what you have comprehended, remember well what you have heard, and then, when the time comes to practice, do so according to God's words. Let them become your life, your realities, and what you live out. Thus, God will be satisfied. You always seek greatness, nobility, and status; you always seek exaltation. How does God feel when He sees this? He loathes it, and He will distance Himself from you. The more you pursue things like greatness, nobility, and being superior to others, distinguished, outstanding, and noteworthy, the more disgusting God finds you. If you do not reflect upon yourself and repent, then God will despise you and forsake you. Avoid becoming someone whom God finds disgusting; be a person that God loves. So, how can one attain God's love? By accepting the truth obediently, standing in the position of a created being, acting by God's words with one's feet on the ground, properly performing one's duties, being an honest person, and living out a human likeness. This is enough, God will be satisfied. People must be sure not to hold ambition or entertain idle dreams, not to seek fame, gains, and status or to stand out from the crowd. Even more, they must not try to be a person of greatness or superhuman, superior among men and making others worship them. That is the desire of corrupt humanity, and it is the path of Satan; God does not save such people. If people incessantly pursue fame, gains, and status without repenting, then there is no cure for them, and only one outcome: to be cast out. Today, if you are guick to repent, there is still time; but when the day comes that God completes His work, and disasters grow ever greater, then you will no longer have the chance. When that time comes, those who pursue fame, gains, and status, yet stubbornly refuse to repent, shall be cast out. You must all be clear about what kind of people God's work saves, and what the meaning of His salvation is. God asks people to come before Him, listen to His words, accept the truth, cast off their corrupt disposition, and practice as God says and commands. This means living according to His words, as opposed to their own notions, imaginings, and satanic philosophies, or pursuing human "happiness." Whoever does not listen to God's words or accept the truth, but still lives, unrepentant, by the philosophies of Satan and with a satanic disposition, this kind of person cannot be saved by God. You follow God, but of course this is also because God has chosen you—but what is the meaning of God choosing you? It is to change you into someone who trusts in God, who truly follows God, who can forsake everything for God, and who is able to follow the way of God; someone who has shed their satanic disposition, no longer following Satan or living under its power. If you follow God and perform your duty in His house, yet violate the truth in every regard, and do not practice or experience according to His words, maybe even opposing Him, could you be accepted by God? Absolutely not. What do I mean by this? Performing your duty isn't actually difficult, nor is it hard to do so devotedly, and to an acceptable standard. You don't have to sacrifice your life or do anything special or difficult, you merely have to follow the words and instructions of God honestly and steadfastly, not adding your own ideas or running your own operation, but walking the path of pursuing the truth. If people can do this, they will basically have a human semblance. When they have true obedience to God, and have become an honest person, they will possess the likeness of a true human being.

June 25, 2019

To Perform One's Duty Well, One Must at Least Be Possessed of a Conscience and Reason

Many people are cast out after performing duties for just a year or two, or for just three to five years. What is the main reason for this? It can be said that it is primarily because those people do not possess consciences or reason, and lack humanity. Not only do they not accept the truth, they also cause disruptions and disturbances, and are always careless and perfunctory while performing their duties. They never listen no matter how the truth is fellowshiped on with them, and they are uncompliant and defiant when pruned or dealt with. Eventually, there is no other option but to clear them out and cast them out. What problem does this illustrate? To perform duties, people must at least be possessed of consciences and reason; without these, it will be hard for them to stand firm. All who lack consciences and reason have no humanity, and cannot accept the truth, so God cannot save them, and even if they render service, they will not do so adequately. This is an issue that you must see clearly. When you encounter people with no consciences or reason in the future—that is, people who are without humanity—you must clear them out as soon as possible.

Some people don't take any responsibility when they perform their duty, they are always careless and perfunctory. Although they can see the problem, they are unwilling to seek a resolution and are scared of offending people, and so they just rush through things, with the result that the work has to be redone. Since you are performing this duty, you should take responsibility for it. Why do you not take it seriously? Why are you perfunctory and careless? And are you remiss in your responsibilities when you perform your duty in this way? No matter who takes primary responsibility, everyone else is responsible for keeping an eye on things, everyone must have this burden and this sense of responsibility—but none of you pay any attention, you really are perfunctory, you have no loyalty, you are remiss in your duties! It's not that you can't see the problem, but that you are not willing to take responsibility—nor, when you do see the problem, do you wish to pay any heed to this matter, you settle for "good enough." Is being careless and

perfunctory in this way not an attempt to deceive God? If, when I worked and fellowshiped about the truth to you, I felt that "good enough" was acceptable, then as befits each of your calibers and pursuits, what could you gain from that? If I had the same attitude as you, you could gain nothing. Why do I say this? Part of it is that you do nothing earnestly, and part is that you are of quite poor caliber, quite numb. It is because I see all of you numb and without love for the truth, and not pursuing the truth, along with your poor calibers, that I must speak in detail. I must spell everything out, and break things down and fragment them in My speech, and speak of things from every angle, in every which way. Only then do you understand a bit. If I were perfunctory with you, and spoke a bit on whatever topic, whenever I felt like it, neither putting thought into it nor taking pains, without My heart in it, not speaking when I did not feel like it, what could you gain? With calibers like yours, you would not understand the truth. You would gain nothing, much less attain salvation. But I cannot do that, instead I must speak in detail. I must go into detail and give examples regarding the states of each sort of person, the attitudes people have toward the truth, and each sort of corrupt disposition; only then will you comprehend what I'm saying, and understand what you hear. No matter what aspect of the truth is fellowshiped, I speak through various means, with styles of fellowship for adults and for children, and also in the form of rationales and stories, using theory and practice, and talking of experiences, in order that people may understand the truth and enter the reality. In this way, those who have caliber and possess hearts will have a chance to understand and accept the truth and be saved. But your attitude toward your duty has always been one of carelessness and perfunctoriness, of dragging your feet, and you are unconcerned with how long a delay you cause. You do not reflect on how to seek the truth in order to solve problems, you give no thought to how to perform your duty properly in order to be able to testify to God. This is neglecting your duty. So your life grows very slowly, but you are not upset by how much time you have wasted. In fact, if you performed your duty conscientiously and responsibly, it wouldn't even take five or six years before you were able to talk of your experiences and bear testimony to God, and the various work would be carried out to great effect—but you are not willing to be mindful of God's will, nor do you strive toward the truth. There are some things you do not know how to do, so I give you exact instructions. You do not have to think, you just have to listen and get on with it. That is the only bit of responsibility you must take on but even that is beyond you. Where is your loyalty? It is nowhere to be seen! All you do is say pleasant-sounding things. In your hearts, you know what you should do, but you simply do not practice the truth. This is rebellion against God, and at root, it is a lack of love for the truth. You know full well in your hearts how to act in accordance with the truth—you just don't put it into practice. This is a serious problem; you are staring at the truth without putting it into practice. You are not someone who obeys God at all. To perform a duty in God's house, the least you must do is seek and practice the truth and act according to the principles. If you cannot practice the truth in your performance of your duty, then where can you practice it? And if you do not practice any of the truth, then you are a nonbeliever. What is your purpose, really, if you do not accept the truth much less practice the truth—and simply muddle along in the house of God? Do you wish to make God's house your retirement home, or an almshouse? If so, you are mistaken—God's house does not take care of freeloaders, of wastrels. Anyone of poor humanity, who does not perform their duty gladly, who is unfit to perform a duty, must all be cleared out; all nonbelievers who do not accept the truth at all must be cast out. Some people understand the truth but cannot put it into practice in performing their duties. When they see a problem, they do not solve it, and even though they know it is their responsibility, they do not give it their all. If you do not even carry out responsibilities that you are capable of, then what value or effect could performing your duty possibly have? Is it meaningful to believe in God in this way? Someone who understands the truth but cannot practice it, who cannot bear the hardships they ought to—such a person is unfit to perform a duty. Some people who perform a duty really do so just to be fed. They are beggars. They think that if they do a few tasks in God's house, their room and board will be taken care of, that they will be provided for without needing to get a job. Is there such a thing as a bargain like that? God's house does not provide for loafers. If anyone who does not practice the truth in the least, and who is consistently careless and perfunctory in performing their duty, says they believe in God, will God acknowledge them? All such people are nonbelievers and, as God sees them, doers of evil.

People who truly believe in God perform their duties willingly, without calculating their own gains and losses. No matter whether you are someone who pursues the truth, you must rely on your conscience and reason and really make an effort when you perform your duty. What does it mean to really make an effort? If you are merely satisfied with making some token effort, and suffering a little physical hardship, but you do not take your duty seriously at all or seek the truth principles, then this is nothing more than being careless and perfunctory—it is not really making an effort. The key to making an effort is putting your heart into it, fearing God in your heart, being mindful of God's will, being terrified of disobeying God and hurting God, and suffering any hardship in order to perform your duty well and satisfy God: If you have a God-loving heart in this way, you will be able to perform your duty properly. If there is no fear of God in your heart, you will have no burden when you perform your duty, will have no interest in it, and will inevitably be careless and perfunctory, and go through the motions, without producing any real effect—which is not performing a duty. If you truly have a sense of burden, and feel like performing your duty is your personal responsibility, and that if you don't, you are not fit to live, and are a beast, that only if you perform your duty properly are you worthy of being called a human being, and can face your own conscience—if you have this sense of burden when you perform your duty-then you will be able to do everything conscientiously, and will be able to seek the truth and do things according to the principles, and so will be able to do your duty properly and satisfy God. If you are worthy

of the mission that God has given you, and of all that God has sacrificed for you and His expectations of you, then this is really making an effort. Now do you understand? If you merely go through the motions in performing your duty and do not seek to achieve results at all, you are a hypocrite, a wolf in sheep's clothing. You may trick people, but you cannot fool God. If there is no real price and no loyalty when you perform your duty, then it is not up to standard. If you do not really make an effort in your faith in God and performance of your duty; if you always want to go through the motions and are perfunctory in your actions, like an unbeliever working for their boss; if you just make a token effort, you don't use your mind, you muddle through each day as it comes, not reporting problems when you see them, seeing a spill and not cleaning it up, and indiscriminately dismissing everything that is not to your own benefit—then is this not trouble? How could someone like this be a member of God's house? Such people are unbelievers; they are not of the house of God. Not one of them is acknowledged by God. Whether you are being true and whether you made an effort when you perform your duty, God keeps account, and you also know full well. So, have you ever really made an effort in performing your duty? Have you ever taken it seriously? Have you treated it as your responsibility, your obligation? Have you taken ownership of it? You must properly reflect on and know these matters, which will make it easy to address the problems that exist in performing your duty, and will be beneficial to your life entry. If you are always irresponsible when performing your duty, and do not report problems to the leaders and workers when you discover them, nor seek the truth to solve them on your own, always thinking "the less trouble the better," always living by philosophies of dealing with the world, always being careless and perfunctory when you perform your duty, never having any devotion, and not accepting the truth at all when pruned and dealt with—if you perform your duty in this way, you are in danger; you are one of the service-doers. Service-doers are not members of God's house, but employees, hired workers. When the work ends, they shall be cast out, and shall naturally be plunged into catastrophe. The people of God's house are different; when they perform their duty, it is not for money, or to labor or gain blessings. They think, "I am a member of God's house. Matters which concern God's house concern me. The affairs of God's house are my affairs. I should put my heart into God's house." Because of this, they put their heart into every matter that concerns God's house, and take responsibility for it. They take responsibility for everything they can think of and see. They keep an eye out for things that need handling, and they take matters to heart. These are the people of God's house. Are you the same way? (No.) If you just lust after the comforts of the flesh, pay no heed when you see there are things that need handling in the house of God, do not pick up a bottle of oil which has fallen over, and your heart knows there is a problem but you do not want to resolve it, then you are not treating the house of God as your own. Is this how you are? If it is, then you have fallen so far that there is no difference between you and the unbelievers. If you do not repent, then you must be counted as being outside of the

house of God; you must be shelved and cast out. The fact is that God wishes in His heart to treat you as members of His family, yet you do not accept the truth, and are always careless, perfunctory, and irresponsible in performing your duties. You do not repent, no matter how the truth is fellowshiped about to you. It is you who have placed yourselves outside of God's house. God wishes to save you and turn you into members of His family, yet you do not accept it. You, then, are outside of His house; you are unbelievers. Whoever does not accept the least bit of the truth can only be handled as an unbeliever would. It is you who have established your own outcome and position. You have established it outside God's house. Who beside you is to blame for that? I've noticed that many people are like spiritless animals: Day in and day out they only know how to eat and work, never eating or drinking the word of God, and never fellowshiping on the truth. They understand nothing about spiritual matters in life, and live as unbelievers all the time; they are beasts disguised as humans. Such people are completely useless and cannot even be used to render service. They are wastrels, they should be cast out and swiftly sent away, and none of them should be allowed to stay. People who truly believe in God are those who are able to accept the truth, who, regardless of how the truth is fellowshiped to them, or how they are pruned and dealt with, are able to obey; they are people who possess this reason, and who are also able to listen and obey when they perform their duty. No matter what duty they are performing, they are able to take responsibility, carry out the task properly, and take up this work. Only such individuals are fit to be called human, and only these are members of God's house. People who do service are just freeloaders, they are despised and rejected by God, they are not brothers and sisters, and they are the nonbelievers. If you treat them like brothers and sisters, you are blind and foolish. It is now the time for everyone to be grouped with their kind. It is the time when God reveals people and casts them out. If you are true believers in God, you must pursue the truth well and perform your duty well. If you can share some experiential testimony, it proves that you are a person who loves the truth, and that you possess some truth realities. But if you cannot share any experiential testimony, then you are a service-doer and are in danger of being cast out. If you perform your duty well and are responsible and loyal, then you are a loyal service-doer and you can remain. Anyone who is not a loyal service-doer must be cast out. Therefore, only by performing your duty well can you stand firm in the house of God, and be spared from calamity. Performing your duty well is crucial. At the very least, the people of God's house are honest people. They are people who are trustworthy in their duty, who can accept God's commission, and perform their duty loyally. If people do not have true faith, consciences, and reason, and if they do not have a heart of fear of and obedience to God, then they are not suitable to perform duties. Even though they perform their duty, they are sloppy while doing so. They are service-doers—people who have not truly repented. Servicedoers such as this will be cast out sooner or later. Only loyal service-doers will be spared. Although loyal service-doers do not have the truth realities, they possess consciences

and reason, they are able to perform their duties with sincerity, and God permits them to be spared. Those who possess the truth realities, and who can make resounding testimony of God are His people, and will also be spared and brought into His kingdom.

Right now, judging by the attitudes you harbor toward your duties, your efficiency in doing things, and the results you get in your duties, you are still not performing your duties adequately. This is because you are too perfunctory, and you approach too many things by just going through the motions; you are inattentive in too many matters, and display too many manifestations of following rules. What is the cause of this? Is it related to your caliber and pursuits? This is how people with very poor caliber and muddled people perform duties, and it is also how all those who do not pursue the truth perform duties. So, what are you all pursuing, exactly? Are you people who pursue the truth? (No.) It's quite obvious that you are not people who pursue the truth. For all of you, considering your current stature, no matter how deep or shallow your understanding of the truth is, you should practice however much of it you understand—is it easy for you to do that? Based on your external environment and subjective factors, you all probably have some difficulties doing that. However, you are not evil people, you are not antichrists, and your humanity is not that bad. Moreover, although most of you have average caliber, you should still be able to grasp the truth. This ensures that it would not be that difficult for you to pursue the truth. Some deeper truths may go over your head, but if I speak about them in more concrete and detailed terms, you'll be able to understand and grasp them. As long as you can understand the truth, no matter how deep or shallow your understanding is, and as long as you have a path, you will know how to practice. This is a basic condition for achieving the pursuit and practice of the truth, and one that you all meet. Accordingly, you should all be able to pursue and practice the truth. So why have you not been able to practice the truth? Is there something in your way? There shouldn't be anything, and you all should be able to practice the truth and do things according to the principles within the scope of your duties. You have this wonderful opportunity, and yet you cannot achieve this. What does this demonstrate? First, it demonstrates that you dislike the truth and lack interest in it. Second, it demonstrates that you lack a real understanding about how to pursue and practice the truth, and that you lack an understanding of what it means to practice the truth, the significance and value of practicing the truth, and what is precious about practicing the truth. Without any understanding of these things, you are just muddling through things, with no interest in the truth or its practice, and still thinking to yourselves, "What's the advantage of doing things according to the principles and practicing the truth?" These thoughts prove that you do not understand the value of the truth, that you have not yet personally experienced the benefits of doing things according to the principles and practicing the truth, and that you have no sense of their significance, hence your lack of interest in practicing the truth. Though you are somewhat interested in listening to sermons and possess some curiosity, you show little interest when the

topic of practicing the truth comes up. Some people are willing to listen to sermons and read the word of God, and they are willing to practice the truth while doing things, but they fall short when it comes time to actually practice the truth. Their preferences and philosophies for dealing with the world emerge, and their corrupt dispositions are revealed, like laziness, lusting for comfort, deceitfulness, and vying for status. They are completely irresponsible in their duties and do not handle things according to the truth principles at all. They just labor and work, they are content as long as they can avoid suffering, and they are not conscientious about anything. Even when they know that they have not done their duties adequately, they do not self-reflect, but continue to perform their duties in a careless and perfunctory way. In the long term, they become numb, dull-witted, and unresponsive. This is the state of a service-doer.

Many people wish to perform duties, and some are willing to perform them, but why do they all find it so hard to practice the truth? Why can't they even put the truths they understand into practice? What exactly is going on here? Do you think that practicing the truth is hard? (No.) So why aren't you able to practice it? (We dislike the truth.) What is disliking the truth related to? (One's nature.) It has to do with one's humanity and nature. People who do not possess humanity have no consciences or reason, so they cannot love the truth, and they feel that it has little use. They also believe that they'll lose out if they practice the truth, and that being an honest person is for fools, so they think that there is no need to pursue the truth. For instance, when some people are offended by others, they start thinking, "I need to do something to get revenge and let them know how ferocious I am." Once a thought like this arises in them, do they have to follow through on it? Evil thoughts arise in people because they are dominated by their natures, but do all people act on these thoughts and heed them? (Not in all cases.) How many different cases are there? (Sometimes the situation does not allow it, so people are unable to follow through with their evil thoughts. It's also possible that they have consciences and reason, and are aware that their thoughts are evil, so they consciously control themselves.) Yes, some people heed their evil thoughts, and act on them in order to satisfy themselves as soon as the opportunity presents itself—these are evil people. No matter what evil idea an evil person has in their head, they always think it's right and they always want to seek an opportunity to turn it into a reality. That is to say, they transform their evil thoughts into actions, turning the evil in their mind into real actions in order to achieve their goals. They are irrational, they do not hold back, and they do not use their conscience to restrain themselves, nor do they self-reflect to judge the appropriateness or consequences of their actions, or the impact or harm they may cause to themselves or others. They take no notice of these things. They do as they please, and on top of this, they believe: "A real man is not without venom. People must be evil and cruel, for if they are not cruel, they will be bullied by everyone, but everyone fears an evil person." The more they think about this, the more convinced they become that it's right to think this way, and they then act accordingly. Is such a person's behavior

restrained by rationality and conscience? (It isn't.) It is under no such restriction. Another type of person also has thoughts like these, and when they do, they may break things to vent their frustration, but they will not turn their thoughts into actions when it comes time to act. Why won't they? (Because their conscience and reason can restrain them from committing evil deeds.) They have conscience and reason, as well as the ability to discern right from wrong, and they can determine: "I can't act this way, as it will result in both harm to others and losses to myself. There might even be retribution!" They are able to judge whether their thoughts are right or wrong, or good or evil. After an outburst of anger, they will contemplate: "I should be lenient wherever possible. Never mind; I just won't interact with that person in the future. I'll learn a lesson from this and try not to be cheated again in the future. There's no need for revenge." After this, this will restrain themselves. What foundation is this "restraint" built on? It is built on the foundation of them having conscience and rationality, an ability to determine what is right and what is wrong, a baseline for their conduct, and their choices and inclination. What is their inclination? They are not inclined to requite evil with evil, but rather to avoid doing bad things and evil acts, so they ultimately decide to restrain themselves, and do not act on their thoughts. They are also angry, and in their anger, they also want to commit some cruel acts or to say some cruel words. But when it comes time to act, they hold back, stop themselves, and do not act. The evil is restricted to the realm of their thoughts, and does not become action or a fact. Both of these types of people have evil thoughts, so what is the difference in terms of nature between this one, and the type previously mentioned who lets their evil thoughts guide their actions? (This kind of person has a virtuous nature, so they can't be controlled by evil thoughts.) There's a difference between the natures of these two types of people. Some people are filled with hate, disobedience, and dissatisfaction when they are criticized, exposed, or pruned and dealt with by others, and they adopt a vengeful attitude. Other people, however, can face these situations correctly and rationally, they can accept what was said if it was true, and then learn a lesson from it, they adopt an attitude of obedience and acceptance. Which of these two types of people can practice the truth? (The one who has conscience and can accept the truth and obey God.) Why do you say that such a person has a bit of conscience? (Because their conscience has an effect on them, it controls their evil thoughts.) Yes, that's what's happening. Their conscience is having an effect on them, controlling, guiding, and making sense of their thoughts; it has an effect. Does the conscience of the other type of person have an effect? It does not; it does not have an effect. Those people merely give it some thought occasionally, but afterward they still act as they normally do. Their conscience is nothing more than decoration and it effectively does not exist. Which of these types of people is relatively possessed of humanity? (The one whose conscience and reason have an effect.) Those whose consciences have an effect have the ability to judge right from wrong and can control their evil deeds. This kind of person can practice the truth and achieve the pursuit of the

truth. When you ask some people to do good things, or to handle things according to the truth principles, their consciences have no effect on them. They don't do what they know to be right, instead they just do what they like. They are willing to gossip, to judge others, and to flatter others or suck up to them, and they do these things without hesitation. What type of person are you? (I think I'm a people-pleaser.) Are people-pleasers restrained by their consciences and rationality? Can they tell the difference between right and wrong? (I think people-pleasers can actually tell who is right and who is wrong, but they lack a sense of justice, do not protect the church's work, and are dominated to a relatively severe degree by satanic philosophies. For instance, when someone asks me about something, if I'm referring to another person who is not there, I can speak honestly, but if they are there, I hold back, and do not speak as directly.) Although many people do not love the truth or pursue it, they do, in fact, have some understanding of their various states. Forget about whether or not you love the truth or can practice the truth for now; first, try to gradually improve and transform those corrupt states of yours that you can identify. That way, you will slowly get onto the right track. Start by changing the things you are conscious of—that is, those that your conscience and rationality can perceive, or the incorrect states, statements, ideas, and viewpoints that your mind can sense and identify—start by transforming these things that you can sense. If you can change these things, you will have gained guite a lot. At the very least, you will be a person who has conscience and reason, you will act rationally, you will be able to discern your own incorrect states, and you will be able to strive toward the truth. In this way, you will be able to handle things with principles, and enter into the truth realities. Then your performance of your duty will be up to standard. If you can understand the truth and resolve practical problems in your duty, you will face fewer and fewer difficulties. For example, say that in the past, there was always something in your heart that stopped you from speaking freely, so you did not directly point out problems you saw in others. Instead, you always beat around the bush with pleasant-sounding words, because you were afraid of hurting others, and always worried about pride, feelings, and interpersonal relationships. Now, you don't beat around the bush anymore; when there is a problem, you speak directly and clearly about it, and you are able to point out others' problems and fulfill your responsibilities. There are no more worries or difficulties in your heart and you are able to speak right from the heart when you open your mouth, without being affected or constrained by any other factors. Now you know that you must follow principles in what you do, that you cannot live according to philosophies for dealing with the world, and that you must set aside your pride and hold to the principles. These things get clearer and clearer, and your pride no longer has such a strong effect on you, and you can speak without being constrained by your pride or feelings. You are able to speak some fair words and no longer feel uncomfortable in your heart. In other words, there are fewer and fewer things that can disturb you; you are able to break through them, let go of them, and be free of their control. When you practice the truth, and work and speak

according to the principles, you will not be constrained by corrupt dispositions, and your heart will no longer suffer. Rather, this will feel entirely natural, your conscience will be at peace, and you will feel like your actions are just as they should be. Your expression and actions will be natural and your difficulties only minor. Is this not change?

People's conduct and ways of dealing with the world must be based on the words of God; this is the most basic principle for human conduct. How can people practice the truth if they do not understand the principles of human conduct? Practicing the truth is not about saying empty words or shouting slogans. Rather it is about how, no matter what people encounter in life, as long as it involves the principles of human conduct, their perspectives on things, or the matter of performing their duties, they are faced with making a choice, and they should seek the truth, search for a basis and principles in God's words, and then find a path of practice. Those who can practice in this way are people who pursue the truth. To be able to pursue the truth in this way no matter how great the difficulties one encounters is to walk the path of Peter, the path of pursuing the truth. For example: What principle should be followed when it comes to interacting with others? Perhaps your original viewpoint is that "Harmony is a treasure; forbearance is brilliance," and that you should keep on everyone's good side, avoid causing others to lose face, and offend no one, thereby achieving good relations with others. Constricted by this viewpoint, you keep silent when you witness others doing bad things or violating the principles. You would rather that the work of the church suffers losses than offend anyone. You seek to stay on everyone's good side, no matter who they are. You think only about human sentiments and saving face when you speak, and you always speak nice-sounding words to please others. Even if you discover that someone has problems, you choose to tolerate them, and just talk about them behind their back, but to their face you keep the peace and maintain your relationship. What do you think of such conduct? Is it not that of a people-pleaser? Is it not pretty slippery? It violates the principles of human conduct. Is it not lowly to conduct yourself in such a manner? Those who act like this are not good people, this is not a noble way to conduct oneself. No matter how much you have suffered, and no matter how many prices you have paid, if you conduct yourself without principles, then you have failed in this respect, and your conduct will not be recognized, remembered, or accepted before God. Having realized this problem, do you feel distressed? (Yes.) What does this distress prove? It proves that you still love the truth, and that you have a heart that loves the truth and a will to love the truth. It proves that your conscience still has awareness, and that your conscience is not thoroughly dead. No matter how deeply you are corrupted, or how many corrupt dispositions you have, in your humanity, you still have an essence which loves the truth and positive things. So long as you have awareness, and know what problems exist with regard to your humanity, dispositions, the performance of your duty, and how you treat God, and you even have awareness when your words and actions touch on views, stances, and attitudes, and can realize that your views are wrong, that they are not in line with the

truth or God's will, but it is not easy to let go of them, and you want to practice the truth but are unable to do so, and your heart is struggling, in pain, and tormented, and you feel indebted—this is one manifestation of a humanity which loves positive things. This is the awareness of conscience. If your humanity has the awareness of conscience, and there is a part of it which loves the truth and positive things, you will have these feelings. Having these feelings proves that you have the ability to distinguish between positive things and negative things, and that you do not have a neglectful or indifferent attitude toward these things; you are not numb or lacking in awareness, rather, you have awareness. And because you have awareness, you possess the ability to distinguish between right and wrong, and between positive things and negative things. If you have awareness and this ability, then won't it be easy for you to hate these negative things, these wrong views, and corrupt dispositions? It will be relatively easy. If you understand the truth, then you will certainly be able to hate negative things and things of the flesh, because you possess the minimum and most basic of things: the awareness of conscience. Having the awareness of conscience is so valuable, as is having the ability to differentiate between what is true and false, and having a sense of righteousness when it comes to loving positive things. These three things are the most desirable and valuable things in normal humanity. If you possess these three things, then you will certainly be able to practice the truth. Even if you only have one or two of these things, you will still be able to practice some of the truth. Let us take a look at the awareness of conscience. For example, if you encounter an evil person disturbing and disrupting the church's work, will you be able to discern it? Are you able to pick out obvious evil deeds? Of course you can. Evil people do bad things, and good people do good things; the average person can tell the difference with one glance. If you possess the awareness of conscience, won't you have feelings and views? If you have views and feelings, then you possess one of the most basic conditions for practicing the truth. If you can tell and feel that this person is doing evil, and you can discern it and then expose that person, and enable God's chosen people to discern this matter, won't the problem be resolved? Is this not practicing the truth and holding to the principles? What methods are used to practice the truth here? (Exposing, reporting, and stopping the evildoing.) Correct. Acting in this way is practicing the truth, and by doing this, you will have fulfilled your responsibilities. If you can act according to the truth principles that you understand when you encounter situations like this, this is practicing the truth, this is doing things with principles. But if you did not possess the awareness of conscience, and you saw evil people doing evil, would you be aware of this? (I wouldn't.) And what would people with no awareness think about it? "What's it to me if that person does evil? They're not hurting me, so why would I offend them? Is it really necessary to? How would I benefit from doing that?" Do people like this expose, report, and stop evil people from doing evil? Certainly not. They understand the truth but can't practice it. Do such people have consciences and reason? They have neither consciences nor reason. Why do I say this?

Because they understand the truth but don't practice it; this means that they have no consciences or reason, and that they are rebelling against God. They only focus on protecting their own interests from harm; they have no regard for whether the church's work suffers losses, or whether damage is done to the interests of God's chosen people. They only try to protect themselves, and if they discover problems, they ignore them. Even when they see someone committing evil, they turn a blind eye to it, and think that it's fine, as long as it isn't hurting their interests. No matter what others do, it seems to be none of their business; they feel no sense of responsibility, and their consciences do not have any effect on them. Based on these manifestations, do these people have humanity? A person without a conscience and reason is a person without humanity. People without consciences and reason are all evil: They are beasts disguised as humans, who are capable of all manner of evil things.

Is someone who does not possess the awareness of conscience able to discern good deeds and evil things? Do they have any concept of right versus wrong, or correct versus incorrect? (They don't.) So how do they approach other people? How do they view the corrupt human race? They believe that all of mankind is rather wicked, that they themselves are not the evilest among mankind, and that the majority of people are eviler than they are. If you tell them that people must have consciences and rationality, and that people should prepare good deeds, they'll say that's a lie and won't believe it. People like this, who do not possess the awareness of conscience, will therefore never know the meaning and value of practicing the truth. So, is it possible to get this kind of person to love the truth? (No.) There is nothing within their nature essence that loves the truth, so they will never be able to love the truth. This kind of person will never understand what the truth is, what good is, or what evil is. In their mind, positive things are negative and negative things are positive; the two concepts are muddled together. On what principles do they base their actions? They do not distinguish between right and wrong, or good and evil, and they do not care about retribution or reward; whatever they do or say just needs to be for their own benefit. As for their viewpoints, they change them according to their environment as needed to suit their own interests. They hold onto the viewpoints that will help their interests until they have achieved their goals and desires. Is it possible for someone with this type of humanity, with this nature essence, to practice the truth? (No.) What must one possess in order to practice the truth? (The awareness of conscience, the ability to discern between right and wrong, and a heart with love for justice and positive things.) Which of these do you possess? Of these three, acquiring the ability to discern between right and wrong, and coming to love justice and positive things may be a bit strenuous. These two things are very difficult to achieve for those who don't love the truth. But people with consciences and reason, at the very least, must do things in accordance with their consciences and reason, at minimum, not hurting others, not causing others harm for their own benefit, and not doing evil or unconscionable things—that way their consciences can rest easy. If they genuinely believe in God, then

they must at least be honest, and accord with their consciences and reason in everything they do. These are the standards for being a good person. If they have a bit of caliber and can grasp the truth, that's even better; then they can seek the truth in everything they do, and constantly examine their actions for violations of the principles. Deep in your heart, do you have a standard of assessment? If you do something wrong, or violate the principles, if you are careless and perfunctory, or if you safeguard your fleshly relationships, are you aware of this? If you are, then you have a bit of conscience. If you do not possess the awareness of conscience, then you're in trouble. You must at least possess the awareness of conscience in order to have hope of salvation; if you don't even have that, you are in danger, because God does not save those without humanity. What effect does the awareness of conscience have within your humanity? The effect is that you must use your conscience to evaluate the rightness and wrongness of what you personally experience, what you see with your eyes and hear with your ears, what you think, what you plan to do, and what you have already done. Your conduct and actions must at least have a baseline. For instance, say that you see someone who pursues with a lot of enthusiasm, but is also very simple and guileless, and you always look down on them, and constantly want to bully them, and irritate and ridicule them with your words. You have these thoughts, and you occasionally also reveal some behaviors like this will you be aware of this in your heart? Will you know that these thoughts and actions are wrong and unsightly? Will you realize what the nature of your actions is? (Yes.) If so, that means you possess the awareness of conscience. If you are not even able to discern if your views on people, events, and things, or the thoughts deep inside your own heart, are unsightly or if they are beautiful and good, if you have no standard of assessment in your heart, then you have no humanity. People without consciences have no humanity. If you do not even know basic humanity, then you have no value whatsoever and cannot be saved. Why did God assign Judas the role of selling out the Lord? He did so according to Judas' nature. Judas was the kind of thing that would betray his Master for his own gain, and God does not save people like that. Judas was able to steal money, so did he have a conscience? (No.) This is what not having a conscience looks like. In particular, the fact that the money he stole was the Lord's means that he was a thing that lacked all conscience and reason; he was a demon who was not restrained in any way from doing bad things. He did not possess the awareness of conscience and could not restrain himself, so he was able to secretly spend those offerings to God. If a person can secretly spend offerings to God, what sort of humanity do they have? (That of an evil person.) They have no humanity. The first mark of a lack of humanity is not possessing the awareness of conscience, and not being governed by one's conscience in anything one does. Judas lacked even this most basic thing, which means that he had no humanity, so it was normal for him to do something like that. Therefore, God arranging for Judas to play the part of selling out the Lord, and getting him to render this service, was the most appropriate choice; none of God's materials are wasted, everything God does is

right. When Judas stole the money from the money bag, and no one knew about it, he believed that God did not see him doing it either. He did not have the awareness of conscience, and thought that no one else knew, and what was the result of this? He committed the grave sin of selling out the Lord, of betraying the Lord, and became known as a sinner through the ages. Then he hung himself, and died with his abdomen burst open. Should such a person be pitied? A beast with no humanity being punished like that deserves no pity at all.

People with humanity do everything according to their consciences and reason. The baseline for their conduct, at the very least, will not sink beneath the standard of their consciences. If they are aware that it is wrong to do something, they will be able to keep their behavior in check. Consciences can tell people the appropriate way to act, so people with consciences are able to speak and act based on their consciences. After becoming believers, their consciences continue to play a role as they did before. So, when there are many things that they cannot see clearly, they can still, at the very least, approach and handle those things based on their consciences. If, on top of this foundation, they understand the truth, then they will handle things according to the truth principles; their consciences will have an awareness of whether their action conforms to the truth principles or not, and will have an effect on them. If people violate the principles and safeguard their fleshly interests, this is due to the domination of their corrupt dispositions, and those who possess consciences should be aware of this. If someone understands the truth but doesn't practice it, do they feel the accusation of their conscience? Can their heart rest easy? People are all able to experience this. In your everyday life, whether you're dealing with people or doing things, is the awareness of your conscience obvious? Do you sometimes feel indebted or rebuked? Do you sometimes feel inner unease and accusation, or inner pain and struggle? Do you ever have these feelings? If you do, that's not so bad, but if you don't, then you're in danger. No matter who you are, if you do not have the feelings of conscience, then you do not genuinely believe in God. Some people ask, "How does this have anything to do with whether someone's belief is genuine or false?" What would you say is the link between these things? (When a person who possesses the awareness of conscience does something wrong, the self-reproach, misery, remorse, and sense of indebtedness they feel all come from God. The fact that they are able to sense God's reproaching indicates that in their heart they accept God's scrutiny. Some people do not have this awareness at all, which indicates that in their hearts, they don't believe at all that God is scrutinizing everything. When they do something wrong, they don't feel like they are indebted; they do not have this kind of awareness.) That is partially right. Is there anything else? (People who possess consciences acknowledge that there is a God and when they do something wrong, they know to pray to God and self-reflect, and seek the truth to resolve the problem. When a person who lacks a conscience encounters a problem, they are not affected by conscience; there is no place in their heart for God, and they don't seek the

truth to resolve the problem. They don't believe the truth is something they need, so they don't try to practice the truth. Those who believe in God but don't practice the truth are nonbelievers.) No matter what a person of true faith encounters, they can accept God's scrutiny, and in this way their conscience has an awareness of what is right and wrong, or good and bad. Even more importantly, they believe God exists and they believe in His word. They keep the words of God that they hear in their hearts, which then act as their standard of assessment for their own comportment and the way they deal with the world, and in everything they do. What is this standard? Regardless of whether they understand the truth or not, most of the time they take God's word as their standard, because they believe in God, they believe He exists, and they believe that His word is the truth. Since they believe God's word is the truth, when they encounter problems, they naturally use His word to assess them. At the very least, they know that their own thoughts and notions are not the truth. So, when they encounter problems, the awareness of conscience tells them that they must take God's word as their basis, and if they can't do that, and can't put it into practice, their conscience won't be able to rest easy and will feel tormented. For example, how do people know that things like safeguarding their fleshly relationships with others, reveling in comfort, and being people-pleasers are negative things? (It is revealed in God's word.) Yes, if you measure those things according to God's word, they are all negative, revelations of corrupt dispositions, and caused by people's natures. When these people reveal those things, do they feel happy and joyful in their hearts, or upset and pained? They feel internal struggle and upset, like a knife twisting into them. Every time they encounter these things, when they can't handle them according to the truth principles, or break through the constraints of their feelings, their hearts feel pained. How does this pain come about? It comes about on the condition that they have the awareness of conscience and understand the truth of God's word. When all this pain, reproach, and accusation arises in them, deep in their hearts, they feel hatred and disgust toward themselves, and may even view themselves with contempt, saying, "I may talk a good game, saying that I want to love God and satisfy God, and I proclaim these slogans quite loudly, but when things befall me, I always consider my own pride. No matter how many times I try, I cannot break through this constraint. I'm just unwilling to offend others, and am constantly offending God." Over time, they develop an opinion of themselves in the depths of their hearts—what is it? They don't think they're good people; they know they are capable of many bad things, and they see that they're very good at putting on an act, and that they are hypocrites. Under these circumstances, they begin to deny themselves, and no longer believe in themselves. How are these results achieved? They are achieved upon the foundation of understanding God's word, when their consciences have awareness and fulfill their function.

Those who truly believe in God are those who have true faith in God. They have feelings driven by their consciences and reason; they believe in their hearts that God's words are the truth; they believe that everything God does is right, and is for the purpose

of saving and purifying people. Regardless of whether it is in line with people's notions and imaginings, it is of benefit to them. Those who do not truly believe in God do not have consciences and do not have reason, nor do they care about having consciences or reason. They always have an attitude of half belief and half disbelief toward God's words; their hearts cannot feel that God's words are the truth. So what is their view on the existence of God? In their hearts, they think, "If God exists, then where is He? I don't see Him. I don't know if God really exists. If you believe He exists, then He does; if you don't, then He doesn't." This is their view. Yet they mull it over, thinking, "So many people believe in God and have testified to Him. Maybe there really is a God. I hope there is, because then I can take advantage of the situation and gain blessings. I will have lucked out." They use a mentality of luck and gambling and just want to participate for a bit of fun; they think that even if they are not blessed, it is no loss, because they have not invested anything. Their view and attitude toward the existence of God is, "Does God actually exist? I can't tell either way. Where is God? I'm not exactly sure. Are all these people who testified for real? Or are they lying? I'm not sure either." Their heart places a question mark over all these issues; they cannot figure it out, and so they constantly doubt it. Their belief in God is tainted with an attitude of doubt and mistaken views. When God speaks and expresses the truth, what is their attitude toward His words? (Doubt and disbelief.) This is not their main view; you do not see this matter clearly. Do they take God's word as the truth? (No.) What do they think? "So many people like to read God's words, so why don't I find it interesting? What can be gained by reading God's words and understanding the truth? What is the benefit? Can you really get into the kingdom of heaven? People can't see the kingdom of heaven. The way I see it, there has to be some actual benefit to believing in God; there has to be some real advantage." They worry that if they do not understand the truth they will be cast out, so they occasionally listen to sermons. But then they ruminate, thinking, "They say God's words have authority and power, so why don't I hear or feel it? They say God's words can change people, so why haven't His words changed me? I still lust after the comforts of the flesh as much as I used to; I like food and clothes; my temper is just as bad as it's always been; I'm still afraid when the great red dragon persecutes me. Why do I still not have faith? God asks people to be honest; He asks them to be people of truth and humanity. Aren't honest people fools? God requires people to fear God and shun evil, but how many people can actually accomplish this? Human nature is selfish. If you follow your human nature, you must think how to gain blessings for yourself. You must scheme to bring benefit to yourself. Every man for himself and the devil take the hindmost. You must take your destiny into your own hands; you must make your own happiness. This is the most realistic. If people do not fight and take things for themselves, and if they do not live for fame, gain, and benefit, they will get nothing. No one will take it upon themselves to drop these things on your doorstep. Manna never actually falls from the heavens!" These are their thoughts and views, their philosophies of dealing with the

world, and the logic and rules by which they survive. Are people who possess these thoughts and views nonbelievers? This is exactly the attitude nonbelievers have toward the truth. Their minds do not know what truth is, do not know where the authority and power of God's words is manifested, and do not know how God arranges for people's end. They just worship power and seek the benefits that are right in front of them. They think that if they believe in God they should be blessed; and that only if God bestows good fortune on people, fills their life with wealth and abundance, and gives them a happy life, is it the true way. They do not believe that God's words are truth, and do not believe that God has sovereignty over all things, let alone that God's words can change a person's disposition or fate. Therefore, they have never pursued the truth while believing in God. In short, because they do not accept God's words as their life and the goal of their life, their faith in God is increasingly weak; they have no interest in reading God's words, nor in listening to sermons; they even fall asleep while the truth is being fellowshiped on. On top of this, they feel that performing their duty is an extra burden and that they are working for nothing. Their hearts yearn for the time when God's work will be complete, when God will give them a statement of resolution, and they can see whether they will actually gain blessings. If they figure out that by believing in God this way they will never gain blessings, that they will definitely be cast out, and that they will still die in a disaster, then they can withdraw right now. Although they say they believe in God, their hearts doubt Him. They say God's words are the truth, but their hearts do not believe in the truth. They have never read God's words, nor have they ever truly listened to a sermon. They have never fellowshiped on the truth, and they have never sought the truth while performing their duty; they just use their own efforts. This is a typical nonbeliever. They are no different than the unbelievers.

Although nonbelievers acknowledge that God exists, they do not believe in the truth and do not accept it. In their hearts, they know that God does not save nonbelievers, so why do they still drag out their stays in God's house? (To gain blessings.) It is so that they can gain blessings; this is related to their interests. In the hearts of nonbelievers is an expectation of gaining blessings, and they believe that, in the end, good fortune will come upon them if they believe in God, acknowledge Him, and do not doubt Him or leave Him. Consequently, armed with this "faith," they install themselves in the house of God, and nothing will ever make them leave. In their minds, they understand everything and are not foolish in the slightest; it is just that they do not understand the truth. They believe that as long as they do not do bad things or disturb the church's work, they will not be cleared out or expelled from the church, and that then, by biding their time until the day when God's work is finished, they will end up winners and gain blessings. They have their calculations, but there is one thing they cannot change: Because they do not believe that the incarnate God is the one true God, and they doubt God's sovereignty over everything, they will never accept the truth. What happens in the end to those who cannot accept the truth? (They are cast out.) Yes, they are all cast out. These nonbelievers are

not interested in the truth but always harbor hope about being blessed. Their understanding and definition of God's righteousness is tainted by their own imaginings and expectations, and they grasp at straws, clinging to the phrase "God is righteous" for dear life. What exactly does it mean that they are clinging to this phrase for dear life? It means that they always have biases and misinterpretations about God's righteousness. They think, "God, since You are righteous, You should approach all that I do based on this righteousness. I haven't committed evil, nor have I caused disruptions or disturbances, so You should show me abundant mercy and let me remain." This is the straw they are clinging to for dear life. Is this idea of theirs objective and realistic? (It's unrealistic.) Why is it unrealistic? They do not entirely believe in God's righteousness, they wish to gamble on it with a mentality of trying their luck, and hope that God will fulfill their desires. Is this not just wishful thinking? They do not know what God's righteous disposition is like, they do not seek the truth, and they do not seek to know God, and they especially do not seek God's word. They are just believing in this way out of wishful thinking, and there is a quality of trying their luck to it. Why can they think this way? Because it is of benefit to them: This straw is their final lifeline; it is the last hope that they have placed all their bets on. By placing their own lives on the line with this wish, do they hope to lose? (No.) When people gamble, they usually hope to win, so what do these people need to hold onto so that they feel like they can win, and feel sure that they will win? It's the phrase: "God is righteous." Do these nonbelievers who say God is righteous really believe that He is? Do they really believe that He will repay each person according to their actions? Is God's righteousness as they understand it the same as God's true righteousness? (It's not.) Do they know it's not the same? (They do.) So why do they still keep saying that "God is righteous"? What is contained within this phrase of theirs? What intentions are contained within it? (They want to use these words to get God to fulfill their demands, and allow them to survive and enter into the kingdom of heaven.) Yes, there is an objective behind this phrase: They are trying to coerce God with it. By saying these words, they mean: "Aren't You righteous? I've paid so many prices, so You should act according to Your righteousness. I've run around so much and endured so much suffering, now how should I be blessed?" This is coercion, extortion, and clamoring. They think that they are coercing and ingratiating themselves with a person, and that by doing so they can gain blessings and get what they want. Would God really act in this way? No, He would not. It is because they don't believe that God exists, and don't believe in His disposition, and certainly don't believe that His word is the truth, that they dare to flagrantly clamor against God, and contend with God, and dare to gamble in this way. It is precisely because they are nonbelievers that they do such things. Nonbelievers behave like this, saying every now and then, "I've endured so much suffering, and what have I gained?" or "God is righteous, and I have faith in God, not people." Nonbelievers often speak this way, reveal this sort of disposition, and exhibit these behaviors; this is their attitude toward God. They don't believe in His existence but they still want to curry

God's favor by laboring and paying prices, and use the word of God, words and doctrines, and these theories to coerce and accuse God, in order to achieve their goal of gaining blessings. But aren't they making a mistake with this kind of wishful thinking? Will this gamble of theirs pay off in the end? (It won't.) And do they know they will lose? Do they know that they are making a bet and a gamble? (They do.) You're wrong. They absolutely don't know, and they believe their faith is genuine. Why do they think their faith is genuine? Tell Me, how can people recognize these states and dispositions? If they live in the secular world and study some of traditional culture's classic works like "The Analects of Confucius" and "Tao Te Ching," will they be able to recognize these behaviors and essences? (No.) They will never be able to. What do people have to do in order to be able to recognize these problems with their nature essences? (Accept God's word.) First, they must accept God's word and the truth. They must have faith that all of God's word is correct, accept God's word, and treat it as a sort of mirror to compare themselves against. Only then can they recognize the states and viewpoints that they harbor inside, and the problem of the corrupt dispositions that exist within their natures. If they do not accept the truth or regard God's word as the truth, will this mirror exist to them? (No.) It will never exist to them. When they so flagrantly confront and clamor against God deep in their hearts, can they realize that this is a problem? They will never realize this. They figure that the way they are thinking and acting is right, reasonable and fair. They act as they always have, and believe as they always have, and feel no need to dissect or give up any of their existing viewpoints, and see no use in accepting the dealing, pruning, judgment, chastisement, or revelation of God's word. They live for themselves, living in their own internal worlds. Nothing they do is related to God's word. They think in whatever way they wish to think, and consider anything they believe or think up to be correct, to be the truth. Based on the attitude they have toward God's word, they will never recognize the problems that exist deep in their hearts. When they pay prices and run about every day, who and what are they running about for? What governs this behavior? What is their motivation? In one respect, they have no real faith in God, but wish to gamble with Him based on a mentality of trying their luck. In another respect, they are dominated by their desire for blessings. Every time they think about gaining blessings, about receiving God's promise, they run about more enthusiastically. The depths of their hearts bloom with joy, and some get worked up and begin to shed tears, thinking that God gives them so much and that He is so lovable. Aren't these misconceptions? These states and feelings seem to be the same as what people who pursue the truth feel deep in their hearts when they experience God's smiting, discipline, and rebuking. Those who pursue the truth also shed tears and give thanks to God, but in what way do these two types of people differ in nature? When pursuers of the truth endure pain and suffering, it is because they feel indebted to God, and unworthy of God's promises and blessings. They feel very happy that God has already given them so much, but deep in their hearts they are upset, because they feel that they have not done enough

and that they are indebted to God. They get worked up and tearful at times, but it is that they are thanking God for His grace, pity, and tolerance. When they see how God does not look at their transgressions, or their rebelliousness and corruption, but still shows pity and tolerance to them, and guides them, giving them grace, they actually feel indebted and pained deep in their hearts. They are in a remorseful, repentant state, and do not even dare to think about whether they have any hope of gaining blessings, as they feel unworthy. What is the nature of the tears of nonbelievers? Let Me give you a description and you can see if it's accurate. When something befalls them, and they see the great work of the Holy Spirit and the grace that God grants, when they are moved by the Holy Spirit, and directed and enlightened by God, and their work is fruitful, they feel happy, and deep in their hearts they pray to God: "Oh God, thank You for Your blessings and guidance. This glory all belongs to You." They feel very pleased with themselves in the depths of their hearts, and think: "God still hasn't left me. I used to think I didn't genuinely believe in God, like a nonbeliever, but now I see that I am still blessed by God and He hasn't left me. This means that my hope and chances of gaining blessings and a beautiful destination are growing greater and greater. It seems that my decision to believe in God was the right one; I have been chosen by God." When they have thoughts like these, do they feel indebted? Do they understand themselves? Do they truly hate their satanic natures and arrogant dispositions? (They don't.) Do they feel real gratitude for the work God has done on them? (They don't.) Even if they express some superficial gratitude, deep in their hearts they think, "God was obviously right to choose me. How could I have believed in Him if He hadn't chosen me?" In the end, they chalk it all up to being repaid for all the suffering they endured and the prices they paid, and think they are practically assured of gaining blessings. They do not feel indebted toward God, they have no self-understanding, and they have even less true gratitude toward God, while at the same time their desire for blessings becomes ever more intense. What is the difference between people whose desire to gain blessings grows ever more intense and people who feel unworthy of blessings, unworthy of receiving God's promise, and unworthy of being directed and guided by God? One is stepping back, not wishing to fight, and feels unworthy of gaining blessings, while the other always wants to fight, they are always scheming, and calculating how they will settle their account with God, thinking: "I've been a believer for so many years and suffered so much, so how good are my odds of gaining blessings? Will God grant me blessings in the future?" The contrast is stark: One is fighting, while the other feels unworthy. Which of these two types of people has conscience and reason? (The one who feels unworthy of blessings.) The one who feels unworthy of blessings understands the actual situation. They feel that an insignificant created being is unworthy of blessings in the face of the Creator. They feel indebted and remorseful, while also having true understanding and even more so having real gratitude toward God in the depths of their hearts. They have found their true place. The other kind is fighting: fighting for a destination, for status, and for blessings. What is their goal in enduring all this suffering and paying all these prices? They do these things in order to trade them for blessings and a destination. They hope to sell their own labor in order to obtain a reward from God. Is such a person a true created being in the eyes of God? Is this the created being that God wants? (No.) Has God ever said that the only way to obtain blessings or rewards is to fight for them? (No.) So what does God require of people? (That we behave ourselves to do the duty of a created being.) (That we become honest people.) Those are some concrete demands, what others are there? (That we follow God's word and demands in our actions.) (That we practice whatever truths we know.) These are not the objective. You keep missing the crux of the matter. You still don't know what God requires of people. His requirements are actually quite simple: Listen to His word and obey Him. Those are the requirements. Listening to God's word means putting His requirements for people into practice. In addition to the requirements you just mentioned, there are actually many more. What about obeying God? You do not always understand God's will, but are you able to obey Him? This touches on the attitude of a created being toward the Creator. Sometimes you may not understand God's word after reading it, as He just gives you a command—do you listen to it? You must listen to it, without asking if it's right or wrong, or the reason behind it. Anything God says or tells you, or charges you to do, you must listen; that is obedience. Only when you achieve obedience are you a created being in the eyes of God. Listening to God's word and obeying Him: these are God's requirements for people. There is another phrase: following God's way. What does this "following" mean? It means practicing according to God's word, living by His word, and being a person who follows His way. What is His way? It's His word. In fact, "listening to God's word and obeying Him" and "following God's way" both mean the same thing, and this is the kind of person that God wants. Has God ever told people, "You don't need to listen to My word. You can just pursue blessings. Never forget that you can be blessed. For this aim, you should renounce everything, endure more hardships, pay more prices, and run about more"? Does God have these requirements? Do they appear anywhere in His word? (No.) Are those words the truth? (No.) Isn't it disobedient for nonbelievers to treat these words as the truth? What is going on when they treat these words as the truth? They can benefit from these words, they are precisely their pursuit and their ambition. Do they take note of what God requires of people in their hearts? Can they comply with or accomplish these requirements? (They can't.) Why can't they? Because as soon as they accomplish these requirements—listening to God's word and obeying Him—it means they need to give up their desire to be blessed, and the idea that they have a right to pursue blessings and rewards. Blessings and rewards are their lifeblood, so will they agree to give them up? (No.) These things are their very life, so if they give them up, they will lose their souls and their lives will no longer have any meaning. They live for blessings, so if you ask them to give up on gaining blessings, you are asking them to go against the principles and orientation of their conduct, and forsake themselves, so they cannot accept this. This means that asking them to practice the truth, listen to God's word, and obey Him is simply too difficult for them, it is even more strenuous than getting an old cow to climb a tree. Their very nature dictates that they cannot do these things.

Do you want to live by a desire and an intention to gain blessings, or do you want to do your duty well with both feet firmly on the ground, be an adequate created being, and a person who listens to God's word and obeys Him? What kind of person do you want to be? (I want to be a created being with both of my feet firmly on the ground.) Some people are not willing to do this. They say: "Living like that is too oppressive. I'd rather die, or just stop believing. Without a little desire for blessings, without a little ambition, people lack motivation. There's no way I can live like that; it's too oppressive." Are any among you like this? (God, I am sometimes like this. I am in such a state from time to time.) Are these states common? Do you have them often, or rarely? Which is stronger: your desire for blessings, or your will to be a created being? Does the idea of giving up any desire for blessings and doing your duty with your feet firmly on the ground make any of you feel like a deflated balloon, like your life has no meaning, and that you have no interest in anything, and cannot rouse up your energy? (That describes me perfectly.) Then is this state severe? Do you feel an occasional minor urge to gain blessings, or is this the norm for you? Which is it? Do you know right now if you are a true believer or a nonbeliever? If you feel that all of your states and behaviors are those of a true believer, not a nonbeliever, and that you genuinely believe in the existence of God and are willing to accept His word, but you just have a few ambitions and some vanity, and hope to gain blessings, this is not a problem; you can still be saved and can still change. If you are a nonbeliever with a particularly strong desire for blessings, then you are in trouble. What path are people like this heading toward? (The path of an antichrist.) If they are able to head toward the path of an antichrist, what status will their relationship with God eventually end up in? (That of opposition to God.) Would you be able to go that far, to be in opposition to God? (I don't want to oppose Him.) Not wanting to is just your wish. Are these things part of your nature essence? Would it be possible for you to go down that path? (If I don't put in effort regarding the truth, I could easily find myself on that path, but if I am conscious of this and want to change, to reverse my course, and to not walk this path, I can do a bit better.) Being conscious of this indicates that you still have some awareness in your heart, that you still have an aspiration, and that you still wish to strive toward the truth, but corrupt dispositions are deeply rooted in your heart, so there is always conflict there. With every step you take toward the truth, and each time you accept the truth, there is a conflict going on in your heart, and you are constantly living in a period of struggle. This is how it is for new believers. It is quite normal for there to be conflict, and it is inevitable for those who wish to pursue the truth. This conflict reaches its conclusion when they gain the truth, when Satan is defeated, when their satanic dispositions, philosophies, and logic are destroyed, and when the truth prevails, and takes charge of their hearts. Those who don't pursue the truth, who live according to

their satanic dispositions, feel that all is well in their hearts, and there is no conflict there at all. They are numb and dull-witted, they are one of the dead; all those who don't accept the truth are dead. What is the advantage of having conflict in one's heart? For example, if half of your thoughts are negative and half positive, then those positive thoughts will grant you the chance to choose to embark on the path of pursuing the truth after the conflict ends, which means that you will have a 50/50 hope of being saved. The negative thoughts may make you follow your fleshly thoughts and ideas, or follow your own intentions, motivations, and viewpoints. This might set you on the path of an antichrist, and make you head toward the path of opposition to God. However, if your love for the truth is great and you are able to accept the truth and forsake Satan, then your chances of salvation are also great. This is determined by whether you can accept the truth, and use it to cleanse yourself of your corrupt dispositions. This depends entirely on you, no one else can help you; this is your own business. Whether or not you love the truth is your own business, and when there is conflict in the depths of your heart, no one can help you to decide if you'll choose the truth or satisfy your selfish desires at the end of it, this is your own inner affair. Others can only guide you through fellowship and counseling; however, the path you choose in the end is no one's business but yours. Everyone should understand this.

August 22, 2019

The Principles That Should Guide One's Conduct

Those who believe in God must walk the path of faith in accordance with God's word and His requirements. Believers must conduct themselves according to the truth. If people do not have the truth and live by Satan's philosophies, in the end they will not achieve a positive outcome or ending. Only God's word is the eternal, unchanging truth. If a believer does not live by God's word or conduct themselves according to the truth, then they are even blinder than the people of the world, hopelessly blind. Many people who achieve some success in a certain field in the secular world and become famous have their heads clouded by fame and fortune, and they start to think highly of themselves. In fact, the admiration, praise, affirmation, and recognition other people give you are only temporary honors. They do not represent life, nor do they in the slightest mean that one is walking the correct path. They are nothing more than temporary honors and glories. What are these glories? Are they real or empty? (Empty.) They are like shooting stars, they flash by and disappear. After people obtain such glories, honors, applause, laurels, and praise, they still have to return to real life and live as they ought to live. Some people are unable to see this and wish for these things to stay with them forever, which is unrealistic. People wish to live in this kind of environment and

atmosphere on account of how it makes them feel; they want to enjoy this feeling forever. If they are unable to enjoy it, then they begin to take the wrong path. Some use various methods such as drinking and drug abuse to numb themselves: This is how humans living in Satan's world approach fame and fortune. Once a person becomes famous and receives some glory, they are prone to losing their direction, and they do not know how they should act, nor what they should do. They have their head in the clouds and cannot come down—this is dangerous. Have you ever been in such a state or displayed such behavior? (Yes.) What causes this? It is because people have corrupt dispositions: They are too vain, too arrogant, they cannot withstand temptation or praise, and they do not pursue the truth or understand it. They think that they are unique simply because of a small achievement or glory that they receive; they think that they have become a great person or a superhero. They think it would be a crime not to think highly of themselves in the face of all this fame, fortune, and glory. People who do not understand the truth are liable to think highly of themselves at any time or place. When they start thinking too highly of themselves, is it easy for them to come back down again? (No.) People with a little sense don't think highly of themselves for no reason. When they have yet to achieve anything, have nothing to offer, and no one in the group pays them any attention, they can't think highly of themselves even if they wanted to. They may be a little arrogant and narcissistic, or they might feel they are somewhat talented, and better than others, but they are not liable to think highly of themselves. Under what circumstances do people think highly of themselves? When other people praise them for some achievement. They think that they are better than others, that other people are ordinary and unremarkable, that they alone are someone with status, and not in the same class or on the same level as other people, that they are higher than them. This is how they get above themselves. And they think themselves justified in their high opinion of themselves. How do they figure this? What they believe is, "I have unique strength, caliber, and brains, and I am willing to pursue the truth. I have accomplished something now—I have made a name for myself, and my reputation and worth are higher than other people's. Therefore, I certainly stand out from the crowd, and am someone everyone looks up to, so it is right that I think highly of myself." This is what they think in their minds, and it ultimately becomes a given and par for the course that they should think highly of themselves. They believe that this is unquestionably correct and logical. If they don't think highly of themselves, they feel unbalanced, like they are selling themselves short, and not living up to other people's approval; and so they think it is natural to think highly of themselves. What are the consequences of thinking so highly of themselves? (They will no longer work well with others, and want to do things their own way.) This is one aspect of their behavior. What else? (They are no longer grounded, they no longer seek advancement in their area of work, and they rely too heavily on what they already have to offer.) (They refuse to submit to situations they do not like.) Why do they refuse to submit? Could they before? (They did not have the wherewithal to be arrogant before, and were able to

restrain and suppress themselves, so they could submit to some extent. But now they feel that they have the wherewithal and the qualifications, and that they are different from others, so they think they can dictate their own terms and refuse to submit.) They feel they are different from who they were before, that they have status, are well-known, and should not easily submit to others. If they did, it would not be fitting of their status, and they would not be living up to their name. They feel that they have the right to say "no" and the right to refuse to submit to others. What other behaviors do they exhibit? (If their case becomes severe, they may even become like Paul, saying, "I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness" (2 Timothy 4:7–8), and begin to negotiate terms with God, forgetting that they are a created being.) They forget who they are. Do you think it is good for a person to think highly of themselves? (No.) No, then why do people think highly of themselves? (Because of the satanic disposition within them.) Having a satanic disposition is inevitable, and this is certainly the root of the problem. What other reasons are there? Let's talk about the practical reasons. (People place too much emphasis on their achievements, treating them as life itself. Thus, they are always delighting in their success, leading to a state of complacency from which they cannot escape.) This is the crux of the matter. It concerns what people pursue and aspire to in their hearts, as well as the path they choose to take. Many people believe they have stature as long as they can perform certain routine tasks and fulfill certain duties requiring technical know-how. The more skillful, exceptional, and accomplished their work is, the more it proves that they possess reality, that they love God, and that they are obedient to Him. They consider this their life. As such, they certainly cherish it and pursue it as their life's goal, but their goal and direction are wrong, as is their path. Moreover, at the root of it, people's understanding of life, the pursuit of truth, and what it means to have the truth reality is flawed. When people's understanding is flawed, their knowledge and ultimate estimation of something must also be flawed. If your understanding is flawed, what you pursue must also be flawed. As a result, the path you choose is bound to be problematic, and your life direction and goals will also be flawed.

Everyone knows it is not a good thing for a person to think highly of themselves simply because they were able to achieve certain results in their duty. So why do people still tend to think highly of themselves? One part of it is due to people's arrogance and superficiality. Are there other reasons? (It is because people do not realize that it is God who leads them to achieve these results. They think they deserve all the credit, and possess the wherewithal, so they think highly of themselves. In fact, without God's work, people are unable to do anything, but they cannot see it.) This statement is correct, and it's also central to the issue. If people do not know God and do not have the Holy Spirit to enlighten them, they will always think themselves capable of anything. So if they possess the wherewithal, they can become arrogant and think highly of themselves. Are you able to sense the guidance of God and the enlightenment of the Holy Spirit in the

course of performing your duty? (Yes.) If you are able to sense the work of the Holy Spirit, yet still think highly of yourselves, and think you are possessed of reality, then what is going on here? (When our performance of our duty has borne some fruit, we think that half the credit belongs to God, and half belongs to us. We magnify our cooperation to an unlimited extent, thinking that nothing was more important than our cooperation, and that God's enlightenment would not have been possible without it.) So why did God enlighten you? Can God enlighten other people as well? (Yes.) When God enlightens someone, it is by the grace of God. And what is that little bit of cooperation on your part? Is it something you are due credit for, or is it your duty and responsibility? (It is our duty and responsibility.) When you recognize that it is your duty and responsibility, then you have the right mindset, and will not think of trying to take credit for it. If you always think, "This is my contribution. Would God's enlightenment have been possible without my cooperation? This task requires man's cooperation; our cooperation accounts for the bulk of the accomplishment," then you are wrong. How could you cooperate if the Holy Spirit had not enlightened you, and if no one had fellowshiped the truth principles to you? You would not know what God requires, nor would you know the path of practice. Even if you wanted to obey God and cooperate, you wouldn't know how. Is this "cooperation" of yours not just empty words? Without true cooperation, you are only acting according to your own ideas—in which case, could the duty you perform be up to standard? Absolutely not, which indicates the issue at hand. What is the issue? No matter what duty a person performs, whether they achieve results, perform their duty up to standard, and gain God's approval depends on God's actions. Even if you fulfill your responsibilities and duty, if God does not work, if God does not enlighten and guide you, then you won't know your path, your direction, or your goals. What ultimately comes of that? After toiling for all that time, you will not have performed your duty properly, nor will you have gained the truth and life—it will all have been in vain. Therefore, your duty being performed up to standard, edifying your brothers and sisters, and obtaining God's approval all depends on God! People can only do those things that they are personally capable of, that they ought to do, and that are within their inherent capabilities—nothing more. Ultimately then, performing your duties in an effective manner depends on the guidance of God's words and the enlightenment and leadership of the Holy Spirit; only then can you understand the truth, and complete God's commission according to the path that God has given you and the principles He has set. This is God's grace and blessing, and if people cannot see this, they are blind. Regardless of what manner of work the house of God does, what should be the result? One part of it should be to bear witness to God and spread God's gospel, while another part of it should be to edify and bring benefit to brothers and sisters. The work of the house of God should achieve results in both areas. In the house of God, no matter what duty you perform, can you achieve results without God's guidance? Absolutely not. It can be said that without God's guidance, what you do is essentially useless. Over the years, as you go on fulfilling your

duties, the more you fulfill these duties, the more you have drawn closer to God's requirements, the more you have understood His intentions, and the more you have grasped the principles. How is all this achieved? (By God's guidance.) Without God's guidance and the enlightenment of the Holy Spirit, what are people actually able to "contribute"? One part of their "contribution" is human imaginings. Sometimes, people fulfill duties according to their own imaginings, thinking that by doing so, they can bear witness to God. However, the result is the opposite. What they produce not only fails to achieve the desired effect of witnessing to God, but instead appears unreal and impractical, a mere product of human imaginings and fabrication, which ultimately dishonors God. Another part of it is human notions. People like to act based on their own notions and believe that their notions align with the truth. When they act according to their notions, they think that they receive approval from others and are glorifying God. As a result, they do many things based on their own notions, and not only do they fail to achieve the desired effect of bearing witness to God; but rather, they mislead others into accepting these notions as truth. Not only does this prevent them from obeying God, but it also leads to misunderstandings, suspicions, condemnations, and blasphemy against God. These are the consequences of acting based on one's own notions and of spreading these notions. When people lack an understanding of the truth, they rely on imaginings and notions to guide their actions. Apart from imaginings and notions, another aspect of what people "contribute" is human knowledge. After acquiring a rich array of knowledge in different fields, they use this knowledge to appraise God's requirements, imagine what the truth is, and judge for themselves how to fulfill their duty and satisfy God's intentions. What is the result of such actions? They surely contradict God's intentions, because human knowledge contradicts the truth and is in opposition to it. When people fulfill their duty based on human knowledge, what kind of situation does it create in the church? People will begin to idolize knowledge and compare one with another to see who knows more, who has read more books, or who possesses higher academic qualifications. These are the kinds of things they like to compare. When such a situation arises within the church, does this have anything to do with people using human knowledge to serve and bear witness to God? Certainly, it does. What are the consequences of using knowledge to perform one's duty and bear witness to God? This leads to a preference for human knowledge over love of the truth, diverting people onto a path of pursuing human knowledge. It is incorrect and causes one to deviate completely from the true way. Whether it is by using imaginings, notions, or human knowledge to bear witness to God and serve Him, none of these approaches can achieve the desired result of helping people know and obey God. Instead, they can easily hinder people from turning to God. Therefore, using imaginings, notions, or human knowledge to bear witness to God is all a kind of resistance against God. This disrupts and disturbs the work of God and He does not approve of such actions.

Human imaginings, notions, and knowledge are all aspects of the realm of thought. One thing human actions are based on is one's own thoughts and viewpoints, while

another is one's corrupt disposition, which plays a crucial role. If people do not understand the truth, do not know themselves, do not accept the truth, do not practice the truth, and are incapable of submitting to God and the truth, then on what do they base the performance of their duty? They are acting based on their arrogance, deceitfulness, wickedness, viciousness, and intransigence, which are all aspects of their corrupt disposition. What are the consequences of performing their duty based on these corrupt dispositions? (People cannot cooperate harmoniously with others and can also disturb and disrupt the work of the church.) These consequences ought to be known. Everyone does as they please, not practicing the truth. Each person does their own thing, acting in disharmony, and causing a disruption and a disturbance. A job that could have been well-executed becomes chaotic and disorderly. This is not any different from how things are done among the unbelievers. In the camp of Satan, whether in society or in official circles, what is the prevailing atmosphere? What practices are popular? You ought to have some understanding of these. What are the principles and guidelines for their actions? Each is a law unto themselves; each goes their own way. They act in their own interests and do as they choose. Whoever has authority gets the final say. They do not give even a fleeting thought to others. They just do as they will, striving for fame, profit, and status, and acting entirely according to their own preferences. As soon as they receive power, they quickly exert this power over others. If you offend them, they wish to put you through the wringer, and you are unable to do anything but offer them gifts. They are as vicious as scorpions, willing to violate laws, government regulations, and even commit crimes. These are all things they are capable of. This is how dark and evil it is in Satan's camp. Now, God has come to save humanity, to allow people to accept the truth, understand the truth, and break free from Satan's bondage and power. If you don't accept the truth and don't practice the truth, aren't you still living under Satan's power? In that case, what is the difference between your current state and that of the devil Satan? You would compete in the same way that unbelievers compete. You would fight in the same way that unbelievers fight. From morning to night, you would plot, scheme, envy, and engage in disputes. What is the root of this problem? It is because people have corrupt dispositions, and live according to these corrupt dispositions. The reign of corrupt dispositions is the reign of Satan; corrupted humanity dwells within a satanic disposition, and no one is an exception. So, you should not think that you are too good, too meek, or too honest to engage in struggles for power and profit. If you do not understand the truth and are not led by God, you are certainly not an exception, and in no way will you, on account of your guilelessness or kindness, or because of your youth, keep yourself from struggling for fame and profit. In fact, you will also seek fame, profit and status as long as you have the chance and circumstances permit. Grasping for fame and profit is the signature behavior of humans who have the evil nature of Satan. No one is an exception. All corrupt mankind lives for fame, profit and status, and they will pay any price in their struggle for these things. It is so with all who live under Satan's power. Therefore, one who does not accept or understand the truth, who cannot act according to the principles, is one who is living amidst a satanic disposition. A satanic disposition has already come to dominate your thoughts and control your behavior; Satan has gotten you entirely under its control and bondage, and if you do not accept the truth and forsake Satan, you will not be able to escape. Now, as you fulfill your duty in God's house, you are somewhat obedient, somewhat resilient of heart, somewhat serious, have something of a sense of responsibility, can set aside concern for your own status, are often able to resist competitiveness, are capable of yielding to others, are able to cooperate harmoniously with others, and can seek and wait when you meet with things you do not understand. How did you achieve this attitude and behavior? This is directly related to God's provision, guidance, and watering. All of this is the result of the numerous words which God has spoken. Otherwise, even if a person has good qualities, they cannot discover the truth or understand the truth. If God had not come to express these truths, where would people go to find the truth? From childhood, people receive an education and go to school for many years, but have they learned the truth? Not at all. People admire celebrities and great figures, and extol cultural knowledge, but have they learned the truth? They have not. Even after reading many, many books, they have not learned the truth. In fact, there is no truth at all in the world. Only after God came and brought the truth and the way to eternal life, and after they have read God's word for several years, do people finally discover the truth. Only then do they realize the value and preciousness of the truth. At this point, people come to recognize that in the past, their words, actions, and comportment were based on imaginings, notions, and human knowledge. Apart from these things, they were driven by their corrupt disposition. The notions, human knowledge, and imaginings that fill people's hearts are not the truth. Therefore, people tend to live out various aspects of Satan's corrupt disposition. They cannot live out human likeness or refrain from lying even if they wanted to, and it is hard for them to do even a few good things. Those who live according to Satan's disposition naturally manifest the image of Satan. Their words, actions, and behavior are all influenced by Satan's disposition, and none of them can escape from it. If you are able to recognize this point, then in the process of performing your duty, whether you achieve certain results, make certain contributions, exhibit good behavior, or experience certain changes, what mindset should you have? (One of thankfulness to God.) You should thank God. All the glory belongs to God. It is God who did this, and there is nothing for people to boast about. Each person possesses different degrees of aptitude. For example, some people are naturally sensitive to the rhythm and melody of music, while others excel in dance. Regardless of the natural talents people possess, they are all given by God, and there is nothing for people to boast about. They definitely did not get these inherent talents from their parents because parents may not possess these talents themselves, and even if they do, they cannot give their talents to their children; parents cannot teach talents to their children if the children do not already have a natural ability. Therefore, the talents and gifts that people possess have nothing to do with their parents. Of course, these talents are not something that can be acquired through learning. The gifts and abilities that people are born with are bestowed by God. They were predetermined by God long ago. If God made you foolish, then there is meaning in your foolishness; if He made you bright, then there is meaning in your brightness. Whatever talents God gives you, whatever your strengths, however high your IQ, they all have a purpose for God. All these things were preordained by God. The role you play in your life and the duty you fulfill were ordained by God long ago. Some people see that others possess strengths they do not and are discontent. They want to change things by learning more, seeing more, and being more diligent. But there is a limit to what their diligence can achieve, and they cannot surpass those with gifts and expertise. No matter how much you fight, it is useless. God has ordained what you will be, and there is nothing anyone can do to change it. Whatever you are good at, that is where you should make an effort. Whatever duty you are suited to is the duty you should perform. Do not try to force yourself into areas outside your skillset and do not envy others. Everyone has their function. Do not think that you can do everything well, or that you are more perfect or better than others, always desiring to replace others and put yourself on display. This is a corrupt disposition. There are those who think that they cannot do anything well, and that they have no skills at all. If that is the case, you should just be a person who listens and obeys in a down-to-earth manner. Do what you can and do it well, with all your strength. That is enough. God will be satisfied. Do not always think about surpassing everyone, doing everything better than others, and standing out from the crowd in every way. What kind of disposition is that? (An arrogant disposition.) People always possess an arrogant disposition, and even if they want to strive for the truth and satisfy God, they fall short. Being controlled by an arrogant disposition makes people the most liable to go astray. For example, there are some people who always want to show off by expressing their good intentions in place of God's requirements. Would God praise that kind of expression of good intentions? To be mindful of God's will, you must follow God's requirements, and to perform your duty, you must submit to God's arrangements. People who express good intentions are not mindful of God's will, but are instead always trying to play out new tricks and speaking lofty-sounding words. God does not ask that you be mindful in this way. Some people say that this is them being competitive. In and of itself, being competitive is something negative. It is a revelation—a manifestation—of the arrogant disposition of Satan. When you have a disposition like that, you are always trying to keep others down, always trying to get ahead of them, always jockeying, always trying to take from people. You are highly envious, you don't yield to anyone, and you are always trying to distinguish yourself from the crowd. This spells trouble; this is how Satan acts. If you truly wish to be an acceptable creature of God, then do not pursue your own dreams. Trying to be superior and more capable than you are in order to achieve your aims is bad. You should learn to submit to

God's orchestrations and arrangements, and not get above your station; only this demonstrates sense.

What are your principles for conducting yourselves? You should conduct yourselves according to your station, find the right place for you, and perform the duty that you ought to; only this is someone with sense. By way of example, there are people who are adept at certain professional skills and have a grasp of principles, and they should take on the responsibility and make the final checks in that area; there are people who can provide ideas and insights, inspiring others and helping them to perform their duties better—then they should provide ideas. If you can find the right place for you and work in harmony with your brothers and sisters, you will be fulfilling your duty, and you will be conducting yourself according to your station. Originally, you may only be able to provide some ideas, but if you try to offer something else, and you end up trying very hard to do so, yet are still unable; and then, when others provide those things, you are uncomfortable, and do not wish to listen, and your heart is pained and constrained, and you blame God and say God is unjust—then this is ambition. What disposition is it that engenders ambition in a person? An arrogant disposition engenders ambition. These states can certainly arise in you at any time, and if you do not seek the truth to resolve them, and have no life entry, and cannot change in this regard, then the level of qualification and purity with which you perform your duties will be low, and the results will also not be very good. This is not performing your duty satisfactorily and means that God has not attained glory from you. God has given every person different talents and gifts. Some people have talents in two or three areas, some have talent in one area, and some have no talents at all—if you can approach these matters correctly, then you have reason. A person with reason will be able to find their place, conduct themselves according to their stations and perform their duties well. A person who can never find their place is a person who always has ambition. They always pursue status and profits. They are never satisfied with what they have. To get more profits, they try to take as much as they can; they always hope to satisfy their extravagant desires. They think that if they have gifts and are of a good caliber, they should enjoy more of God's grace, and that having some extravagant desires is not a mistake. Does this kind of person have reason? Is it not shameless to always have extravagant desires? People who have a conscience and sense can feel that it is shameless. People who understand the truth will not do these foolish things. If you hope to fulfill your duty loyally so as to repay God's love, this is not an extravagant desire. This is in line with the conscience and reason of normal humanity. This makes God happy. If you truly wish to perform your duty well, you must first find the right station for you, and then do what you can with all your heart, with all your mind, with all your strength, and do your very best. This is satisfactory, and such performance of duty has a measure of purity. This is what a real created being should do. First, you must understand what a real created being is: A real created being is not a superhuman, but a person who lives straightforwardly and practically on the earth; they are not at all

extraordinary, and not in the least bit exceptional, but the same as any ordinary person. If you wish to always surpass others, to be ranked above others, then this is brought about by your arrogant, satanic disposition, and it is a delusion caused by your ambition. You cannot, in fact, achieve this, and it is impossible for you to do so. God did not give you such a talent or skill, nor did He give you such an essence. Do not forget that you are an ordinary member of mankind, in no way different from others, though your appearance, family, and upbringing may be different, and there may be some differences in your talents and gifts. But do not forget this: No matter how unique you are, it is only in these small ways, and your corrupt disposition is the same as others'. The attitude you should have and the principles to which you must adhere in the performance of your duty are identical to others'. It is merely in their strengths and gifts that people differ. In the church, some people can play the guitar, some can play the erhu, and some can play the drums. If you have an interest in any of these areas, you can learn. Regardless of which specific skill or technology it is, as long as you enjoy learning and are adroit, you can learn. Once you have learned a new skill, you can use it to perform an additional duty, not only pleasing people but also pleasing God. It is a most blessed thing to acquire more skills and contribute more to the work of God's house. There is nothing wrong with learning new things while one is young and has a good memory. There is only benefit in this and no harm. It is advantageous to the performance of duties and the work of God's house. Focusing on learning various new things while fulfilling one's duty means one is diligent and responsible; they are much better than those people who are not committed to their work. However, if you have been learning something for a while and still have no understanding, it indicates that you do not possess an aptitude in that area. Just like some people who are able to dance well but sing off-key or lack musicality, this is innate and cannot be changed. Such a situation ought to be approached with the right attitude. If you can dance, then dance well. If you have a heart of praise for God, even if you sing off-key, God does not mind. As long as you have joy in your heart, that is sufficient. Regardless of where your personal talents lie, so long as you utilize them, it is a good thing. Perform your duties conscientiously, and that is what it means to conduct yourselves according to your station.

Let no person think of themselves as perfect, distinguished, noble, or distinct from others; all this is brought about by man's arrogant disposition and ignorance. Always thinking of oneself as set apart—this is caused by an arrogant disposition; never being able to accept their shortcomings, and never being able to confront their mistakes and failures—this is caused by an arrogant disposition; never permitting others to be higher than themselves, or to be better than themselves—this is caused by an arrogant disposition; never allowing others' strengths to surpass or exceed their own—this is caused by an arrogant disposition; never permitting others to have better thoughts, suggestions, and views than themselves, and, when they discover that others are better than themselves, becoming negative, not wishing to speak, feeling distressed and

dejected, and becoming upset—all of this is caused by an arrogant disposition. An arrogant disposition can make you protective of your reputation, unable to accept others' corrections, unable to confront your shortcomings, and unable to accept your own failures and mistakes. More than that, when someone is better than you, it can cause hatred and jealousy to emerge in your heart, and you can feel constrained, such that you do not wish to do your duty and become perfunctory in performing it. An arrogant disposition can cause these behaviors and practices to emerge in you. If you are able, little by little, to dig deeper into all these details, achieve breakthroughs, and gain an understanding of them; and if you are then able gradually to forsake these thoughts, to forsake these erroneous notions, views and even behaviors, and are not constrained by them; and if, in performing your duty, you are able to find the right station for you, and act according to principles, and perform the duty you can and should perform; then, over time, you will be able to perform your duties better. This constitutes entry into the truth reality. If you can enter into the truth reality, you will appear to have a human likeness, and people will say, "This person conducts themselves according to their station, and they are fulfilling their duty in a grounded way. They do not rely on naturalness, on hotheadedness, or on their corrupt, satanic disposition to fulfill their duty. They act with restraint, they have a God-fearing heart, they have love for the truth, and their behavior and expressions reveal that they have forsaken their own flesh and preferences." How wonderful it is to conduct oneself in such a way! On occasions when others bring up your shortcomings, you are not only able to accept them, but are optimistic, facing your shortcomings and flaws with poise. Your state of mind is guite normal, free of extremes, free of hot-headedness. Is this not what it is to have a human likeness? Only such people have sense.

What kind of disposition is it when people always put up a front, always whitewash themselves, always put on airs so that others think highly of them, and cannot see their faults or shortcomings, when they always try to present their best side to people? This is arrogance, fakery, hypocrisy, it is the disposition of Satan, it is something evil. Take members of the satanic regime: No matter how much they fight, feud, or kill in the dark, no one is allowed to report or expose them. They are afraid that people will see their demonic face, and they do everything they can to cover it up. In public, they do their utmost to whitewash themselves, saying how much they love the people, how great, glorious and infallible they are. This is the nature of Satan. The most prominent feature of Satan's nature is trickery and deception. And what is the aim of this trickery and deception? To hoodwink people, to stop them from seeing its essence and true colors, and thus achieve the aim of prolonging its rule. Ordinary people may lack such power and status, but they, too, wish to make others hold a favorable view of them, and for people to have a high estimation of them, and elevate them to a high status in their hearts. This is a corrupt disposition, and if people do not understand the truth, they are incapable of recognizing this. Corrupt dispositions are the hardest of all to recognize: Recognizing your own faults and shortcomings is easy, but recognizing your own corrupt disposition is not. People who do not know themselves never talk about their corrupt states—they always think that they are okay. And without realizing it, they start to show off: "Through all my years of faith, I have undergone so much persecution and suffered so much hardship. Do you know how I overcame it all?" Is this an arrogant disposition? What is the motivation behind putting themselves on display? (To make people think highly of them.) What is their motive in making people think highly of them? (To be given status in such people's minds.) When you are given status in the mind of someone else, then when they are in your company, they are deferential toward you, and especially polite when they talk to you. They always look up to you, they always let you go first in all things, they give way to you, and they flatter and obey you. In all things, they seek you out and let you make decisions. And you get a sense of enjoyment from this—you feel that you are stronger and better than anyone else. Everyone likes this feeling. This is the feeling of having status in someone's heart; people wish to indulge in this. This is why people vie for status, and all wish to be given status in others' hearts, to be esteemed and worshiped by others. If they could not derive such enjoyment from it, they would not pursue status. For example, if you do not have status in someone's mind, they would engage with you on an equal footing, treating you as an equal. They would contradict you when necessary, they would not be courteous or respectful toward you, and might even leave before you have finished speaking. Would you feel put out? You do not like it when people treat you like this; you like it when they flatter you, look up to you, and worship you at every moment. You like it when you are the center of everything, everything revolves around you, and everyone listens to you, looks up to you, and submits to your direction. Is this not a desire to reign as a king, to have power? Your words and actions are driven by the pursuit and acquisition of status, and you contend, grasp, and compete with others for it. Your goal is to seize a position, and have God's chosen people listen to you, support you, and worship you. Once you have taken hold of that position, you have then acquired power and can enjoy the benefits of status, admiration from others, and all other advantages that come with that position. People are always disguising themselves, showing off in front of others, putting on appearances, putting up a front, and embellishing themselves to make others think they are perfect. Their aim in this is to gain status, so they can enjoy the trappings of status. If you don't believe this, think it over carefully: Why do you always want to make people think highly of you? You want to make them worship you and look up to you, so you can eventually take power and enjoy the trappings of status. The status that you so desperately seek will bring you many benefits, and these benefits are precisely what others envy and desire. When people get a taste of the many benefits status confers, it intoxicates them, and they indulge in that luxurious life. People think only this is a life that has not been squandered. Corrupted humanity delights in indulging in these things. Therefore, once a person attains a certain position and begins to enjoy the various benefits it brings, they

will relentlessly lust after these sinful pleasures, even to the point of never letting them go. In essence, the pursuit of fame and status is driven by the desire to bask in the advantages that come with a certain position, to reign as a king, to exert control over God's chosen people, to have dominion over everything, and to establish an independent kingdom where they can luxuriate in the privileges of their position and indulge in sinful pleasures. Satan uses methods of all kinds to deceive people, dupe them, and play them for fools, giving them false impressions. It even uses intimidation and threats to make people admire and fear it, with the ultimate goal of making them submit to it and worship it. This is what pleases Satan; this is also its goal in competing with God to win people over. So, when you fight for status and reputation among other people, what are you fighting for? Is it really for renown? No. You are actually fighting for the benefits that renown brings you. If you always want to enjoy those benefits, then you will have to fight for them. But if you do not value those benefits and say, "It doesn't matter how people treat me. I am just an ordinary person. I am not worthy of such good treatment, nor do I desire to worship a person. God is the only One I should truly worship and fear. Only He is my God and my Lord. No matter how good someone may be, how great their abilities, how vast their talent, or how magnificent or perfect their image, they are not the object of my reverence because they are not the truth. They are not the Creator; they are not the Savior, and they cannot orchestrate or reign sovereign over man's destiny. They are not the object of my worship. No human person deserves my worship," is this not in accordance with the truth? Conversely, if you do not worship others, how should you treat them if they begin to worship you? You must find a way to stop them from doing so, and help them break free from such a mentality. You must find a way to show them your true face, and let them see your ugliness and true nature. The key is to make people understand that no matter how good your qualities are, how highly you are educated, how knowledgeable you are, or how intelligent, you are still just an ordinary person. You are not an object of admiration or worship for anyone. First and foremost, you must stand firm in your position, and not withdraw after making mistakes or embarrassing yourself. If, after making mistakes or embarrassing yourself, you not only fail to acknowledge it, but also use deception to conceal or sugarcoat it, then you compound your error and make yourself appear even more ugly. Your ambition becomes even more apparent. Corrupt human beings are good at disquising themselves. No matter what they do or what corruption they put on display, they always have to disguise themselves. If something goes wrong or they do something wrong, they want to put the blame on others. They want credit for good things to go to themselves, and blame for bad things to go to others. Is there not a lot of disguising like this in real life? There is too much. Making mistakes or disguising oneself: which of these relates to disposition? Disguising is a matter of disposition, it involves an arrogant disposition, evil, and treachery; it is especially disdained by God. In fact, when you disguise yourself, everyone understands what is happening, but you think others do not see it, and you try your best to argue and

justify yourself in an effort to save face and make everyone think you did nothing wrong. Is this not stupid? What do others think about this? How do they feel? Sick and disgusted. If, having made a mistake, you can treat it correctly, and can allow everyone else to talk about it, permitting their commentary and discernment about it, and you can open up about it and analyze it, what will everyone's opinion of you be? They will say you are an honest person, for your heart is open to God. Through your actions and behavior, they will be able to see your heart. But if you try to disguise yourself and deceive everyone, people will think little of you, and say you are a fool and an unwise person. If you do not try to put on a pretense or justify yourself, if you can admit your mistakes, everyone will say you are honest and wise. And what makes you wise? Everyone makes mistakes. Everyone has faults and flaws. And actually, everyone has the same corrupt disposition. Do not think yourself more noble, perfect, and kind than others; that is being utterly unreasonable. Once people's corrupt dispositions and the essence and true face of their corruption are clear to you, you will not try to cover up your own mistakes, nor will you hold other people's mistakes against them—you will be able to face both correctly. Only then will you become insightful and not do foolish things, which will make you wise. Those who are not wise are foolish people, and they always dwell on their minor mistakes while sneaking around behind the scenes. It is disgusting to witness. In fact, what you are doing is immediately obvious to other people, yet you are still blatantly putting on a show. To others, it has the appearance of a clownish performance. Is this not foolish? It really is. Foolish people do not have any wisdom. No matter how many sermons they hear, they still do not understand the truth or see anything for what it really is. They never get off their high horse, thinking they are different from everyone else and more respectable; this is arrogance and self-righteousness, this is foolishness. Fools do not have spiritual understanding, do they? The matters in which you are foolish and unwise are the matters in which you have no spiritual understanding, and cannot easily understand the truth. This is the reality of the matter.

The transformation of a corrupt disposition does not happen overnight. One must continually reflect and examine themselves in all matters. They must examine their actions and behaviors in light of God's words, try to understand themselves, and find the path of practicing the truth. This is the way to address a corrupt disposition. It is necessary to reflect upon and explore corrupt dispositions which manifest themselves in daily life, to practice analysis and discernment based on one's understanding of the truth, and to gradually break through, so that one is able to practice the truth and align all one's actions with the truth. Through such pursuit, practice, and self-understanding, these corrupt manifestations begin to diminish, and there is hope that one's disposition will eventually be transformed. This is the path. The transformation of one's disposition is a matter of growth in their life. One must grasp the truth and practice it. Only by practicing the truth can they address the problem of a corrupt disposition. If a corrupt disposition continues to constantly manifest itself, even to the point of manifesting itself in every

action and word, it means one's disposition has not been transformed. Any matters related to a corrupt disposition should be earnestly dissected and explored. One should seek the truth in order to unearth and address the root causes of a corrupt disposition. This is the only way to completely resolve the problem of a corrupt disposition. Once you have found this path, there is hope for a transformation in your disposition. These are not hollow matters; they are relevant to real life. The key lies in whether individuals can wholeheartedly and diligently apply themselves to the truth realities, and whether they can practice the truth. As long as they are able to practice the truth, they can gradually begin to shed their corrupt disposition. Then they can conduct themselves according to God's requirements and according to their station. By finding their place, standing firm in their role as a created being, and becoming a person who truly worships and submits to God, they will be commended by God.

February 20, 2020

Only Those Who Understand the Truth Have Spiritual Understanding

We will begin by fellowshiping on the ways in which people who do not have spiritual understanding make themselves known. What stands out most about them? It is that no matter how many years they believe in God, or how they appear to pursue the truth, their lives never grow and they have absolutely no path of practice for life entry. People who do not have spiritual understanding do not reflect on and try to know themselves no matter what corrupt disposition they display. In fact, they don't even know what a corrupt disposition is. They are not aware of the disposition which they reveal and display, no matter how arrogant it is. No matter how much they lie and play tricks, they do not have the slightest sense of it. No matter how much they rebel against God and resist Him, they do not know that this is a mistake. They are just like the unbelievers, acting as they please and doing evil without scruples, thinking they are in the right, and not accepting criticism or exhortation from anyone. Although they often listen to sermons and attend gatherings, they absolutely do not know what obedience is, or what rebelliousness and opposition are, nor what it is to reject the orchestrations and arrangements of God. They do not know of the goodness that stems from human intentions, or what it is to practice in accordance with the truth and submit to the sovereignty and arrangements of God. They know nothing of these nuanced differences. They do not know if they have been loyal or have been careless and perfunctory in performing their duty, or what corrupt dispositions they have revealed and what their intentions are, or whether the path they walk is the right one. They do not know if the perspective of their practice is correct, or what kinds of behavior are beloved or despised by God. They know none of these things.

People who have no spiritual understanding at all do not understand spiritual matters in life. They just stick to reading God's words and leading a normal spiritual life. When performing their duty, they do not loaf or cause trouble, nor do they deliberately do things that cause disruptions or disturbances. They do as they are told and stick by simple rules. But when it comes to details, to the states involved in life entry, to various perspectives and attitudes, they have a complete disregard. When you fellowship truths that relate to resolving notions, they think they don't have any, that all their notions have already been resolved and what you are fellowshiping has nothing to do with them. They do not know what the notions of which you speak refer to, or what truth reality there is in what you say. When you speak of knowing oneself, they say, "Man is rebellious and arrogant, isn't he? Well, if he simply weren't rebellious, wouldn't that be enough? When an issue befalls him, if he didn't show off, if he were a bit more modest and weren't pompous—wouldn't that be enough?" When you speak of obedience, they say, "What's so important about obedience? Just don't do anything evil. What's so difficult about that?" When you talk about forsaking the flesh, disciplining one's body, casting off corruption, and practicing the truth, they say, "There's no need for forsaking the flesh or practicing the truth; I'll just be a good person." That's how simple their thinking is. Can such a person ultimately obtain the truth? (No.) What is their attitude toward the truth? (They don't recognize God's words as the truth, so they don't accept them, thinking that they don't have the corrupt disposition that God's words reveal.) That's right, they think, "I don't have much of man's corrupt disposition that God reveals, and even if I did have any corrupt disposition it would be very minor, just some transitory thoughts, no big deal. Isn't this just a requirement to be obedient? I'll listen to whatever you say, and I'll do whatever you tell me to do. Isn't that obedience?" Is it that simple? Some people are so simple-minded that when they see someone who is being negative, they say, "Just love God, why are you crying, why are you being negative?" These people do not have spiritual understanding. What does it mean to lack spiritual understanding? It means that, no matter what God says or what truths He speaks, these people just see these things as theories. They do not understand the substance of these issues, nor do they understand what problems God's fellowship of these truths is meant to solve. They do not understand how these truths are related to people's life entry and the road they are walking on, or how they are related to the corrupt dispositions that people reveal, or how they are related to people living out the human likeness and their attainment of salvation. They don't understand any of these things. They are not clear and do not understand what these words of God, these truths, have to do with the revelation and expression of people's corruption and their practice and entry. All they hear is "obedience, devotion" and "don't be careless or perfunctory, or disrupt and disturb." In the end, they sum everything up in one sentence "I don't remember anything else, but I know that I should do whatever God demands. I'm even willing to render service. What else is there to say?" They don't know that apart from doing service, there are many corrupt things in people that need to be resolved, such as ambitions, desires, preferences, notions, imaginings, as well as people's erroneous views and Satan's philosophy of dealing with the world. God's words demand that people resolve all of these things and replace them with the truth. His purpose in issuing these truths is to make you understand the truth and accept it into your heart, then go on to use them in real life to resolve your problems and difficulties, such that you make these truths your reality, and they are lived out and revealed in you. What you will then reveal will no longer be arrogance, ambition, desires, notions, imaginings, learnings, philosophies, or other such corrupt things, but the reality of the truth. People who have no spiritual understanding do not understand this. Having listened to years of sermons, they think, "Why is it that every sermon is more or less the same? Years of sermonizing about knowing oneself—isn't it just a matter of recognizing one's vital weaknesses and corruption?" Others say today's sermons are deeper and more detailed than before, but those without spiritual understanding fail to notice that. This is the sign of such a person. Some people are of a high enough caliber but do not pursue the truth, so they will never achieve spiritual understanding. Other people are too low in caliber to understand the truth, so the more they hear about the details of each truth, the more confused they become, without ever having a proper path of practice. Regardless of how many years these low-caliber people keep their faith, they are only able to abide by the rules or put in a bit of effort, and those of them with a bit of conscience and reason may have some devotion when performing their duties. They avoid being careless or perfunctory, guarantee that they won't commit obvious sins, and also prepare some good deeds. With some things, they're capable of a simple sort of submission, doing what they are asked to do and letting go of what they aren't, accepting some small disciplines, and, at the very least, doing things according to the standard of their conscience. They do not offend God directly and don't do things which clearly resist God, but they aren't able to achieve deeper obedience. Much less are they up to things like the trials and testimonies of Job. They do not understand the words and testimonies of Job. They do not know what the words, "God gave, and God has taken away," really mean, and they are definitely unable to see that what happened to Job was a result of God's deprivation. If they come to face such a trial, they will surely argue with God and complain a lot, for these people do not understand the truth at all. A person who truly understands the truth can see clearly people's corrupt states that God reveals. They can see more or less clearly what God has done, can understand whatever issues they face correctly, and do not indiscriminately talk about, determine, or define what they do not understand. People who truly understand the truth can discern the difference between truth and falsehood, and can discern whether a person's state is normal or not. Then, they can understand their own revelations of corruption within reality and within the context of real life, and can accept the truth to resolve their own corrupt disposition. They can understand God's intentions in the environment that He has set up, and they can apply the truth to solve real problems in accordance with God's words. This is what a person who has spiritual understanding can achieve.

What is the degree of a person's life entry related to? It is related to the degree to which a person understands the truth. What does the degree to which a person understands the truth refer to? What is understanding the truth? It is knowing which aspect of reality God's words are referring to, what problems in people they are aiming to solve, which aspect of people's corrupt disposition they are addressing, what the principles of this aspect of the truth are, what the relationship between this and other truths is, and what the standards of God's requirements are for this aspect of the truth. To understand all this is to understand the truth. For example, to understand the truth of obedience, you first have to understand what obedience is, how to truly be obedient and what standard of obedience God requires of people. This is the reality of obedience, the truth of obedience. It is not just about understanding the concept, definition, and theory of obedience, but also about understanding the principles of practicing obedience; knowing how to apply these principles; knowing what is in line with the truth principles and what violates them when applying them; and being able to discern between correct practice and erroneous ways of doing things. This is what can prove that you really understand the truth. If you can apply this aspect of the truth in yourself, you will be able to live out and fulfill these truths, and then you will be able to measure others by these truths; if you achieve these results, you will have gained the reality of entering into this aspect of the truth, and then you will be a person who has spiritual understanding. Whether a person has spiritual understanding is not determined by how fast they understand the truth, but, rather, whether or not they understand God's words. If it seems that you understand God's words at the moment you hear them, but then you don't understand them when faced with a problem, then you do not have spiritual understanding. However, if you feel that you understand them at the time, though not completely, and then, after some period of experience, when you are faced with a problem, you see through it and can understand this aspect of the truth, then you have spiritual understanding. This understanding doesn't relate to how much a person understands in literal or doctrinal terms—it has to do with a person's caliber, as well as their pursuit and the path they take. An antichrist may appear to have some brains and gifts, and they can speak well, but they don't know anything about the spiritual matters in life. They can imitate some of the original words from a sermon as soon as they've finished listening to it and can grasp the key points, and people might think that they have understood. However, the things they say are incompatible with the situations they face, they cannot integrate them or apply the things they talk about. In fact, listening to the words which they fellowship, it seems as if they understand the relevant aspect of the truth and can grasp the principles, so they should know how to deal with things. However, when faced with an issue, they do not practice the truth, but rather trot out another theoretical statement. This is self-contradictory, and it proves that they do not understand the truth, and that the things they preach are all just doctrine and theory. You hear them preaching doctrine as though they were quite lucid about it, but in fact they

do not have spiritual understanding. They do not understand the truth or pursue the truth. For example, when they are in a difficult situation and become negative and you fellowship the truth with them, they say, "Don't fellowship with me, I know everything." In fact, they don't know. If they really did know, then they wouldn't be so negative and unreasonable. When you hear them preach their unreasonable and false logic, you know that they do not understand anything about the truth and that they do not have spiritual understanding. Once they are faced with something that does not fit in with their notions, they complain against God, misunderstand God, and even spread their notions. By listening to what they preach and those things which they spread, and by looking at what is in their hearts, you know that they do not understand the truth at all. Now, by discerning whether or not people have spiritual understanding, it has been revealed that most people do not understand the truth. They are able to preach words and doctrines very well most of the time. In particular, those people who have believed in God for many years and love to preach words and doctrines feel that they have more capital. However, it is revealed that they do not have spiritual understanding at all and that they are just useless people. They are not the slightest bit useful to the house of God. How can this kind of person achieve salvation?

What exactly does it mean to lack spiritual understanding? In short, it means not being able to understand the spiritual matters in life, not being able to understand things of the spiritual realm, and therefore not being able to understand the truth, naturally. If you observe those who lack spiritual understanding speaking and expressing their views, you will discover that they do not understand the truth. Some people can speak well and it seems as if they believe in God with great vigor and faith, so why do they lack spiritual understanding? You can see that they always do their duty with a lot of energy. They are always enthusiastic, are seldom negative, and they are able to suffer and pay the price. However, they do not understand the truth and have no principles when they do things. These are people who do not have spiritual understanding. People who have spiritual understanding do things according to principles. Whether by virtue of their conscience or the truth they understand, when they are faced with an issue, they know how it should be managed according to principles. They do not do things blindly or abide by rules. These are the obvious characteristics of people who have spiritual understanding. However, those who lack spiritual understanding do not have the truth principles in the things they do. Most of the time they just apply rules blindly. Sometimes they rely on their experience, sometimes on their gift, and some of them rely on their conscience, enthusiasm or natural goodness. Whatever someone has spiritual understanding about, that is what they are smart and wise about. They know to seek the truth, and they know who speaks in accordance with the principles. That's someone who has the greatest spiritual understanding. If they can practice the truth after they have gained an understanding of it, then they have the hope of receiving salvation from God. Why is it said that some people who have believed in God for many years are still doing service?

This is because they don't understand the truth. There are two main reasons for not understanding the truth. The first is that people lack spiritual understanding, which makes it impossible for them to understand the truth. The second is that they are sick of the truth and don't love the truth, so they can't understand the truth. There are many people who believe in God and do things out of enthusiasm, goodwill, or experience. They hold on to these things as the truth, do a lot of good things and they are able to continue doing this for their whole lives. But can they do things in this way and reach an understanding of the truth? Absolutely not. Even if they do a lifetime of good things, they will not be able to understand the truth. So, surely a person who does not understand the truth, but can do many good things, is a good person, right? This is not certain, because the most obvious consequence of not understanding the truth is that people can do evil and resist God, and they can follow Satan and evil spirits in judging and condemning God, as well as resisting God's work. This is because people who do not understand the truth are most easily deceived and used by Satan. Some who do not understand the truth may do a lot of good things yet also be capable of doing evil and resisting God. Therefore, doing good things for your whole life doesn't necessarily make you a truly good person or mean you're practicing the truth. You have to look at the nature of those good things and determine whether or not they are in accordance with the truth and belong to the truth reality. If you can't see these substantive issues clearly, and you still do things based on enthusiasm, goodwill, and experience, is this following God's way? Absolutely not, this is relying entirely on one's conscience as the standard as well as their good intentions to do things. It is doing things according to their notions and imaginings. Such people lack spiritual understanding. They are people who do not understand the truth. People who cannot see these issues clearly are also people who do not have spiritual understanding.

Look around, can you tell if there are many people in the church who have spiritual understanding and can understand the truth? (I used to think that the people who lacked spiritual understanding were those who had absurd understanding or were numb and dull-witted, while most people who did their duty had spiritual understanding. Now, after listening to God's fellowship, I realize that only those who can understand the truth really have spiritual understanding. They are in the minority, while the majority of people lack spiritual understanding.) Currently, those who have spiritual understanding and understand the truth are in the minority, and those who do not have spiritual understanding or understand the truth are in the majority. For instance, how should people comprehend and know the truth of obedience? Most people think that obedience means to do what they are told and not resist or rebel when facing an issue. To them, this is obedience. People don't understand any of the details of why God has people obey Him, what the meaning of obedience is, what the principle of obedience is, how a person should obey, and what the corruptions within people that need to be resolved when they practice obedience are; they just follow the rules. They think, "Obedience means that if you're

told to cook, don't sweep the floor, and if you're told to sweep the floor, don't clean the glass. If you're told to do something, just do it. It's that simple. Don't be concerned with what's in your heart, because God doesn't look at these things." In fact, God has people resolve their rebelliousness and corruption at the same time that they obey Him so that they may attain true obedience. This is the truth of obedience. How much do people ultimately come to understand and know? They understand that everything God asks people to do is something they ought to do. In this is God's will, and people should obey Him unconditionally. If a person can come to know this much, they understand the truth of obedience and can practice obedience to God and satisfy Him. However, most people don't know what obedience to God is; they only know how to follow rules. As a result, they can't achieve obedience to God, because they don't understand God's intentions or the truth of obedience. These are people who do not have spiritual understanding. People who lack spiritual understanding cannot understand the truth of obedience, so it is hard for them to put it into practice. They cannot find the way or the principles of practice. People who do not have spiritual understanding are not spiritually enlightened. No matter how the truth is fellowshiped to them, they do not understand it. They do not know that practicing the truth of obedience is the process of life entry. Life entry is when a person dissects and comes to know the intentions, notions, preferences, and choices they reveal in the process of accepting and practicing the truth, so that they may understand their own rebellious state, realize that they are someone who is rebelling against and resisting God, and that they absolutely cannot achieve compatibility with Him. When people have understood this, it is easy for them to practice the truth. This is only the beginning of practicing the truth of obedience. In the process that starts with your reflecting on and understanding your own corrupt disposition up to the point where you resolve your corrupt disposition, your rebelliousness, your extravagant wishes for God, your preferences, considerations, and ambitions, you will discover your own corruption over and over again, know the areas in which you are not compatible with God and understand your own nature essence. You will also come to the realization that it is not easy for people to obey God, that it may be easy to understand the doctrine of obeying God and to say you will be obedient to God, but it is not so easy to carry this out. And what is God's purpose in requiring obedience? Is it just to expose people? What is the truth in God's demand for obedience? The process where people obey God is one by which God cleanses people. That is, God uses the truth of obedience to cleanse and restrain people and to guide them to come before God and know themselves, to understand their own rebelliousness, their own corrupt disposition, and their own nature that resists God. This is what it means to understand one's own essence. What is the final result that is achieved? People can understand the ugliness of the depths of their corruption, know what they really are, realize what they should do, and where they should stand as created beings, they have true obedience to God, and they no longer make unreasonable demands. This is the intended result that is achieved. This is what

it means to enter into the reality of the truth. Are these not the details of what it means to know oneself? Are these not the detailed issues involved in obeying God? Do people think of these details when they hear the truth of obedience? No, people cannot. Can they achieve true obedience to God if they do not fully understand these details? If people cannot achieve obedience to God, can they perform their duties well as created beings? It is impossible. Recognizing these details about oneself is beyond crucial; it is the most basic lesson to achieve salvation. When you obey to the very end, you don't research what God says, you don't have your own personal opinions, and you don't say "I think," "I wonder," "I plan to do this and that," or "I should do this and that." You don't have all these considerations, desires, and ambitions that start with the "I." You are able to accept what God says to the letter and practice in accordance with His words. This is what it means to obey the commands of God and follow His way. In this way, God's process of cleansing you has come to an end. Your corruption has been cleansed, and your true identity as a created being has been restored. This is what it means to find your place and stand firmly in it. Without these considerations, decisions, and desires which start with "I" to disturb you, it is easy for you to practice obedience. Some people say, "God is always asking for obedience, but that doesn't make sense! Don't I have to stand up for myself? Isn't my complaint reasonable and sensible?" Is this obedience? Does such a person understand the truth of obedience? They do not understand the truth of obedience, do not know the meaning of obedience, what their obligations and responsibilities are, nor do they know their duty or where they should stand. Sometimes God's words that expose people are pretty harsh. When people listen to them, they feel distressed and uncomfortable. They feel pain inside, with their dignity and integrity even being damaged. They think, "God has no love, sympathy, leniency, compassion, tolerance, or forgiveness for people. He is too harsh!" All people value their dignity and integrity, and they find it extremely hard to accept it if these things are damaged. As a result, they cannot be obedient even if they wanted to. In their heart, they think, "God demands too much of people. He is making a fool of me and tormenting me, isn't He?" However, this is not correct. God's request that people obey Him is not intended to compel anyone to obey Him, much less force anyone to obey Him. God's request comes with conditions. It is addressed to those who have conscience and reason and can accept the truth and to those who understand the truth. If you don't understand the truth and do not have conscience and reason, you are not able to fulfill God's requirements. In fact, all the truths that God expresses are issued to those who love the truth and can accept it. God does not require anything from those who do not love the truth and accept it. Do you see anyone who does not practice the truth receiving immediate discipline or punishment? This does not happen to a single person. God's will is to hope that all people can accept, understand, and reach for the truth. This is His will. If a person sees God's words and feels that He is demanding that they do something, then they have misunderstood. Therefore, when you read God's words, you have to understand His will,

target audience, and meaning. Do not make careless commentary on His words. If you are always giving your own excuses and being disobedient, what will God think of you? God will say that you are not cleansed, not a person who obeys God, and that you have not lived out the reality of obedience to God. Therefore, the obedience that you speak of is just a doctrine and will forever be a theory. If people often have notions in their heart when they encounter various people, matters, things, and environments that have been arranged by God, they are likely to reason with and fight back against God. This type of person does not possess the truth reality of obedience, and, for these people, obedience is just doctrine and empty words. In what context can people like this be obedient to a small degree? They have to be in a suitable environment which is in line with their notions. They also have to be in a good mood. Only then can they practice the truth of obedience. So does this mean that they possess the reality of obedience to God? No, because their obedience is too limited. It has to conform to their notions and meet their conditions in order for them to be obedient. Situations like this are few and far between. Then what does true obedience look like? As long as a person acknowledges that it is the truth, then they do not put forward excuses or conditions and can be obedient regardless of whether or not it suits the tastes or notions of man. They will obey without arguing back even if they were made to die. This is called being obedient unto death. This is the obedience of Peter. How many people can have obedience like this? Almost none. Believers in God must understand what the truth is. The truth is the way that should be followed by people in all places and in all eras. It is the way that all should follow. Regardless of whether people are able or willing, the truth is the way that all of humanity—corrupted humanity and that which is uncorrupted by Satan alike, today's humanity and tomorrow's alike—should follow. And why is this so? Because the truth is the right way, the reality of all positive things, which all created beings should carry out. What should you do when the truth conflicts with your thoughts, views, or disposition? You should choose to obey. This is the truth of obedience. What is the truth of obedience? And what is the practical side of this truth of obedience to God? Regardless of whether you want to practice the truth or not, whether you think it is right or wrong, whatever your point of view may be, and regardless of how you view God's words and God's demands, you should accept, obey, and practice them. This is obedience, as well as the truth of obedience. People cannot put the truth into practice because they have corrupt dispositions. It is not the case that if someone cannot practice the truth, then it is not the truth or that it becomes empty words. This belief is mistaken and absurd. Some wonder, "If one person can't practice the truth, it may be the truth, but if no one is capable of practicing it, isn't it then not the truth?" Is this question correct? (No.) This is logical reasoning. The fact is that the essence of the truth never changes. Even if you cannot put it into practice, the truth is still the way that people should follow and the correct path. You can't say that the truth is incorrect if one person is unable to put it into practice no matter how hard they try. The truth is still correct if ten thousand

people cannot put it into practice. Even if no one can put it into practice, the truth is still correct. The truth never changes. Only the truth can enable humankind to live normally, to live before God, and to receive His approval and blessing. This is the truth and is the result that can be achieved by accepting the truth. Where does the truth come from? The truth comes from God. It is expressed by Him. His words are the truth. The truth is the word of God and the word of God is the truth. If people recognize the truth and are willing to accept it, what problems must people resolve in order to be obedient? They must resolve all of their corrupt dispositions, as well as their personal choices, considerations, plans, and so on. Can these things be laid aside immediately after you have recognized them? (No.) It is in the process of seeking or practicing the truth of obedience, through praying for God to arrange environments and raise up people, matters, and things, through praying for His chastening and discipline, His chastisement and judgment, His trials and refinement that people gradually resolve these things and are purified—and it is only when one is purified that they can achieve absolute obedience. If you have obedience in the process of trying to resolve these problems, they can be resolved. If you do not, then they will never be resolved. Ultimately, only when all of these problems are resolved and you are purified, will you be someone who is obedient to God. Why do I say this? Do you understand the relationship here? When you have obedience, this aspect of the truth can be worked into you and become your reality. When you live out this aspect of reality, your problems in this area will be resolved. This is how it is.

What is the accurate way to measure whether a person has spiritual understanding? Is it enough only to look at whether they can understand the literal meaning of God's words? (No.) What exactly does it mean to have spiritual understanding? It is when a person can understand God's words, and when they can understand and comprehend sermons and fellowship implicitly, and they can understand the words of sermons and fellowship without further explanation even if they were not related clearly. Even if the meaning of sermons and fellowship isn't completely spelled out, this person can still work it out and know what it means. This type of person is one who has spiritual understanding. Those who can't understand God's words or understand sermons and fellowship, who are always misunderstanding these things and feeling that there are inconsistencies within these things—these kinds of people do not have spiritual understanding. For people who lack spiritual understanding, they will not be able to fully understand the truth, even if you fellowship about it clearly with them. For them, being able to understand doctrines and follow rules is good enough. Therefore, it is not easy for a person who does not have spiritual understanding to understand the truth. However, if someone who has spiritual understanding does not pursue or understand the truth, then they are essentially no different from someone who lacks spiritual understanding. Therefore, it is of the utmost importance to understand the truth. Whether or not a person has spiritual understanding, they should reach for the truth. The more thoroughly they understand the truth, the more they will benefit. Not only will they be able to see matters clearly, but they will also be able to choose the correct path. Therefore, if a person wants to pursue the truth, in one respect, they must hunger for God's words, put effort into His words, and learn to contemplate them, pray-read them, fellowship on them, and seek within them. And what is the most important thing? They must practice and experience God's words. Only when you have practiced and experienced these words, and God's words have become your reality, can you truly understand what His words are referring to and exactly what truths they contain. When you have understood the truth, you will naturally have spiritual understanding. But attaining spiritual understanding is not the goal. What is? The goal is to practice the truth and understand the truth. If someone has a way forward when they practice God's words, and knows how to proceed, and, having practiced His words, can understand the truths in it, and knows the relationships and principles of practice in it, then that is someone with spiritual understanding who has achieved the effects of understanding the truth. Whether one has spiritual understanding is connected to whether they can understand and gain the truth, so for believers in God, whether or not one has spiritual understanding is an issue of great significance, one that directly affects one's ability to understand the truth. For example, God requires obedience of man, but what exactly is man to obey? What is the object of obedience? (The truth and God's word.) Obey the truth and God's word. In more tangible terms, this means to obey God's requirements for people; to submit to the real-life environments, people, matters, and things God arranges for people; and to obey God's requirements of people in their various duties. Let us go further still: What else is contained within the reality of obedience? (Submitting to the work arrangements of the Above.) That is part of it. What else? (Obedience in every duty that God's house arranges for us.) Duties are a very important matter for believers in God, and whether one can perform their duty well is related to whether they possess the truth reality. There is another part to it: the standard of conduct God requires of people. This is very important as well. What does one's conduct entail? It entails how one treats their brothers and sisters, how they treat wealth, and how they treat their prospects, marriage, affections, and fleshly enjoyment. Seeking the truth in all these various matters, acting according to God's requirements, doing things according to the principles of the truth, and adhering to the principles of the truth in how one practices and lives—all of this is obedience. All of this is the reality of obedience. For example, some people believe how one treats one's brothers and sisters is unrelated to the truth of obedience. Is this view right? It is related to how one conducts oneself. Is it a principle of human conduct to always bully a brother or sister whom you don't like, always speaking to them harshly? (No.) How does God require people to treat others? (He asks that we treat people fairly.) What does fairness mean? It means treating people according to the truth principles, not according to their appearance, status, how knowledgeable they are, or one's own preferences or feelings toward them. Then why is it fair to treat people according to the

truth principles? There are many who do not understand this, and they need to understand the truth in order to do so. Is fairness as understood by unbelievers true fairness? Absolutely not. Only with God can there be righteousness and fairness. Only in the requirements the Creator has of His creations is there fairness, can God's righteousness be revealed. Therefore, fairness can only come from treating people according to the truth principles. What should you require of people in the church and how should you treat them? Whatever duty they can perform is what should be arranged for them to perform—and if they are incapable of performing a duty, and even cause disturbances, then, if they merit being cleared out, they should be cleared out, even if they have a good relationship with you. This is fairness, this is what is included in the principles of treating others fairly. This has to do with the principles of conduct. One aspect of the truth of obedience involves performing one's duty. Another entails how people obey and treat the issue when disaster and illness strike, and how they stand firm in their testimony. Beyond that, there is the aspect of people's conduct. Most importantly, they must strive to be an honest person and must have conscience and reason. They must also live, and feed, clothe, shelter themselves, and get around as a normal person. In terms of quality of life, what is God's requirement for people? (We should be content with food and clothing.) That was God's requirement for people in the Age of Grace. What are God's requirements for people in the present age? God has requirements for people's food, clothing, shelter, and means of transportation; for their speech and deportment; and for their manner of dress. He does not ask you to be ascetic, nor would He have you indulge in fleshly comfort. Laziness, indulging in fleshly comfort, and pleasure-seeking are not God's requirements. What are the standards of God's requirements? He requires you to be fully devoted, conscientious, responsible in your duties, that you suffer and pay a price, that you work diligently and not be lazy. God also has standards of His requirements for your attitudes toward wealth, the world, evil trends, and the attitude with which you should treat unbelievers related to you, and there is truth to be found in all of these requirements. Each of these large categories has inside it truths people should practice and obey. Some people indulge in comfort, and enjoy eating, drinking, and having fun. They love to indulge their fleshly desires and follow trends. When they see how people in society are having fun, they want to join in, and their hearts are always with the outside world. Can they perform their duty well? (No.) Some people, when they see unbelievers in their pretty clothes, find what they wear as believers in God too plain, and always worrying about being looked down upon, they will get themselves all worked up. Others see other young couples living in their own little worlds, and they feel lonely and isolated by themselves. They are always pained by these matters, and they do not seek the truth, nor do they come before God. Can they perform their duty well? (No.) Unremarkable though these things are, and though they seem not to involve evident truths, they are related to the most basic truths of God's requirements for man. If a person cannot overcome and subdue these problems, and if

those things are always a disturbance within them and impairing their belief in God and their performance of their duty, then it will be quite hard for them to embark on the right track of belief in God.

Every aspect of the truth, from the most basic to those that run a bit deeper, is the truth. There is no distinction between surface-level and profound truth; the distinction is in what truths people should practice under what circumstances. Some truths have to do with people's duties; some have to do with their daily lives, for instance, with their daily habits, rules, and preferences; and some have to do with the environments, people, matters, and things God arranges for man. No matter what the problem is, regardless of whether it has to do with daily life or duty, and no matter how big or small the matter is that the problem touches upon, if you can treat it seriously, seek the truth, act according to the truth principles, and practice according to the truth principles, then you are pursuing the truth. Some people listen to the sermons for a few years and rather than focusing on practicing the truth, they only focus on listening to the sermons that they have not heard before. They always want to hear some of the language and mysteries of the third heaven, and are always preaching lofty sermons to others. When they see that these people don't understand it, they are quite pleased with themselves. This is beyond irrational. What is the use of talking about those empty things? If what you preach does not relate to man's duty, to the states and corrupt dispositions that are revealed in man's daily lives; if it is disconnected from people's lives, their entry, and their duty; if it has no relation to the states that manifest and are revealed in their daily lives; then what you preach is nothing but doctrine and empty words, not the truth. There are many people who think they understand the truth after listening to a great number of sermons. They summarize from these sermons some doctrines and rules, often preaching to people and fellowshiping with them, but they do not know how to deal with problems or difficulties when they arise. So why is it that the doctrine they understand is not able to solve any real problems? This proves that they still do not understand the truth. Some people have been preaching words and doctrines for many years, but when they are asked to fellowship about the truth and solve problems, they are unable to do so. When they are asked to write about their experiential testimonies, they are unable to do so, and when someone encounters something and seeks them out for help, they cannot give it. What sort of person is this? Such people do not understand the truth, nor do they have spiritual understanding. How pitiful! Big talk and loud chants; a focus on knowledge and doctrine and theology, on furnishing oneself with what others do not have, on learning what others have not heard before; or a focus on committing things to memory and winning the worship and admiration of others—can spiritual understanding be achieved with these things? (No.) And can those who cannot attain spiritual understanding understand the truth? (No.) Therefore, spiritual understanding is related to understanding the truth. No matter how many years someone has believed in God, nothing is more revealing of whether they have spiritual understanding better than

whether they understand the truth. Those with spiritual understanding can easily understand God's word, and they can easily understand the truth when they hear sermons. People who can understand the truth are people with spiritual understanding, and as long as those with spiritual understanding pursue the truth, they will easily enter the truth reality.

October 5, 2020

Fellowship About the Hymn "For Love"

(Fellowship with the hymnal group)

Among the hymns about church life that I hear you sing, there are still too few of them that are about practical experience. In most of the hymns, the experiences are too shallow; singing them does not do much to benefit people. Some of the hymns are comprised of only empty theory, lacking the slightest practicality. Take, for example, "For Love," "God Loves Us Most Deeply," and "Eternal Love," all of which are empty, theoretical, and comprised of vacuous words; they are not practical at all. What do you think about the lyrics to these three hymns? They are all nonsense, they are all the words of people's notions and imaginings; they don't feature any words of practical experience whatsoever. If one cannot even write hymns about experience, but they still want to write hymns in praise of God, isn't that biting off more than one can chew? Is it possible for an ordinary person to witness what God has and is, and to witness His essence? How many people are able to do this? If you know nothing about God and commit all these notions and imaginings to paper, is this consistent with the essence of God? Is it consistent with the facts of God's work? Is it praising God, to spout these notions and imaginings? If you have no knowledge of God, the hymns in praise of Him that you write will not be practical. You should write instead about your own real experience, real knowledge, and personal understanding, speaking modestly of things that are realistic and concrete, eschewing big talk and exaggerations. You write these words, topics like God's management plan, His righteous disposition, His love, His honorableness, His greatness, His supremacy, and His uniqueness—do you actually grasp these things? Do you understand them? If you do not understand them but still insist on writing about them, then you are just writing blindly, showing off and flaunting yourself. It makes people feel bewildered when they sing along, following you in showing off as they sing such hollow words, and it brings no benefit to anyone when the singing is done. What are the consequences of this? Isn't this toying with people and wasting their time? Isn't this cheating and deceiving God? Do you not feel ashamed?

Look, how do the lyrics to the hymn "For Love" go? "For love, God made mankind and has always cared for and watched over them." Is there anything right in that

sentence? Does any of it correspond to the truth? Because of love, God created Adam and Eve, is that not so? (It is not.) Why did He create them then? (It was because of God's management plan.) It is God's wish to carry out a management plan through the mankind He created—a 6,000-year management plan. Whatever the course of this 6,000-year management plan, God will ultimately gain a group of people who can obey Him and bear witness to Him, who are able to become true created beings and true masters of all things. Does the fact that God first had a management plan and then went about creating the world and mankind have anything to do with love? This was one of God's thoughts, it was part of His plan. It's just like how people have intentions and plans; for example, one may have a plan to become a manager in ten years' time and earn 100,000 yuan, or a plan to have certain academic credentials or a certain family life in ten years' time—do these have anything to do with love? They do not; in daily life, people just have a stage-based, step-by-step plan, a blueprint, a goal, an ideal. As for God, at the same time that He reigns sovereign over the universe and all things. He has a plan on earth, and that plan started with God creating all things, and creating living things; then, God created two humans. Is that not in fact what happened? What relation does love have with God producing such a plan? None whatsoever. In your view, then, is the statement "For love, God made mankind and has always cared for and watched over them" correct? How could God love mankind before He created them? Wouldn't such a love be hollow? You define God's creation of mankind as an act of God's love—is that not slandering God? Is that not blasphemy? Is this not much too subjective? How is this subjectivity characterized? Is it lacking reason? (Yes.) God has revealed the mystery of the 6,000year management plan and the mystery of His three-stage work. You think that you have understood a little, that you have some superficial understanding of God, but this is merely a literal understanding. And yet you dare to define things in such a way, claiming that it is for love that God does something, carries out a certain work, or has a certain plan. Is that not all too foolish and unreasonable? So is there anything correct about the statement "For love, God made mankind"? (No. It is not in accordance with the truth.) Let us first put aside the matter of whether it is in accordance with the truth; instead, let us see whether it is in accordance with actual situations. Do you think this statement is practical? (It is not practical.) Isn't this just wishful thinking? God creating mankind has nothing to do with love, so the statement "For love, God made mankind" is groundless; it is purely a figment of man's imagination, it is nonsense. You are blindly delimiting God, which is to blaspheme against and disrespect Him, and you are measuring Him with human perspectives and with human imaginings and notions, which is an egregious mistake, unreasonable, and shameless. Thus, the phrase "For love, God made mankind" is simply drivel.

Further down, the lyrics go, "God made mankind and has always cared for and watched over them." The person who wrote this hymn is implying that this is also because of love. So, if it is wrong to say that God created mankind because of love, is it correct to say that, because of love, God has always cared for and watched over

mankind? (It is not.) Why is it not correct? What kind of behavior is it, to have "always cared for and watched over them"? What is the essence of this behavior? Is it one of responsibility? (Yes.) Can God love a newly created human being who understands nothing, who cannot speak, who has no discernment, and who can be tempted by the serpent? And how about how love is given, how it is revealed, how it is manifested, how it is expressed—are there any specific details about this? There are not. It is responsibility; the true emotion at play here is the responsibility of God. Being that God created mankind. He must be watching over them, caring for and protecting them, and leading them. This is God's responsibility; it is not for love that He does this. If you characterize this as being because of God's love, then you have a serious misunderstanding of God; understanding Him in this way is inaccurate. What did those two newly created humans know? Other than having a puff of breath given to them by God, they understood nothing, they knew nothing; they especially had no knowledge of God, they did not know who God was or what He was all about, and they did not know how to heed God's words and obey Him—they did not even know that distancing themselves from God and hiding from Him was a problem. How can God love a mankind that denies and resists Him like this? Can He love them? In essence, God cares for and watches over mankind, and what God does can only represent one of His responsibilities. Because God has a plan and a wish in His heart, He must watch over and protect the mankind He has created. If you rigidly and thoughtlessly say that God's protection and care for mankind is for love, then how much content must that love actually entail? Are people really worthy of God loving them like this? At the very least, in people's hearts they must have true love for God and genuinely trust in Him, and only then will God love them. If people do not love God but instead resist Him, betray Him, and even crucify Him, are they worthy of God's love? What does God base His love of people on? No matter the situation, people always say that God loves them; this is their imagination, it is wishful thinking.

Next is, "For love, God issued laws and commandments to guide man's life on earth. For love, God became flesh and gave His life to redeem mankind." This summarizes things quite comprehensively. From the creation of the world to the Age of Law, and then to the Age of Grace, when God became flesh to do the work of redemption, these two lines encapsulate two stages of God's work. Unfortunately, it was a mistake to define this hymn by these first two words, "for love," to use these words as the directional marker for its characterization. After God created mankind, whether it was issuing laws to lead mankind or redeeming mankind, this was all done because of His management plan, His wishes, and what He intends to accomplish; it was not merely for love. Some people say, "So You're saying there's no component of love in God doing these things?" Is that correct? (No.) God has the essence of love, but if you say that the essence of God doing His three-stage work is because of love, then that is extremely wrong; it is slander and blasphemy. Then what is the main reason God does His three-stage work? It is because of God's management plan, God's wishes, and because of what God is

about to accomplish; the root lies in these, not just in love. Of course, during the period of His three-stage work, the essence and disposition that God reveals contains love. What are the concrete manifestations of "love"? It's tolerance and patience, isn't it? And compassion? And bestowing grace and blessing on people? Isn't it enlightenment and guidance? Isn't it judgment and chastisement? It is all of these. Dealing with and pruning, judging and chastising, exposing and dissecting, testing and refining, and so on, are all love—this love is incredibly comprehensive. However, if people delimit God's threestage work as being done for love, only emphasizing love, then this is too one-sided; it is delimiting God. When people hear these lines, they will think, "God is love, and nothing else." They will develop misunderstandings about God, won't they? (Yes.) Therefore, not only does this hymn not really bring people into the presence of God, but on the contrary, it makes people misunderstand Him. What sort of state will arise in people if they are always singing "For love, for love"? What sort of feelings will that give rise to? Will these feelings ultimately be an understanding or a misunderstanding of God's disposition? If one cannot fully understand this matter, yet still speak and sing in this way, then this is wishful thinking, which is even more irrational. When people fall into a state of wishful thinking, irrationality, and self-abasement, that is troubling. Can such people genuinely praise God in their hearts? It is impossible. This hymn does not truly praise God; it can only lead people astray.

Let us look at the chorus that follows. The chorus is even more nauseating, the way it brings its "praise" to a climax. Is the line "Oh God! Everything revealed in Your work and Your words is love" accurate? (No.) In what way is it inaccurate? (It prescribes God's words and work.) What does it prescribe them into? (Only being done for love.) God's utterances and words all reveal His disposition, which is that of righteousness and holiness. Love is nothing more than an aspect of emotion—a type of feeling—it is not God's true essence. Is it correct to characterize love as the essence of God? What would that be taking God as? It would be taking Him as a philanthropist who is easily taken advantage of and a pushover. In the end, what is the essence of God? (Righteousness, holiness, mercy, lovingkindness, wrath—a more thorough encapsulation.) Righteousness, holiness, mercy, and lovingkindness, as well as majesty and wrath—all of these are what God has and is, and they represent the essence of God. If one characterizes a certain aspect of God's essence one-sidedly, that reflects the one-sided understanding of people in the Age of Grace, because their experience of God's work is limited and onesided, as is their knowledge. Therefore, their understanding of God's essence is characterized based on God's work in the Age of Grace, making the basis for their characterization one-sided. Characterizing God's essence based on a fragment of God's work is too one-sided, does not correspond to the facts, and deviates too far from God's essence.

Let us look at the second line. "Oh God! Your love is not just lovingkindness and mercy, but is even more so chastisement and judgment." This is still theory; the

statement is correct, but it is doctrine, so it serves no purpose to put it there. Is there anybody who's not aware of what this line conveys? God has carried out so much work, and most people have experienced this and know it, so this is nonsense and empty talk, and it does little to edify people. Further down: "Oh God! Your judgment and chastisement are the truest love and the greatest salvation." What does "the greatest salvation" mean? It means that judgment and chastisement are not ordinary salvation, but the greatest salvation. If God did not do the work of judgment and chastisement, wouldn't His redemption of mankind be the greatest salvation? Wouldn't His issuance of laws be the greatest salvation? You have split God's three-stage work into grades, as if the issuance of laws was the first grade of salvation, the crucifixion was the second grade of salvation, and judgment and chastisement were the greatest salvation. Is this not nonsensical? Is it appropriate to say something like this? Is it accurate? If you say these empty words to a person of religion, they will not be able to find any problem with them. They don't understand; they will not have heard about any of these things you say to them, they will not know of them—they will think it all sounds fresh, original, and quite good. But if you say those same words to someone who understands the truth, they will immediately realize that these are empty words and summarized doctrines, devoid of anyone's essential or experiential understanding. Further down, it says, "We will bear witness to Your holy and righteous love." Here, God's love is characterized as holy and righteous love. The hymnwriter does not state that God's essence is holy and righteous, but rather that God's love is holy and righteous, advocating that God ought to love man. What they mean is: God should not express judgment and chastisement, and He should not express wrath and majesty; only His expression of love is correct, and that love is holy and righteous. Immediately thereafter, it says, "You deserve our eternal praise." Why does the hymnwriter praise God? They praise God only because God loves man. Is the problem in these words a big one? (Yes.) Why do we say there is a big problem here? (Because it is viewing matters according to human notions and imaginings; it lacks an understanding of God, and tries to delimit Him.) This is delimiting God. Not understanding the truth and lacking genuine knowledge of God, yet still attempting to summarize, your summary is inconsistent with God's words and far from the truth, and it even leads people somewhat astray. This amounts to judging God. What do you think people can gain from singing the first verse of this hymn? (They will gain notions about God.) What notions? (They will believe that God is love, and that God has only love and nothing else.) What is wrong with people feeling this way? What is wrong with people living in the embrace of God's love, with God's love surrounding and accompanying them? What is wrong with people enjoying the fullness of God's love and care? (Understanding God in this way is too partial, for there is more than just love within God's disposition.) Is it only partial? Speaking precisely, it is too hollow for man to only know God's love; it is an empty, one-sided, theoretical, emotional kind of feeling. Consider this: If people think that believing and knowing that God is love is enough, will it be easy for them to achieve true obedience when they experience God's judgment and chastisement? (No.) But they have God's love as a foundation—why would it not be easy to obey? Will bearing witness to God's love in this way influence people to accept judgment and chastisement? (No.) Then tell Me, what are the actual situation and the practical difficulties involved? (People always think that God is love, so they want to enjoy God's grace every day. When God's judgment and chastisement bring people fleshly suffering, they think that God does not love them, so it becomes difficult for them to accept and submit to God's judgment and chastisement.) Keep going; is there anything else? (People believe that God is love, so when they rebel against and betray God, they will decide that God still loves them, and will show them mercy and forgiveness. As a result, they will not go and repent.) If people are always living in a state where they fancifully assume that God especially loves and favors them, can they accept the fact that they have a corrupt disposition? Can they accept the various states and corruptions of man that are revealed in God's words? (No.) It is difficult for them to move from that state to one of obedience, to accept God's judgment and chastisement; they can only remain stuck in the Age of Grace, believing that God will always be their sin offering, and that this sin offering for them is a form of love, an inexhaustible and unending love. If they understand God's love in this way, what would the consequence be? It would be like people in religion: They do not care about how they sin; they just say their prayers at night and confess their sins, and that is the end of it. They think that God will continue to forgive them and will continue to bestow mercy and lovingkindness, and provide grace. This makes it difficult for them to admit they have a corrupt disposition, to accept God's judgment and chastisement, and to submit to God's work and reach the point where they can receive His salvation. For people remaining in this condition, what will the repercussions be? Will they resist and reject God when He comes again to do new work? (Yes.) So will they be able to welcome God's return? Why can the religious world not accept God's end-time work? Is it not all because of a fallacious understanding of God? This is a most terrible repercussion! If people do not know God, it will be very difficult for them to obey Him—what does this fact show? It shows that people have corrupt dispositions, and that it is their inherent tendency to resist and rebel against God, to be incompatible with God. People are capable of going against God's will at every turn, and of going against the truth at every turn. People's nature and inherent tendency is to dislike the truth; their inherent tendency is to resist and rebel against God. Can God love such a person? (He cannot.) Regardless of whether God loves them, regardless of whether they are worthy of God's love, God cannot bring Himself to love such a person. Isn't this a fact?

From the time God began to do the work of judgment and to reveal the essence of mankind's corruption until the present, God has been expressing the truth; He has spoken many words to save mankind and has also uttered many a harsh word of judgment. Can you perceive God's true attitude toward mankind? In the end, does God

love or hate mankind? There are some who say, "From the fact that God gave Adam and Eve clothes made of skins, I have found and learned that God loves people, and that His attitude toward mankind is one of love; there is no hate." Is this way of comprehending things correct? (It is not.) What is wrong with it? It takes God's various responsibilities, duties, and obligations toward mankind as though they were done because God loves man, and because man is lovely, deserving of love, and worthy of God's love. Is this not a fallacious way of comprehending things? (It is.) All that God does is out of responsibility and obligation, and it is also because of His essence. It is first of all because of His plan, and after that, it is because of His obligation. Of course, while God fulfills this obligation, He reveals His disposition, as He does His essence. So, what is His disposition and essence? It is righteousness, holiness, majesty, and unoffendableness. With such a disposition and essence, and confronted with a mankind that has been so deeply corrupted by Satan, what should God's most accurate attitude and thoughts toward mankind be? Should they be to love mankind so much that He cannot part with them? (It should more so be a responsibility.) His responsibility is His work. He does not love mankind so much that He cannot bear to part from them, cherishing them to extremes; He is not overcome with love for them, nor does He treasure them like the apple of His eye—God's true attitude toward such a mankind is one of being sickened to the core. So, why do I say this hymn is disgusting to the core? Because it expresses people's wishful thinking. God has love, so people think that He has done all this because man is lovely and worthy of love. You are wrong, and so selfindulgently sentimental! God does all this because of His plan and responsibility, and the disposition and essence God reveals in doing all this are righteousness and holiness. No matter what God reveals, there is of course love in God's essence, and what God does to mankind is merely because there is love in God's essence. But God does not love people in His subjective will; He does not love a corrupted mankind, He hates corrupt mankind. Why does God do the work of judgment in the last days? Why does God have this attitude in revealing corrupt mankind? This is decided by God's essence and disposition, and moreover this can illustrate a practical issue: Mankind lives under Satan's power and are all followers and worshipers of Satan; they do not truly obey and worship God, they are His enemies. Can God love His enemies? (No.) God reveals love, and God has the essence of love, but He does not do all this for love. If you think that God does all this for love, I'm telling you, that is completely mistaken and a shameless thought. If that is what you think, then you are slandering God. Do not feel too good about yourself, do not feel excessively sentimental! Some people say, "God didn't do all this for love, so in that sense, is there no love in God's essence?" Is that right? (No.) Where does it go wrong? (God has lovingkindness and mercy in His disposition.) God has love, but He does not love indiscriminately. God is righteous and holy, it is impossible for Him to love a mankind so deeply corrupted by Satan—in fact, God abhors and hates this mankind. Some people ask, "Since God abhors and hates this mankind, why does

He still do all this work on them?" God has a management plan, and He is willing to take on and fulfill this responsibility, so He will do this work—that is God's right, and man cannot interfere. God has this power, and He also has the authority to complete this management plan, of which the ultimate beneficiary is mankind, is all of you. It is already quite something that man should reap such advantages and obtain such great blessings; do not demand of God: "Since You have love, You have to love us." Love you for what reason? Because God has chosen you? That couldn't be it, could it? Because of your loveliness? What is so lovely about you? Because you betray God? Because you disobey God? Because you are replete with Satan's corrupt disposition? Because you oppose God? Because you resist God at every turn? With all of this, can God still love you? Can He still love those who resist Him? Can He still love devils and Satan? If you say that God can still love those who resist Him, and that He can still love devils and Satan, is this not blaspheming God? In your view, can God love devils and Satan? Can God love His enemies? Can God love in the indiscriminate way corrupt mankind does? He absolutely cannot. God's love is principled. Therefore, this love in man's imagination does not exist, it is purely wishful and overly sentimental thinking; it belongs to man's notions and is not at all consistent with the facts, so I must clarify it here. Why does God not love you? (Because man's disposition is fully corrupt, and he is not worthy of God's love.) "Not worthy of God's love" is a platitude. Does God have to love you just because He created you? That's not the case, is it? God created all things and the entire universe; must He necessarily love each and every last thing? God can choose to love you, and He can choose to not love you; that is God's right—this is a fact. Another fact is that, if you want to make God love you—if you want to receive God's love—then you have to do something worthy of His love. Have you done anything worthy of His love? Do you possess behavior, humanity, or a disposition that pleases God? (No.) Perhaps not in the first few years of believing in God, but in later years, some people display some of these behaviors: doing one's duty and work with less and less carelessness and perfunctoriness, being able to seek principles, learning to comply and submit, and not acting arbitrarily; not relying on imaginings and notions when confronted with something, being able to pray to and seek God, collaborating with brothers and sisters and seeking fellowship with them more often, and having a more humble and rigorous mentality; having a bit of sincerity and a bit of true faith in God, even though they cannot be said to be loyal to the work entrusted to them by God's house and God's commission; and being able to focus on pursuing the truth and be attentive to changes in their dispositions, being able to take the initiative in knowing their own corruption, knowing their own arrogance and deceitfulness, praying often before God, asking Him to orchestrate the environment, accepting God's discipline, and having more positive things within themselves. In God's eyes, these behaviors are precious. But when it comes to whether God loves people or not, should they insist? (They should not.) If people's behavior exhibits these positive pursuits, these improvements, these changes, then from a human perspective, they have a little bit of loveliness and an expression of some obedience. But having these behaviors is just the hope seen in you. This hope is that through God's work and leadership, people will be of a positive, active, and cooperative mind, and at the same time, these behaviors and revelations will bear witness to God before Satan. From this point of view, that is, when I look at this from a human perspective, people have a little loveliness—but seen from the perspective of God's Spirit, does God ultimately love you or not? Do you have somewhat lovable aspects or not? If you ask Me, you are still a long way off. Because based on people's caliber, talents, and the circumstances in which they live, people should be able to do better. In fact, what you have now experienced, obtained, and recognized, as well as the changes you've attained, can be attained in five years if you pursue them with all your strength, but it has taken you ten whole years to achieve these results. Isn't that too long? Your minds are a little numb, your responses slow, your actions sluggish; in many places, it was only through being promptly dealt with, pruned, disciplined, and overseen by the Above that you have attained anything. These achievements are hard won, people have paid a certain price, and from the results of what has been reaped, there are some aspects of people's behaviors and expressions that can offer some comfort when looked at. However, they are still far from the standard of loveliness that God has spoken of. Do you all feel that you are lovelier now than you were before? (No.) No, not yet. You will discover what things you reveal about yourself with a bit of self-examination: "Oh, there is still too much impurity within me, as soon as I ponder something, cunning schemes arise in my mind, and I go about things in a careless and perfunctory manner. Once I've muddled by like this, problems emerge again and, after mulling them over, those cunning schemes come out once more, and I pass the buck again and revert to being a people pleaser." As you can see, just by casually reflecting throughout the day, you revealed guite a bit of corruption—so what is so lovely about you? You still ask God to love you, yet you look down on yourself; you feel that you are utterly worthless and that nothing about you deserves praise or other people's love. If people can't even bring themselves to love you, how could God be expected to love you? Would that be possible? (No.) Now that we have sufficiently clarified these facts, shouldn't this hymn be scrapped? It should be. It is full of words from notions and imaginings and words from religion; so does your singing of this hymn do others any good? Do you enjoy singing it and listening to it? Not only does singing this hymn not enable an understanding of the truth, but it also misguides people; it does not just fail to relieve them of their notions, but it deepens and strengthens those notions. Does this not harm people? Singing this hymn, it isn't just more difficult for you to understand the truth; it becomes even easier for you to live within your notions and your imaginings of God; such a hymn does no good at all to anyone. Therefore, My heart fills with fury when I hear you all singing this hymn—you listened to so many years of sermons in vain, you read so many of God's words in vain; even now you still have no true knowledge of God's disposition, I really want to give you a couple of slaps. Who

writes lyrics full of such notions and imaginings? And still you sing with great infatuation. Have you no discernment at all? You disappoint Me bitterly. You have believed until now without gaining any truth reality; you cannot even distinguish words of notions, imaginings, or absurdities, and yet you sing them all the same. Yours is truly a confused faith! What more can I say!

Look at the second verse of the hymn "For Love." "For love, God returned in the flesh in the last days and came to the nation of the great red dragon." How great must God's love be? Is it right to think that you have made God endure humiliation because of love, to incarnate and come to the nation of the great red dragon, where He faced utmost humiliation, in order to love and save people? Does God do all of this only because of love? You're only thinking of the good—God does this because of His management plan. There is an essence in God's disposition encapsulated by the statement, "He is as good as His word, and His word will be accomplished, and that which He accomplishes lasts forever." This is the revelation of God's authority; how could it be because of love? Tell Me, are these corrupt people worthy of having God suffer great humiliation in coming to the nation of the great red dragon? (No.) They are not worthy, they are worse than ants and maggots, they are undeserving. Do you mean for God to become flesh and continue to endure humiliation and Satan's persecution, while continuing to offer His love to this corrupt mankind? Is this what you mean? This idea is ridiculous. In fact, this is God's management plan. Whether God returns in the flesh and comes to the nation of the great red dragon or does any other kind of work, it is a step in His work; now that the step has reached this point, God must act this way. Just why does God do this work? He does it for His management plan, and in His management plan, the recipient of His salvation is corrupt mankind. From any point of view, corrupt mankind—no matter from which country or of what race—is just an object of work, a foil, in God's management plan. Is a foil worthy of God bestowing His entire love? No, it is not. It is wrong to say that, it should not be characterized that way. Because God has a management plan and because of the fact that He will accomplish in His management work, you as a human being are qualified to bear this fact, which is a great blessing. And yet still, you shamelessly say, "God does all this because of His love for us." This is a grievous error, it is misguided, and it is pure nonsense.

Look at the next line. "For love, God endures rejection and slander, and suffers great persecution and tribulations." Is that correct? God endures rejection and slander, and suffers great persecution and tribulations. No matter what He endures, the thought, desire, and goal in His heart is to fulfill His management plan. God has a greater goal, but He does all this not as a dedication to mankind, not as an offering of love or giving of His all to this mankind that is corrupt, hostile to Him, and that regards Him as an enemy—it is not for this reason. Some people say, "Since God does not do all this work out of love for mankind, and since His endurance of rejection, slander, and tribulations is actually for the sake of His management plan, then God is not worthy of man's love."

Is this correct? (No.) Where does it go wrong? Tell Me what you think. (God does all this work for the sake of His management plan, but actually in this process people reap much benefit, come to understand some truths, and achieve some changes.) Is that all? Tell Me, is the fact that God suffers rejection and slander, and endures great persecution and tribulations for the sake of His management plan a positive thing or a negative thing? (It is a positive thing.) God endures rejection and slander, and suffers great humiliation for the sake of His management plan; this is a positive thing. Do you know why it is a positive thing? What is the content of God's management plan? (To defeat Satan and lead people out of Satan's bondage.) How is Satan to be defeated? What is the specific content? What is the specific work project? It is saving mankind. That's not vague, is it? Defeating Satan is one aspect; the specific content of God's management plan, that is, the specific project of God's work, is to save mankind. In human terms, is the matter of saving mankind a just cause or an unjust cause? (A just cause.) It is a just cause. Is it wrong for God to endure rejection and slander and all manner of pain and humiliation to save mankind? (No.) Isn't this a positive thing? Is it selfish? (It's not selfish.) Then how come you cannot explain it clearly? You cannot explain such clear and obvious matters; instead, you blindly interpret them and arbitrarily set rules—isn't this the height of foolishness and ignorance? The work of God's management plan is a grand project, and the details of this specific project entail saving mankind. Some people say, "God saves mankind in order to fulfill His own wishes, to complete His plan; God does all this for Himself and not for mankind. Isn't this selfish?" Is it selfish? (No.) Why is it not selfish? The act God is undertaking is positive and meaningful. It is extremely valuable and meaningful for all mankind's survival, destination, outcome, and state of existence in the next age. In light of these points, is it selfish for God to endure all of this and give all of this to complete His management plan? (No.) The purpose of God's management plan is to save mankind, His intentions are good and beautiful, and true love; God cannot therefore be said to be selfish for satisfying His intentions. Just from this act that God has done, from this act that He planned, one can see the essence of God and see that His heart is beautiful and good. Even though this mankind has become depraved, even though they have followed Satan and are full of Satan's corrupt disposition, full of disobedience and resistance to God, full of blasphemy and enmity, God is still able to save mankind patiently and without ever giving up. What does all this stem from? It stems from God's management plan, from His wish. Is this selfish? Mankind is the greatest and the ultimate beneficiary of God's entire management plan. You all are the sole bearers and inheritors of the promises, blessings, and good destinations that God has bestowed upon mankind. So, tell Me, is God selfish? (He is not.) God is not selfish. But does God do all this only for love? (No.) The significance, value, and the truths that people should understand here are too profound—how could it be just for a bit of love? Love is only a small part of emotional expression, a fragment revealed in emotions and sentiments, not the entirety. But in the work of God carrying out His management plan, and in the process of God's salvation of mankind, what is really revealed is the entirety of God's disposition. And His disposition is not just love, that is, it is not only lovingkindness and mercy; it also includes righteousness and majesty, wrath and curses, and a multitude of other aspects. Of course, speaking concretely, it is during His three-stage work that God's disposition and essence are gradually revealed and made visible to people. But people are unable to recognize them, and they even say, "God has done all this because He loves us." This notion of "love" that people hold—why does it sound so awkward, so nauseating? To define such meaningful work of God, work that has such a great impact on mankind's destination and outcome, as merely a small emotion—love—isn't this a defamation of God's intentions, a defamation of God's earnest and thoughtful efforts to save mankind?

The next line reads: "For love, God lives humbly and hiddenly with corrupt mankind." Here, the hymnwriter says this too is done for love. God does this because it is necessary for His work; how could it be for love? Does it make sense that God would live with mankind out of love for them, and that He would be humble and hidden out of love for them? Just how alluring and lovely must mankind be, to make God so impatient and willing to live with them, and to even become flesh and be humble and hidden? Are these the facts? (They are not.) What are the facts? (God became flesh, humble and hidden, and came to earth to express the truth and save people because of His management plan.) In theory, it is because of God's management plan. In people's view, it seems that God's humble and hidden life with corrupt mankind makes God very happy, that He lives quite comfortably, feeling joy each day, and is quite content watching man's each and every move, and watching the behavior they display. Is this how it is? (No.) How, in fact, is it? (God does this because His work demands it.) Because His work demands it; this is theory. In fact, does living with mankind bring God joy? Happiness? Pleasure? (No.) Then how should God feel? For example, you all believe in God and feel yourselves to be quite upright, but if you were to live with streetwise youths, ruffians, hoodlums, and underworld thugs, speaking the same words they do, eating the same food, and doing the same things every day, how would you feel? (Fed up and disgusted.) What frame of mind would you be in, if you were to live with rapists and murderers? (Sickened.) So you do know what it is to feel sickened—tell Me, then, can God be happy living with corrupt mankind? Can He be joyful? (No.) There is neither happiness nor joy—so where would love come from? If there is no joy, happiness, or pleasure at all, is it not a contradiction for Him to love people as He loves Himself, to love them too much to part with them? Is there not an element of pretense in that? Just what exactly is the truth? What should God truly feel living among corrupt mankind, apart from having no happiness, no pleasure, and no joy? (Pain.) Pain, this is a very tangible feeling. Anything else? (Aversion.) Aversion, that is yet another feeling. Anything else? (A hatred of man's corrupt disposition.) Hatred, disgust, and detestation. There is also the most genuine feeling, which is that living among corrupt mankind, especially when it comes to getting along, conversing, working together, and associating, feels like an incredible humiliation.

In such a state of affairs, in such a persistent state, do you think a normal person can still have love? (No.) They cannot have love. In the absence of love, what would they do? (Withdraw.) Withdrawal is a wish, it is a mentality; to face the facts, however, what should be done? Shouldn't efforts be made to change these people? (Yes.) For a mankind such as this, it is necessary to practice providing, educating, rebuking, revealing, dealing with, pruning, sometimes disciplining, and so on; this is necessary and cannot be dispensed with. But can such actions achieve instant results? (They cannot.) Then what should be done? (They must be pruned and dealt with, and judged and chastised, over a long period of time.) Is the work of pruning people, dealing with them, judging and chastising them over a long period of time easy? What does God have to endure to do this? (Humiliation and pain.) God works with incredible patience. What does this patience bring? It brings pain. Therefore, when God lives with corrupt mankind, there is neither joy nor happiness in His heart. Without joy and happiness, can He have love for people in His heart? He cannot bring Himself to love them. Then how can He do His work? On what basis? He is just fulfilling His responsibility. This is the ministry of God incarnate; it is of this nature. Fulfilling one's responsibility means to fully accomplish all that one has seen, knows, should say, and should do to the best of one's abilities. This is called fulfilling one's responsibility. Why is it possible to fulfill this responsibility? Because of God's identity and essence, because God incarnate has this commission and responsibility, of course God has this burden for mankind. So, no matter what kind of people and corrupt human beings He lives with, this is the state of affairs. Do you know what this state of affairs is? It is the state in which God has neither happiness nor joy, and He must endure humiliation; at the same time, He must tirelessly and repeatedly endure all sorts of human corruption and disobedience. While enduring all of this, He must also tirelessly say what He ought and do what He ought; He must explain clearly the things people do not understand, and to those who knowingly commit offenses, He must mete out some discipline, some judgment and chastisement. All of this that God does is related to His management plan and to the steps of His work. Of course, it has even more to do with God's specific work project of saving mankind. In short, it has to do with God's own responsibilities. All of this that God does is fulfilling His responsibility; of course, what He reveals while fulfilling His responsibility is His essence and His disposition. What, then, is the essence of God incarnate, that is, the essence of this ordinary person? Especially in doing this end-time stage of His work, He does not manifest signs and wonders, nor does He display any miracles; all He can do is tell people the truths they should possess and understand. He reveals to people the corrupt disposition that they themselves are unable to recognize, so that they may know and recognize it, and that they may know the essence and the actual facts of mankind's corruption; this is so that people may have true repentance and be brought to the right path. When people are able to genuinely repent, when they are able to understand and practice the truth, they enter into the truth reality and gain hope of receiving salvation,

and the work and responsibility of God incarnate is accomplished. Once people are on the right track, what remains is to receive God's trials and refinements—the work of God incarnate concludes; His responsibilities are fulfilled and His work is completed. When the work of God incarnate is completed, bringing you to the right track, it means that His ministry is completed, and He no longer has any obligation toward you. What does it mean to have no obligation? It means He no longer has to be with these people and endure things like their corruption, notions, disobedience, resistance, rejection, and so on.

Whether from the perspective of God's entire management plan or a specific work done by God incarnate, is either only done for love? Neither of them is. God's Spirit observes mankind from heaven in a certain way, and God incarnate on earth nearly shares the same perspective. Why do I say "nearly"? The incarnate God on earth is able to look at mankind's weakness from a relatively more considerate perspective because of His humanity, because of His coexistence with created mankind within the same space, and also because, like corrupt mankind, He shares the outward attribute of being human. Consequently, the incarnate God can live with people in a somewhat more harmonious manner compared to God in heaven. Looking at it this way, had God not become flesh, would you all be sitting here right now? You would not. All of this is due to the requirements of God's work—it is the only reason He paid such a great price, and He came here to do it Himself. If God were to speak to people from heaven, in one sense, due to spatial separation, it would be inconvenient for them to hear His words. In another, given the extensive and voluminous utterances of God in the last days, if He were to speak from heaven in such a manner, it would be unsuitable, no matter from which perspective or angle you look at it. Therefore, the only and best choice, and the one that is the most beneficial to mankind, to God's management plan, and to the work of saving mankind, is for God to become flesh; God becoming flesh is the only choice and the only way to do the work. It is only God incarnate who can perform this work, who is capable of performing this work, and who can achieve these results. If you look at these words spoken by God in the last days, in terms of quantity, so many have been uttered; how could so many be conveyed without the method of becoming flesh? If God were to speak from heaven in the form of thunder, how many people would be struck dead each time He judged and condemned evildoers? There would not be many left alive. If God were to speak from within a whirlwind or from within flames, how many whirlwinds and fires would have to occur before He could finish speaking these words? All of mankind would be disturbed by this approach. And after these years of speaking, have God incarnate's words affected the normal life of mankind? Not at all, and the whole world neither cares nor is affected in the least. This completely achieves the purpose of the work done by God incarnate; without God incarnate, this work would indeed be unfeasible. There is a secretiveness to the work of God incarnate itself. God does not want the whole world and all mankind to know of it; He does not want those unbelievers who are not chosen by God to know. He can only express these words in a state of hiddenness, so adopting the method of becoming flesh is the most meaningful; it is also the wisest method. Only by God becoming flesh can it remain secret. It is God's wisdom and omnipotence for His incarnation to live in the same space as mankind, providing mankind with the truth in human language, in a way and in a form that mankind can accept. This is something that only God is capable of; it is beyond mankind. All of this relates to God's great management plan. It would be overly simplistic, contrary to the facts, and really unjustifiable if man were to one-sidedly describe such a great management plan of God's as being done only for love. In short, regardless of the content of the work being done, this form of God becoming flesh this time has indeed caused a considerable stir and had a significant impact throughout the world and among all mankind, which shows just how tremendous an event this fact is. The fact and the form of God becoming flesh are in themselves a matter of controversy in the whole world and in the entire religious community; it is an event to which mankind is hostile, which mankind condemns and rejects, and which is most difficult for mankind to fathom and imagine. That God can work in this way shows His wisdom, His power, His almightiness, and His authority; it is not done at all for some minor love, or for some trivial matter or minor reason as small as a sesame seed. That is to say, a major event that can shake the entire religious world, the entire political world, all of mankind, and even the entire universe does not arise because of love, but because of God's management plan and wish to save mankind. This is the greatest vision of the third stage of God's work; it is the greatest vision that people should understand, know, and comprehend. If you merely define this vision as, "It is because of God's love; God loves us. See, God already became flesh and was crucified out of love for us once, and this time He has become flesh and come to love us once more"—is this not a grave error? Defining such a great vision of God's work as being done for love is far too superficial. If you don't know God, then so be it; but hurry and cover your mouth, don't speak nonsense, and do not randomly express opinions. I have told you before, for anything pertaining to God's disposition, God's essence, and the vision of God's work, people should not judge rashly, arbitrarily draw conclusions, or carelessly delimit. If you do not understand, just admit you don't understand. If you understand a little, then quickly say, "I only understand this much; I don't dare to delimit arbitrarily and I don't know if it's correct." You must add on these sorts of explanations and clarifications—do not speak without consideration. If you speak without consideration, then on a small scale, you can wrongly influence others, giving them misconceptions and misguiding them; on a large scale, you may offend God's disposition. You characterize God's management plan and such great work of God saving mankind as love, as being done for love—is this not talking nonsense? Should people who say this be slapped? (Yes.) Why should they be slapped? Because it is speaking without thinking, it is taking things out of context. Is this not caused by an arrogant disposition? Didn't you just start believing in God a few days ago? Have you seen Him? Do you understand His disposition? You cannot explain the truth about the vision of God's management plan clearly or thoroughly, and yet you dare to define God's essence and disposition. Is this not audacious in the extreme? You dare to use the word "love" to define such a great matter; this is something that offends God's disposition. Is it a great transgression to offend God's disposition? It is indeed. Some people say: "I don't know; I don't understand either." That's right. It is precisely because you neither understand nor know, and because you are ignorant and foolish, that you should not speak without consideration. Can you, an ordinary person, arbitrarily judge or casually conclude on God's affairs? All of mankind combined and bundled up together would be unable to explain God's affairs clearly, yet you alone want to define God's disposition, His work, and His essence with just a word or two. Isn't this offensive to God's disposition? (Yes.) Then there is a serious problem with this hymn. Not only is it full of muddled, empty, blasphemous words, but most crucially it can misguide people, deceive them, and trap them in their notions. Can this hymn be retained, given the serious consequences it leads to? Absolutely not; it must be scrapped.

Continuing on: "For love, God expresses the truth and brings the way of eternal life." Isn't it nauseating the way these words delimit things? (It is.) Reading on: "For love, God judges and exposes mankind's satanic nature with His words." Tell Me, when God expresses harsh words to expose man's corrupt disposition, is it because God loves man, or is it because God is disgusted with and loathes man? (It is because God is disgusted with and loathes man.) What disposition of God's is it, then, if He is disgusted with man? (Righteousness, holiness.) That is correct; it is not because of love. Is it not misplaced and misunderstood for people to define things so? Is there any real knowledge of the truth in this statement? This is a distorted and one-sided understanding, a misinterpretation, a fallacious understanding; the line is a mischaracterization. Then look at, "For love, God tries, refines, prunes and deals with us to cleanse our corruption." Is this not the same problem as with the previous line? (Yes.) The problem is the same. And further down, "Oh God! Everything revealed in Your work and Your words is love." Isn't this delimiting God yet again? What is it that God reveals? His holiness and loveliness, and His righteous disposition. God has wrath, majesty, as well as mercy and lovingkindness, so how can it be said that it's all because of love? This delimitation is so nauseating and arbitrary! Is it not caused by arrogance? What the hymnwriter is explaining and summarizing has nothing to do with the disposition and essence revealed by God's words and utterances. It then says that everything is love, which is not only irrelevant but also distorted and wrong—it is a complete mischaracterization. Love is an emotion, and it can also serve as an action or a behavior, but it is not the primary essence of God; God does not love people indiscriminately. Could it be that God's love is so overflowing that there is not enough room for it, to the point that He loves even Satan, corrupt mankind, and His enemies? Is that so? God's love is not without principles; it is principled. He loves positive things and hates negative and evil things. Tell Me, does God love people who sincerely believe in Him? Does He love those who do their duty

loyally? Does He love those who are obedient to Him? Does God love people who, through receiving His judgment and chastisement, have true repentance, have true submission to God, and truly love God in their hearts? If people understand the truth and hate their own corrupt dispositions, then their "hatred" is a positive thing. And does God love them? (Yes.) Those who are able to accept the truth are positive people, and those who are able to obey God are even more positive. It is positive people whom God loves; He hates devils and Satan. Those whom He curses and punishes are all evildoers, but those whom God loves are all honest people, people who pursue the truth. Therefore, God's love is principled; it is not without principles. For some people, God is only merciful, which does not mean that He loves those people. These things must be clearly understood; one cannot blindly define God's love. To speak carelessly of God's love and to define it blindly is undoubtedly to judge and blaspheme against God.

Looking further down: Is it right to say, "Oh God! Your love is not just lovingkindness and mercy, but is even more so chastisement and judgment"? (It is right in theory, but it is not practical.) There is no issue in theory, but it is very much a stretch to connect this with God's love. These words should not be considered incorrect, but they should not be considered correct, either; they are nonsense, which barely needs mentioning. Moving down: "Oh God! Your judgment and chastisement are the truest love and the greatest salvation." What do you all think of that? (That line is incorrect; it establishes God's judgment and chastisement as the greatest salvation, when in fact, God's salvation does not consist of these alone.) Aren't the crucifixion of God's incarnation and His atonement for and bearing of all mankind's sins not the truest love? Are they not the greatest salvation? (They are.) Then, compared to judgment and chastisement, which is the "greatest"? In fact, upon serious analysis, this statement is inaccurate, inappropriate, and too rigidly delimited; it should not be stated the way it is. It should not be said that everything God does is love, but it is correct to say that everything God does has a positive effect on people, and that it is all salvation and mercy for people, because it is all done for the sake of mankind. If you say of God's judgment and chastisement that is the "most" and elevate it to the highest level, this is not right. Something that is "the most" should be the only one, without comparison; God's judgment and chastisement cannot be said to be "the most" if compared with other work of God. Someone once wrote a hymn, and one of the lyrics was "I love God's righteous disposition more than His lovingkindness and mercy." Are these words correct or incorrect? (They are incorrect.) What is wrong with them? (They divide God's righteousness, holiness, lovingkindness, and mercy into a hierarchy.) In fact, this statement is correct, and it is the genuine experience of people after they have experienced God's judgment and chastisement. What is the background to this genuine experience? There is a story here, namely: When someone enjoys God's lovingkindness and mercy, they can only gain grace; they can never recognize their own corrupt dispositions and can never rid themselves of them. All they can do is to experience God's chastisement and judgment and endure the pain of

many trials and refinements—only then can they rid themselves of these corrupt dispositions. Therefore, on this premise and in this context, this is the understanding people come to; it is accurate, consistent with the facts, and is not theoretical logic. This hymn is constructive, but none of you can see it; you truly lack discernment. What does this lack of discernment confirm? What is the reason for this lack? The reason is not understanding the truth. The hymn "For Love" is full of nonsense: It is not practical, I do not like it, and I refuse to sing a word of it. How small must all of you be in stature, to sing it with such great enthusiasm and infectiousness! You are unable to grasp anything, and you do not even understand the truths people should enter into, yet you want to comment on God's essence and on His management plan. Is this not lacking in reason? People without reason who dare to speak out of turn are not attending to their proper tasks; they are not pragmatic in the least.

Further down: "We will bear witness to Your holy and righteous love and You deserve our eternal praise." It is of course necessary that God deserves eternal praise, but can it be considered praise of God if this is the way people know Him? Say that God does not love someone; He is disgusted by them and loathes them to the utmost. If this person can nonetheless love and praise God, then that person has some stature and some true knowledge of God. In the line "We will bear witness to Your holy and righteous love and You deserve our eternal praise," what adjectives are modifying "God's love"? "Holy" and "righteous." Look how great the hymnwriter believes God's love to be, using God's essence to define God's love, saying that God's love is a righteous and holy love—isn't this self-evident? People are unwilling to enjoy a generic love, nor do they enjoy a merciful love or a love that is cherishing of people; they will only praise God when they enjoy His holy and righteous love, and this is why they say God deserves eternal praise. Is this right? Whether from fact or from logical reasoning, this statement is so wrong, it is simply nonsense; it is a mentally disordered mess of verbiage meant to confuse people. Do you think this is the secular world? In the world, all sorts of evil and filthy spirits, all sorts of characters and troublesome lowlifes, and those with a bit of skill, eloquence, or impudence all dare to get on their soapboxes and perform; but in the house of God, the truth holds authority. All those imps have to be pulled offstage; they must be removed from the church. All their heresies and fallacies must be dissected, so that everyone can openly discern them and characterize them. Looking at it now, what is God's love? If you say it is righteousness and holiness, is that correct? (No; God's love is not only these things.) Then what is God's love? (There is also judgment and chastisement, and majesty and wrath; all of these are God's love.) God's love is God's love, and God's essence is God's essence. The love of God is in God's heart and mind, in His emotions, His essence, and His deeds. Can you explain that clearly? Yet you speak of God's love as righteousness and holiness, you dare to define it in that way how brazen of you! Does God accept your use of such definitions to praise Him? (He does not.) Why not? (Because it is blasphemy against Him.) God is disgusted, and you

are talking sheer and utter nonsense! Your blind praise is useless, and God is not pleased with it. God's need for mankind's praise is not that great. He has no desire for it; it's not like He needs man's praise in order to live comfortably or to have confidence. Does He have this need? (He does not.) The work God does is to save mankind, to give mankind a good destination, and He does some work for the survival of mankind in the next age; the purpose is not to obtain people's praise. It is just that one of the results of God's work is that mankind offers Him praise, but if people have misunderstandings about God and praise Him blindly, then God will not allow it, and He will not accept it. If people are so self-indulgent as to feel that mankind's praise of God is of so much importance to Him, is that not a misinterpretation? Because mankind has this bit of praise for God and this bit of testimony, they think that God is greatly touched, but in fact, He is not touched at all. Is this not what God deserves? This is a very normal thing.

Looking further down: "For love, God brings people, matters and things into service, so that we may gain truth and life." Is this line correct? (No.) What is wrong with it? Is it the words "for love"? Everything is because of the first two words, which are so misleading and confusing that they muddle people's minds, leaving them unable to distinguish between right and wrong. Going forward, do not misuse the words "for love." The words after those two, "God brings people, matters and things into service, so that we may gain truth and life," are true. Such content exists in God's work, but it would be wrong to characterize this as God's love. It is God's power, God's authority, and God's wisdom; it is not because of love. To be precise, it is not only because of God's love. God has this power to mobilize all people, matters, and things to render service for the mankind He wants to save. He mobilizes all things and matters to serve the mankind He wants to save and to serve His management work, and the ultimate beneficiary of this is mankind—people gain the truth and life. If you only say it is because of love, then do God's wisdom, authority, and power no longer exist? To say that it is only because of love is not right, so the orientation and positioning of such statements are also wrong. What does it mean, to say that they are all wrong? They are not in accordance with the truth; they are said in a distorted way; they are not the reality of the truth; and they are not the practical side of the truth that people experience.

Looking at the next line: "For love, God's judgment and chastisement enables us to cast off Satan's influence and attain salvation." Is there any problem with this? It is still that the two words "for love" are an inappropriate premise. There is nothing wrong with the phrase "God's judgment and chastisement enables us to cast off Satan's influence and attain salvation," as this is the result of God's work—but why must the hymnwriter always add the words "for love" in front? What lesson have you learned from this? When it comes to commenting on, defining, or delimiting God's disposition and essence, you must be particularly careful and adopt an attitude of humility and prudence. If you are capable of talking unbridled rubbish, and if everything that you say is nonsense and empty words, tall talk, and blasphemy, then you will offend God's disposition and cause

Him to abhor and loathe you. Compared with the essence of God, to put it somewhat inadequately, man's knowledge of God can only be said to be a drop in the ocean or a grain of sand on the beach. The gulf between the two is huge, and if people still dare to delimit things and draw conclusions at will, arbitrarily treating their own notions as truths and formulating them into words, then there will be a major issue. What major issue is that? (Blasphemy against God.) To blaspheme against God is troublesome and serious in nature. If you do not want to blaspheme against God in terms of your subjective will, then you should hold fast to what I have just told you all, that is, be cautious and guard your tongues. What does it mean, to guard one's tongue? (Do not comment at will on God and delimit Him.) That's right. For matters involving visions, "involving visions" is just a general expression; more specifically, it relates to matters involving God's management plan, work, disposition, and essence. So, speak and act cautiously on matters relating to these visions, and do not arbitrarily delimit or judge. Some people say, "That is just what I thought," but is it accurate for you to think it is just like that? Do not be too arrogant and self-righteous. If what you think is inaccurate and you still talk nonsense and delimit things arbitrarily, then that is to judge, to condemn, and to blaspheme—and you may get more than you bargained for. Some people cannot take this in, and say, "That's just how I see things, and if You don't let me speak, You're asking me to disguise myself." How is that asking you to disguise yourself? It is advising you to be cautious and not to say anything that you have not thought through and sought to confirm. It is to your benefit; it is for your protection. If what you think is wrong, do you know what the consequences will be once you have spoken? You will have to bear responsibility for your words. Whoever is an antichrist has committed many evil deeds; and what have the ultimate consequences for them been? They have had to bear responsibility for their deeds, and the church has had to handle them. Therefore, if you have an idea or a certain understanding, it is best to have it confirmed before you speak it. You need a sufficient factual basis and theoretical support before you can write it into an article, form it into a text, or compose it as a hymn. If you have insufficient facts and theoretical support, then the facts that you want to establish or what you believe to be the "truth" are too impractical; they are just empty theories and deluding words. It could be said that you are audaciously reckless, and you are speaking blasphemous words.

God has expressed so many truths from the beginning of His work until now, and there are so many words that involve the various states and corrupt dispositions of people, as well as the various needs of people. What do I mean by this? It means that there are so many hymns that can be written about topics involving people's experience, people's knowledge of God's word, and people's knowledge of God's requirements. You can write about whichever aspect you have experience in; if you have no experience, do not write randomly. If you have experience but are not good at writing hymns, then you can find someone who understands hymns to get guidance before writing. People who do not understand hymns should definitely avoid recklessly writing them just to fill up

space. People who write hymns must have experience and also grasp the principles; they must speak from the heart and say practical words, so that the hymn that is written can be of use to people. Some hymns say things that are not at all practical but are just words and doctrines that do not do anything for people; it is better not to write these kinds of hymns. Some people write hymns and get other people to modify them, and those who modify the hymns have no experience but feign experience and literary talent. Isn't this deceiving? They have no experience of their own, yet they still want to modify a hymn for others—they lack self-knowledge. Therefore, those who have no experience or true knowledge should never write hymns. In one regard, they will do absolutely no good to anyone, and in another, they will be making a fool of themselves.

Singing hymns is partly to praise God, and partly to engage in spiritual devotion and self-reflection, allowing oneself to benefit from it. The key to whether a hymn has value lies in whether the lyrics are beneficial and do people good. If it is a good experiential hymn, there will be many words in it that do people good and that are useful. What do useful words refer to? It refers to lyrics that you can think of each time you encounter something in your experiences. These words can give you a direction and a path of practice; they can give you certain help, inspiration, and guidance, or they can give you some light, so that from these words which come from practical experiences you can find the position in which you should stand, the attitude you should adopt, the standpoint you should take, the faith you should have, and the path you should practice. Or, from those words, you can recognize certain aspects of your own distortions, and recognize certain aspects of your own corrupt state, your revelation of corruption, or your thoughts and ideas. All of these are helpful to people. Why are they helpful to people? Because they are in line with the truth, and they are people's experiences and realizations. If there are truly practical things in the lyrics that can be beneficial to your life experience, assisting, guiding, enlightening, or warning you with regard to resolving your corrupt disposition, then these words are valuable and practical. Although some lyrics are modest, they are practical; some lyrics may not be so elegantly put, they may not resemble poetry or prose, and they may all be vernacular and heartfelt, but if those words express an understanding of the truth, and if they convey a true experience of the truth, then they are edifying to you, are practical, and are valuable. The greatest difficulty you all have now is that you do not know how to discern; you cannot perceive whether the lyrics are empty words, or words and doctrines. Whatever words are sung is fine to you; you don't ponder whether the lyrics are practical, whether they have the light of truth, whether they are of any good to people, or whether they are of any benefit to you—none of these considerations come to mind. And you still think the hymns are quite nice and beautiful after you have sung them, but you do not know what kind of effect they have had on you. Isn't this a person who lacks discernment?

There is a hymn called "No Heart Is Better Than God's," and every line in that hymn is a realization that comes from practical experience, it is of great help to people—have

any of you ever heard it? The better and more edifying the lyrics, the more unwilling you are to accept them. You do not look at them or pay them any mind, you do not treasure these good things, you do not know how to hold on to something of value—once you have it, it slips from your grasp. How truly impoverished and pitiful you all are! I have recommended this hymn many times during gatherings. Singing such hymns always has a facilitating effect on your entry, on the growth of your faith in God, and on your attainment of true obedience to God. These effects are immeasurable. This is a valuable hymn, so I recommend it, yet none of you sing it. You still do not know what is reality and what is just words and doctrines, so you need to sing these hymns more often and truly feel them. Let us analyze this one.

The first line of the hymn reads, "Having chosen to love God, I'd obey Him whatever He takes away from me." Takes what away? One's status, one's family, one's image, and even one's dignity. What were the elements of the refinements that befell Job? What did God do? (He took away Job's property and his children.) God took everything from him, and in an instant, he had nothing and his whole body was covered with boils. That is called deprivation. Concretely, it is deprivation, and the general overview of this act was that God wanted to test Job; it was a trial, and one of the specific tasks in the trial was deprivation. Looking further down: "Despite feeling a bit sad, I give no word of complaint." Is that not a human attitude? (It is.) "Feeling a bit sad." In your view, do people find it difficult when God takes away from them? (Yes.) They find it difficult, they feel pained, saddened, helpless, and downhearted; they want to cry, throw a tantrum, and rebel. There are many details to this sadness, so is this statement realistic? (Yes.) "I give no word of complaint." Is man without a single complaint? It is impossible, but people need to strive upward like this; they need to experience this and adopt this sort of attitude. Do these words contain any positive guidance for people? (Yes.) "I give no word of complaint." Having no complaints is how people ought to be; one should not have complaints. If people have complaints, they should know themselves and not blame God, they should submit—this is an attitude of man's submission to God. People should not complain; complaining is a kind of rebellion against God's work and trials, and it is not true submission. The next line goes: "With corrupt disposition, man deserves judgment and chastisement." Is this not a fact? (It is.) It is a fact that people have corrupt dispositions, but if they do not recognize this fact, can they utter this statement? If people do not recognize it, then they will not admit it; if they do not admit it, then they will not make such statements, so this line is derived from people's true experience. The phrase "man deserves judgment and chastisement" looks quite simple, but what is its implied meaning? It is that people have corrupt dispositions, they disobey and resist God, and they deserve judgment and chastisement. However much suffering it entails is deserved—all that God does is right. Are these words realistic? (Yes.) This is entirely a subjective acknowledgment of having corrupt dispositions while readily accepting judgment and chastisement, acknowledging that God's judgment and chastisement is

salvation for people, and that God should act in this way. This is an attitude of obedience toward God's method of work in judgment and chastisement. Should people have this sort of attitude? (Yes.) They should indeed. So, after singing this hymn, does it benefit people? (Yes.) What benefits does it bring? If you do not sing these words, you will not know this fact, you won't know what kind of viewpoint you should hold, how you should obey, or what kind of attitude you should adopt to obey and accept God's judgment and chastisement. However, if you sing this hymn and ponder its lyrics, you will feel how very good the words are—that they are correct, you can say "amen" to them, and acknowledge that they stem from experience. Do they seem like lofty words? (No.) But they bring you positive guidance, providing a proactive and positive path. When you find that you have a corrupt disposition, and God judges and chastises you, they will give you a correct perspective and a path to practice. First of all, you have to recognize that when people have corrupt dispositions, they should accept God's judgment and chastisement. There is nothing to say; do not argue with God. Whether you can understand His will or not, first you must submit. Who caused you to have a corrupt disposition? Who made you resist God? You deserve to be judged and chastised. Where does this submission come from? Is this not a practical path? It is the path of practice. How would one feel after singing these lyrics? Aren't they very practical? They aren't earth-shattering or all that lofty, they are quite ordinary, but they convey a factuality, and at the same time they give all who sing this hymn a path to practice. They may not be that beautifully crafted, but they are practical.

Looking at the next line: "God's word is the truth; I must not misconstrue His will." Is this statement correct? (Yes.) What is correct about it? Some people say, "'God's word is the truth,' doesn't that go without saying? Isn't that doctrine?" This line serves as a foundation for the next one: "I must not misconstrue His will." How did this phrase come about? What mood and what state gave rise to it? (If people truly believe that God's word is the truth, they will not misconstrue God.) Since you maintain that God's word is the truth, you should not misconstrue God's will. Then, what should you do if a misunderstanding arises? Quickly put aside your own will and seek the truth. In terms of doctrine, if you know that God's words are the truth, yet you still misconstrue God's will, where is the mistake here? (It is in not accepting the truth.) That is correct. Therefore, people should be obedient and not misconstrue God's will. Since you maintain that God's word is the truth—this is a theory you understand—then why do you misconstrue God's heart when actual events befall you? This proves that you have not truly accepted the fact that God's word is the truth. Does this line then not serve as a hint? What does it suggest to you? (We must believe that God's word is the truth, we must firmly recognize this fact.) You must believe that God's word is correct, it is the truth. Since you maintain that God's word is the truth, do not take your own will as the truth or as the objective when events befall you; instead, you must look to what God's will is. Furthermore, is it the truth that God wants to test you? (Yes.) If you maintain that it is the truth, then can you misconstrue God's will? Suppose you internally ponder such phrases as, "Is God going to condemn me? If I'm condemned, will I be punished? Is it that God finds me displeasing and will destroy me?" Are these not all misunderstandings? (They are.) They are all misunderstandings. So, does the sentence "God's word is the truth; I must not misconstrue His will" not lead you all to realize something? Isn't it that you should emerge from your misunderstandings, and accept the trials God gives you, His judgment, and His chastisement? (Yes.) What is the basis for acceptance? It is your firm acknowledgment that God's words are right, that they are the truth. People have corrupt dispositions, and it is they who are wrong. People cannot use their own wills to speculate about God's will; God is not wrong. Having established that God is not wrong, people should therefore accept all that He does.

Further down: "In self-reflection, I often find too much impurity." How is this impurity identified through self-reflection? (When people reveal their corruption.) It is identified when people reveal their corruption; that is one side of it. When God tests people, when the circumstances He arranges for people are not to their liking, people often wonder, "Does God no longer love me? Isn't God righteous? He isn't righteous in doing this—His actions don't conform to the truth and He isn't being considerate of people's difficulties." People are always scheming against God, giving rise to all kinds of corrupt dispositions, thoughts, ideas, viewpoints, and suspicions concerning Him. Are these not impurities? (They are.) Of course, this is also an indicator of people's corruption. In the next line, "If I don't strive with all my might, it may be difficult to be perfected," these words are the hymnwriter's thoughts, which they have recognized through introspection. You do not self-reflect on your own impurity, always misunderstanding God and only verbally acknowledging that He is the truth, yet when events befall you, you insist on sticking with your own ideas, rebel against God, complain about Him, misconstrue Him, and do not accept His judgment and chastisement. If you do not let go of these, it will be very difficult for you to be made perfect; that is, it will be impossible to be made perfect, and there will be no hope, because you are unable to accept the truth. In your view, is there not a practical side to these lyrics? (There is.) Each line of this hymn includes the language and the descriptions of actual states that emerge when people actually experience situations.

Let's look at the next line: "Though today's hardships are many, it is an honor to enjoy God's love." Here, hardships are connected with God's love and with honor. Is this not something born out of actual experience? Is it not a kind of true faith and attitude developed from one's actual actions and experiences? These words are not plucked out of thin air, they are produced against the backdrop of a mood, an environment, an event. What do you think of this attitude? People endure many hardships, and these hardships cause a loss of integrity and dignity, depriving people of their status and interests, among other hardships, causing them a great deal of pain. But having made it this far, they develop a true faith in and knowledge of God; they feel that all of this is enjoying God's

love, is a special favor from God, that it's not God giving them a hard time. They think it is an honor and that it is God loving them, and therefore God works in this way, depriving and testing them so, and judging and chastising them so. This is a real, positive state of mind that people should have, developed from a real-life context. What kind of person would say "Though today's hardships are many, it is an honor to enjoy God's love"? Not the kind of person who wrote the hymn "For Love." All they could say were muddled, empty words, high-sounding phrases, and slogans. Would they be able to say, "Though today's hardships are many, it is an honor to enjoy God's love"? Would they be able to utter those words from the bottom of their heart? No. All they said were empty words, exaggerated words, and words that people are willing to listen to, and in the end, they cobbled together a hymn and thought themselves quite capable and clever. In My view, not a single word in those lyrics is worth anything. They are all nonsense, they should be scrapped, and no one should be allowed to sing such hymns in the future. If you want to sing, you should sing hymns like "No Heart Is Better Than God's," which contains genuine, heartfelt words—these words are edifying for people.

The last line of the first verse reads: "Through hardship, I learn submission," meaning it is hardship that teaches people submission. It then reads, "No heart is better than God's." This line is really relevant to the theme. This is the final understanding and experience gained by undergoing all these things, namely that God's intention is to save people. What people should understand is that God's heart for people could not be better, and that everything He does is beneficial to them; what He does is not to trouble or vex people, but rather to purify them. That is why the hymnwriter can say from the bottom of their heart: No heart is better than God's. This is the language of humanity. Without a certain amount of experience and understanding, without a certain amount of experience and understanding of God's work and His way of saving people, and these specific details can someone utter words such as "No heart is better than God's"? They absolutely cannot. Look again at the phrase, "Through hardship, I learn submission." Does this line have a practical side to it? Isn't it something that people gain or reap after entering into the truth reality? (Yes.) Then what is hardship? Does it mean not having enough to eat, not having enough to wear, or experiencing the hardships of imprisonment? It does not refer to physical suffering in these ways; rather, it is a battle that people experience in their hearts regarding the truth, God's work, God's salvation, and God's painstaking intentions. After experiencing this, people feel that they have suffered a lot in their hearts in terms of their hope; they finally understand God's will, know that they should submit to God, learn how to submit to God, and acquire a deep experience of what God does, and only then can they say, "No heart is better than God's." Most people cannot utter such a sentence. I like this hymn; I like this kind of hymn. It will absolutely be of help to you if you often sing this hymn. Every line in it has a restraining effect on the corrupt disposition revealed in your daily life, it is both a guide and an aid to your practical experience and your entry into the truth reality. How good it

would be for you to read these lyrics more often when you are free! Is there any line in this hymn that is not uttered in a certain state or context? Is there any line that does not involve entering into some aspect of the truth? Every line does—none of them contain empty words. Look at the last few lines: "Though I choose to love God, my love is adulterated with my own ideas." Choosing to love God is a broad, general, theoretical statement. It actually means accepting God's commission, doing one's duty, and expending one's life for God, which is encapsulated here in the phrase "to love God." People feel that they are still adulterated with their own ideas; without knowing themselves and having any experience of the truth, who could utter a phrase such as that? You definitely couldn't utter it, because you lack that experience. Continuing on: "I must strive to attain a spirit like Peter's"—the hymnwriter's aim is to be like Peter. You, too, have set a benchmark and a goal, you too want to be like Peter—so what is your path? You also have to strive, but can you utter the phrase "My love is adulterated with my own ideas"? How will you attain a spirit like Peter's if you do not even know what it means for your love to be adulterated with your own ideas? There is a practical side to this phrase. It gets even better further down: "No matter how God receives my love, my only wish is to satisfy Him." This is what people require of themselves after experiencing hardships and trials; it is an attitude of satisfying God's will, an attitude of submitting to God and pursuing the truth; that is, to be able to satisfy God is to have achieved one's aim, regardless of the extent one can achieve. There is a practical side to these words. Do you feel encouraged and motivated after reading them? (Yes.) They give people a goal, an impetus, a direction after reading them. Sometimes people feel that no matter how they act, they cannot do it well, and they lapse into negativity. But once they read these words and see that God does not ask much of people, they think, "All I have to do is satisfy God. I don't ask for anything else; I seek only to let go of my fleshly desires and preferences, and satisfy God—that is sufficient." In the end, it all comes down to the words, "Though today's hardships are many, it is an honor to enjoy God's love. Through hardship, I learn submission. No heart is better than God's." These words are quite practical.

All in all, the hymn "No Heart Is Better Than God's" speaks of genuine experience. After experiencing God's work, His chastisement, judgment, and trials, people learn to submit, come to understand God's will, and know that no heart is better than His. This is God's lovely aspect, and it is what people experience; it is also what people should have knowledge of. If you make tunes of these lyrics of practical experience and knowledge, and sing them often, they will do you much good. In one sense, singing hymns of God's words can help people better understand the truth and enter the truth reality more quickly; in another, by singing these experiential hymns written by people who have reality, your experiences and understanding will progress more quickly. These are insights and understandings written down after people have had some experiences, and they also include the path and direction of entry that people ought to have. They are

available ready-made for you, and will be of tremendous help to you. Why don't you write music to accompany such experiential lyrics? Why do you always compose music for lyrics that are empty, impractical, and banal? You are too undiscerning, you don't know what makes a good hymn—you are so disappointing! These experiential hymns do people so much good; singing these practical words regularly imprints them in one's heart, significantly aiding their life entry and dispositional change. If you are forever stuck at the stage of the Age of Grace—praising God's grace, His love, His blessings, and His mercy and lovingkindness—will you ever be able to enter into the truth reality? Your stature and state remain so pitifully small, always stuck at a superficial stage; without some good hymns to guide you, it will be too strenuous to enter into the truth reality on your own. Look at the hymn "No Heart Is Better Than God's," pray-read this hymn in your free time. It contains a path that will guide you and help you enter into the truth reality; it can give you a correct direction, so that you have a correct perspective. What are some correct perspectives? "With corrupt disposition, man deserves judgment and chastisement." Is this not the kind of correct and pure perspective that people should have? In addition, are the words "God's word is the truth; I must not misconstrue His will" correct? (They are correct.) Indeed, you have to accept them, you have to go engage with and experience them, and when events befall you, there will be a path for you to tread; these words will become a direction for your actions and comportment. And then there is, "If I don't strive with all my might, it may be difficult to be perfected." This also represents a correct perspective. What about, "Through hardship, I learn submission. No heart is better than God's"? Is this a perspective that one should have? (Yes.) Look carefully: Not one sentence here is just empty talk or mere words and doctrines; they all speak to understanding and insight born from genuine experience. Compared with the hymn "For Love" from just before, which do you think is practical? What is practical should be retained, while what is hollow should be eliminated and discarded; it should not be promoted. Some say, "I've become accustomed to singing those hymns; they've entered my heart and I cannot do without them." If you cannot do without them, then go on and keep singing them. I will see what you've gained after you've sung them for twenty years, whether you can enter the truth reality. If you sing the hymn "No Heart Is Better Than God's," it will capture your heart once you have sung it once or twice. After singing it for a month or two, your state will be turned around to some extent, and if you truly accept its words from the bottom of your heart, your inner state will be different, and you will have turned it around completely. You can sing those hymns of empty theories and nonsense all your life, but it will be of no use. Just like people in the Age of Grace who sang those empty and superficial hymns, and who sang all their lives but did not gain the truth—it is just a waste of time.

January 12, 2022

PART THREE ALMIGHTY GOD'S FELLOWSHIP WITH A PORTION OF HIS CHOSEN PEOPLE

Words on How to Approach the Truth and God

Excerpt 1

Some people come to believe in God when they see that the words expressed by God are indeed the truth. However, when they get to God's house and see that God is an ordinary person, they develop notions in their hearts. Their words and deeds become unrestrained, they become dissolute, and they speak irresponsibly, judging and slandering however they see fit. This is how such wicked people are exposed. These creatures without humanity often do evil and disturb the work of the church, and nothing good will come to them! They openly resist, slander, judge and insult God, openly blaspheming Him and setting themselves in opposition to Him. Such people are to be recipients of severe punishment. Some people belong to the ranks of false leaders, and after having been dismissed, they feel constant resentment toward God. They seize the opportunity of gatherings to keep spreading their notions and venting their complaints; they may even blurt out any harsh words or words that vent their hate. Are such people not demons? After being cleared out of God's house, they feel remorse, claiming they had said something wrong in a moment of foolishness. Some people fail to discern them, saying, "They're quite pitiful, and they're remorseful at heart. They say they are indebted to God and don't know Him, so let's forgive them." Can forgiveness be given so lightly? People have their dignity, let alone God! After these people finished their blasphemy and slander, they seem remorseful to some, who forgive them and say they acted in a moment of foolishness—but was it a moment of foolishness? They always have some intention in their speech, and even dare to judge God. God's house replaced them, and they lost the benefits of status, and in fear of being cast out, they utter many complaints and cry bitterly and remorsefully afterward. Does this do any good? Once your words have been spoken, they are like water poured on the ground, which cannot be recovered. Would God tolerate people resisting, judging, and blaspheming Him as they will? Would He just ignore it? God would have no dignity, if so. Some people, after their resistance, say, "God, Your precious blood redeemed me. You have us forgive people seventy times seven—You should also forgive me!" How shameless! Some people spread rumors about God, and grow fearful after slandering Him. Afraid of being punished, they guickly kneel down and pray: "God! Do not leave me, do not punish me. I confess, I repent, I am indebted to You, I did wrong." Tell Me, could such people be pardoned? No! Why not? What they have done offends the Holy Spirit, and the sin of blaspheming the Holy Spirit will never be pardoned, in this life or the next! God stays true to His words. He has dignity, wrath, and a righteous disposition. Do you think that God is the same as man, that if someone is just a bit nicer to Him, He will look past their previous transgressions? Nothing of the sort! Will things turn out well for you if you resist God? It is understandable if you do something wrong out of momentary foolishness, or occasionally reveal a bit of a corrupt disposition. But if you directly resist, rebel against, and set yourself in opposition to God, and if you slander, blaspheme, and spread rumors about Him, then you are wholly doomed. There is no need for such people to pray any longer; they should just wait to be punished. They are unforgivable! When that time comes, do not shamelessly say, "God, please forgive me!" No matter how you plead, it will be useless, sorry to say. Having understood some of the truth, if people then knowingly transgress, they cannot be forgiven. Previously, it has been said that God does not remember one's transgressions. That referred to minor ones that do not involve God's administrative decrees and do not offend God's disposition. These do not include blasphemy and slander against God. But if you would blaspheme, judge, or slander God just once, this will be a permanent stain that cannot be erased. People wish to blaspheme and abuse God as they will, and then to exploit Him to gain blessings. Nothing in the world comes as cheaply as that! People always think that God is merciful and kind, that He is benevolent, that He has a vast and immeasurable heart, that He does not remember people's transgressions and lets bygones be bygones for people's past transgressions and deeds. Letting bygones be bygones happens with trivial matters. God will never forgive those who openly resist and blaspheme Him.

Although most people in the church truly believe in God, they do not have Godfearing hearts. This shows that most people do not have true knowledge of God's disposition, so it is difficult for them to fear God and shun evil. If people do not fear God and are not terrified of Him in their belief, and say whatever they like once God's work touches their own interests, then when they finish speaking, will that be the end of it? They must then pay a price for what they say, and this is not a simple matter. When some people blaspheme God, when they judge God, do they know in their hearts what they are saying? All those who say these things know in their hearts what they say. Apart from those who have been possessed by evil spirits and whose reason is abnormal, regular people know in their hearts what they are saying. If they say they don't, then they are lying. When they speak, they think: "I know that You are God. I'm saying that You are not doing right, so what can You do to me? What will You do when I am done talking?" They do this intentionally, to disturb others, to draw others over to their side, to make others say similar things, make others do similar things. They know that what they say is in open defiance of God, that it is going against God, blaspheming God. After they have mulled it over they think that what they did was wrong: "What was I saying? It was an impetuous moment and I really regret it!" Their regret proves that they knew exactly what they were doing at that time; it wasn't that they didn't know. If you think that they were momentarily ignorant and confused, that they had not thoroughly understood, then this is not entirely correct. People may not have understood thoroughly, but if you believe in God then you must have a minimum of common sense. To believe in God you should be afraid of God and fear Him. You cannot blaspheme against God, or judge or slander Him however you like. Do you know what is meant by "judging," "blasphemy" and "slander"? When you say something, do you not know whether or not you are judging

God? Some people always talk about the fact that they have played host to God, and often see God, and have listened to God's face-to-face fellowship. They talk about these things with whoever happens by, at length, all about externalities; they have no true knowledge at all. They may have no ill intentions when they say these things. They may mean well for the brothers and sisters and wish to encourage everyone. But why do they pick these things to speak about? If they proactively bring up this matter, then they do have something of an intent: mainly, to show off and have people look up to them. If they would make people confident and encourage people in their faith in God, they might read them more of His words, which are the truth. Why then do they insist on talking about such external things? What is at the root of their saying these things is that they are simply without a God-fearing heart. They are not afraid of God. How can they act up and shoot their mouth off before God? God has dignity! If people realized this, would they still do such things? People do not have God-fearing hearts. They arbitrarily say how God is and what God is like for their own motives, to achieve their personal goals and to get others to think highly of them. This is simply judging God and blaspheming God. Such people have no fear at all for God in their hearts. They are all people who resist and blaspheme God. They are all evil spirits and demons. Some people have believed in God for a few years, but after being captured by the great red dragon, they become Judas, even following the great red dragon in blasphemy against God. Some people preach the gospel, echoing religious people in saying things that judge God's work and condemn God. They know that speaking in this manner is resisting God and blaspheming God, but they are unconcerned. Speaking in this way is inappropriate, no matter your motives. Could you not just say something else? Why do you have to say these things? Is it not blasphemy against God? If such speech comes out of your mouth, then you are blaspheming God. It is ungodly for you to say these things, whether you do so intentionally or not. You have no God-fearing heart. You go along with others and say blasphemous words to please others and win them over. How ungodly you are; you are in league with the devil! Would God have you play around with Him, judge Him, delimit Him, and blaspheme against Him in an arbitrary manner? To do so is horrible! If you say something wrong and it offends God's disposition, then you are doomed. This is a fatal matter! Some people think, "People in religion are deceived by pastors and elders, and most of them have said things that blaspheme God and judge and condemn His work. Some people have accepted God's work during the last days and repented. Will they be saved, then? If they were all abandoned by God, there would be too few people who would be saved; hardly any would be saved." You cannot see this matter clearly, can you? God's disposition is righteousness, and He is righteous to everyone. In the days of Noah, only eight people were saved on the ark; the rest were destroyed. Do you dare say that God is unjust? Mankind is deeply corrupted. They all belong to Satan; they all resist God, and they are all base and worthless. If they cannot accept God's work, they will be destroyed, as ever. Some people may think to themselves: "If none of us can be

saved by God, then wouldn't God's work be in vain? It seems to me that God cannot save mankind without man. If God leaves man, God's management will be gone." You're wrong. God will continue His management plan all the same, even without man. People overvalue themselves. People have no God-fearing hearts, they are not devout at all before God, and they do not have any well-behaved attitude. Because people live under the power of Satan and belong to Satan, they can judge God and blaspheme God anytime and anywhere. This is a horrible thing—an offense against God's disposition!

Excerpt 2

Believers in God must grasp some key things. At minimum, they must know in their heart what it means to believe in God; which truths believers in God should understand; how one should practice submitting to God; as well as, in submitting to God, which truths and which of His words one should understand, and which realities one should possess, in order to satisfy Him. If you have this faith and this resolve, then even if you sometimes have a few notions or harbor certain intentions, it will be easy to let go of them. Those who do not have this faith will always be choosy in their submission, and sometimes they will also nitpick, be contentious, harbor resentment, grumble complaints.... All sorts of rebellious behaviors will occur from time to time! It's not just an occasional one or two instances, nor is it a fleeting thought, but rather the ability to speak rebellious words and do rebellious things. This indicates a particularly severe rebellious disposition. People have corrupt dispositions, and even if they have the resolve to submit to God, their submission is limited; it is relative, and it is also occasional, fleeting, and conditional. It is not absolute. With a corrupt disposition, their rebelliousness is particularly great. They acknowledge God but cannot submit to Him, and they are willing to listen to His words but cannot submit to them. They know that God is good, and they want to love Him but cannot. They cannot listen to God completely, cannot let Him orchestrate everything, and they still have their own choices, harbor their own intentions and motives, and have their own schemes, ideas, and their way of doing things. Having their own way of doing things, their own methods, means there is no way they can submit to God. They can only act according to their own ideas and rebel against God. This is how rebellious people are! So, man's nature is not only simple corrupt dispositions like superficial selfrighteousness, self-importance, and pride, or occasional lies and deceit toward God; instead, man's essence has already become the essence of Satan. How did the archangel betray God back then? And what about people nowadays? To be frank, whether or not you can accept it, people nowadays are not only completely betraying God like Satan did, but are also directly hostile to God in their hearts, their thinking, and their ideologies. This is Satan's corruption of humankind into devils; humans have truly become the spawn of Satan. Perhaps you will say: "We are not hostile to God. We listen to whatever God says." That's superficial; it seems as if you listen to whatever God says. In fact, when I am formally fellowshiping and speaking, most people do not have notions

and are well-behaved and obedient, but when I am speaking and doing things in normal humanity, or living and acting in normal humanity, their notions arise. Despite wanting to make room for Me in their hearts, they cannot accommodate Me, and no matter how the truth is fellowshiped, they cannot let go of their notions. This shows that man can only submit to God relatively, not absolutely. You know He is God, and you know that God incarnate must have normal humanity, so why can you not submit to God absolutely? God become flesh is Christ, the Son of man; He has both divinity and normal humanity. Outwardly, He has normal humanity, but His divinity lives and works within this normal humanity. Now, God has become flesh as Christ, possessing divinity and humanity. Yet some people can only submit to some of His divine words and work, only taking His divine words and profound language as God's words, while they disregard some of His words and work in normal humanity. Some people even have some ideas and notions in their hearts, believing that only His divine language is the word of God and that His human language is not. Can such people accept all of the truths that God expresses? Can they be purified and made perfect by God? They cannot, because such people comprehend in an absurd manner and cannot obtain the truth. In short, man's inner world is extremely complex, and these rebellious matters are especially complicated—there is no need to elaborate on this. People are able to submit to God's divinity, but cannot submit to some of the work and words of His normal humanity, which shows that they have not truly submitted to God. People's submission to God is always conditional; they listen to whatever they believe is correct and reasonable, and are unwilling to listen to what they believe is incorrect and unreasonable. They do not submit to what they are unwilling to listen to or what they are unable to do. Can this be called true submission? Absolutely not. This shows that people's dispositions are not good, that their dispositions are especially vile and bad—this is crucial! That is to say, even when people do submit a little bit to God, it is always selective and conditional submission, and never absolute submission to God. If it is said that a person listens and submits, this is just relatively speaking, because you have not touched upon their interests or truly dealt with them, you have not bluntly and directly dealt with them. Once you truly deal with them, they will set themselves against you and wear a gloomy face all day. If you ask them something they will not respond, and if you tell them to do something then they will not be willing to do it. When you tell them to do something they are unwilling to do, they will begin to break things and be stubborn with you. How bad can a person's disposition get! Knowing that He is God, why do you treat Him like that? This is no different than the Pharisees and Paul back then. Did Paul know that Jesus is God? Why did he persecute Jesus' disciples? Why did he arrest so many of them? In the end, Jesus saw that Paul had gone too far in his persecution, and on the road to Damascus, He struck Paul down. A light shone around him, and Paul fell to the ground. After falling, he asked Jesus: "Who are You, Lord?" Jesus told him: "I am Jesus whom you persecute" (Acts 9:5). From then on, Paul was much more subdued. If Jesus had not "illuminated" and struck him down, Paul

would not have accepted Jesus, let alone preach for Him. What does this prove? It proves that people's natures are as bad as can be.

People often say: "We humans all have corrupt dispositions; none of us can satisfy God," and, "Humans are so self-righteous and self-important. They always believe they are good, that they are better than others!" Actually, this is the most cursory of understandings; this is only a small aspect of a corrupt disposition. Why do you not discuss those thoughts and intentions of rebelling against and resisting God in your own nature? God demands that you do something one way, and you have to do it another way. God works in one way, and you have to demand that He work another way. Isn't this contending with God? Everyone has this kind of disposition; no one can escape it. Perhaps some people will say: "This doesn't apply to me, I didn't know!" That is because you have not come into contact with God. Once you do, and after a week of gradually getting to know Him, you're guaranteed to change and reveal your true self. This is not an overstatement, nor is it underestimating you. Nowadays, people do not only have corrupt dispositions; their natures have been corrupted too. Their normal humanity has already been so corrupted that it is tattered and utterly lost; that is, people no longer have normal humanity. God incarnate has normal humanity, but people all have corrupt dispositions, and do not have much in the way of normal humanity, making it impossible for them to be in harmony with God. They will certainly have differences and disputes with God on many matters, even going so far as to be hostile toward Him. This is because people do not have God-fearing hearts or God-obeying hearts. One cannot demand of people, "Since you acknowledge that He is God, you must submit to Him no matter what He says," much less demand that they yield to God in every matter. This is not a matter of yielding; people are created beings, and after all, God is God and man is man—there must be a boundary between them. How did Abraham's servant pray to Jehovah God in the Age of Law? "O Jehovah God of my master Abraham" (Genesis 24:12). He made distinctions of rank very clear, whereas people nowadays believe: "God is not so different from us. He also has normal humanity, and has the needs, the full range of emotions, the life, and the activities of normal humanity. Although He does divine work, His normal humanity is indispensable!" As soon as people have this rough idea of "normal humanity" inside them, they will be prone to prescribing God's work, His words, and His disposition as man's normal humanity, denying His divine essence. This is an enormous mistake; this makes it impossible to know God, doesn't it? You have not come into contact with God; which of you dares to say, "If I were to be in contact with God for one year, I guarantee I would not be at all rebellious"? No one can be so certain. Most people have believed in God for more than 10 or 20 years, yet no one can achieve true submission to Him. This is enough to show that people have been deeply corrupted by Satan, and that Satan's disposition has already become entrenched in people's hearts; there are some corrupt things that you cannot even dig up on your own. I have spoken so many words, expressed so many truths, yet hardly anyone really understands

the truth. People now are obstinately wrongheaded; they are numb and dull-witted to a certain degree. It's not that they are only a little ignorant—their rebellious natures have already taken shape, but you have still not seen this clearly.

Some people, upon encountering Christ for one or two days, find Him unfamiliar and feel somewhat restrained: "This is God here!" They have this thought in their hearts, but after 10 days or two weeks of contact with Him, as little by little they become more familiar with and increasingly close to Him, they become unrestrained in their hearts and they no longer differentiate between their status and His. It is as if there is total equality, without any hierarchy; they think it is proper for God to share life and joy with them. Sometimes I ponder, how could these people be like this? If I were to always deal with them and lecture them, they would certainly be well-behaved and submissive. Sometimes when I talk with someone as equals, they think: "Hmm, look how good God is to me!" Being good to you does not prove that you do not have a rebellious disposition or that your nature essence is good. Isn't this so? With some people, when I treat them a little better and give them a little smile, they forget their place in the universe, forgetting where they came from and what their identity and essence is—they forget all of this. People's natures are truly as bad as it gets; they do not have any reason whatsoever! If some people believe they are quite good, then go ahead and interact with God for a period of time and see how all that rebelliousness and resistance inside you gets exposed. Engage with God for a period of time—I will not remind you, reprimand you, or deal with you, and nobody will fellowship with you; you will experience on your own, and we will see to what extent you can experience. Without obtaining the truth, you will certainly fail miserably, the consequences will be unthinkable. People's rebellious dispositions are too severe; their hearts cannot accommodate others! Your rebellious disposition, satanic nature, and arrogant heart cannot accommodate other people. Perhaps some people, after interacting with Me for a period of time, develop some incorrect thoughts; if these are not resolved, once they become notions or judgments, they will find themselves in danger. Some people say: "That's because You're too ordinary and normal. I'm not like this with my belief in the Lord Jesus." It is the same with your belief in Jesus. If you were placed in Jesus' era, you would do no better than the Pharisees, your minds would be full of notions. Do not think that you would be better than Judas. He could betray the Lord and could steal His money for his own use; you might not betray Him or spend the church's money recklessly, but would not be someone who submitted to the Lord, and you would certainly be full of notions, rebelliousness, and resistance. The words and the work of the Lord Jesus are the appearance and work of God. Why did Judas oppose the Lord? His nature was too bad; he could not accommodate Christ and insisted on being hostile to Him. Did Peter not also suffer a lot back then? In the end, because his humanity was comparatively a bit better than others at that time, and because he was able to pursue loving God, he was ultimately made perfect. Back then, he also had some notions and opinions about Jesus, but because he

was able to pursue loving the Lord, he gained some knowledge of the Lord Jesus in the end. So, do not boast; do not guarantee you can succeed and achieve a perfect score in something you have not experienced. This is not true or realistic. You must experience this first; only then will the knowledge and insights you share be practical. Do not say: "God, come to my house, I promise that I won't make You angry like others do. I promise I won't be as inhumane as the others." This is not for certain, because the elements of normal humanity inside people have already been destroyed; their normal humanity is gone, as are their conscience and reason—the common sense of normal humanity, speaking simply and honestly, and being able to listen and be submissive, all of these positive things, are already gone from within people. So, people's principles for living and their goals in life have already changed; they all adhere to satanic philosophy and are dominated by Satan's nature. Their speech is sly and cunning, they go whichever way the wind blows, and they excel at saying pleasant-sounding things—they believe that living like this is great. Why is it said that humans are deeply corrupted? Being so deeply corrupted, do people still have any normal humanity? You believe that you have a corrupt disposition, which you believe is just being somewhat arrogant, self-righteous and prideful, being somewhat deceitful in speech, or being somewhat careless and perfunctory in the performance of your duties—that is all. But this knowledge is too shallow; it's just scratching the surface. The key is that man is evil by nature, people all revere evil and are denying and resisting God, and their normal humanity has already vanished from the face of the earth. Isn't this how it is? So, what should people do to meet the standard of being a created being? The key is to find a path of practice, a suitable method of practice, from within God's words. You all know that there are no exceptionally good people among humankind, so why is it said now that some people have humanity while other people do not? Can people who have humanity really put these truths into practice? They also cannot put them into practice; it's just that relatively speaking they are a little bit kinder and gentler in their hearts, and are a little more responsible in their work—but this is all relative, not absolute. If you evaluate someone and say that this person is absolutely good and does not have any faults or rebelliousness, that they are completely compliant and submissive, and are not at all careless and perfunctory in performing their duties, would this not be an exaggeration? Is it in accordance with the facts? Is there really a person like this? If this is how you comprehend things, that is distorted. But if you believe, "We humans are done for. Not one of us is any good, so what's the use of believing in God? I'll simply stop believing and await my death!" this is also absurd. You always go to the extremes, as if you do not understand plain speech; you're always either leaning one way or the other. If I speak more softly and gently, you will fail to know yourselves, but if I speak too sternly and harshly, you will hang your heads, become passive, and even give up on yourselves. When some people hear God's words of judgment and condemnation, they immediately become paralyzed and believe that they are done for, that they have no hope of being

saved. These people are exactly the ones who are hardest to save, because they do not understand plain speech! Now, when God speaks and exposes people, it is to make them understand the root of man's corrupt nature and understand why man is able to rebel against God. Exposing these things is beneficial to people. If these things are not exposed, you would believe until the end without ever knowing yourself, always saying the archangel is full of itself, or saying that this person is arrogant and that person is rebellious. What about yourself? There are also people who always say, "We are indeed rebellious toward God," but still do not know the root of their rebelliousness and do not see through to or understand the essence of those states. This means they cannot change and cannot be saved. Are you able to comprehend these words? (Yes.)

There are two primary aspects to what I have just fellowshiped. One aspect is that, in believing in God, one should achieve true submission, completely meeting the standard of a created being. The other is that exposing the rebelliousness inside people and exposing their nature allows them to know themselves. If they are not exposed like this and made to know themselves, then everyone will say they are good and better than others. For example, some people say, "I am also so deeply corrupted," but when they interact with others for a period of time, they believe that they are still better than others, thinking: "I'm not any good; I see you're no better, and actually even worse than me!" Do not think that you are better than others. You are not better than others by any stretch of the imagination; people's rebellious natures are all the same. Is this all clear? Now that we have finished fellowshiping this, what do you all think? Are you thinking: "I've believed in God for so many years, and I thought I was someone who submitted to God. Today, now that God has finished fellowshiping, I finally realize that I do not have true submission to God, and I still do not treat Him as God. I can't even manage to submit to God—I am totally without reason and my faith is so confused!" If you truly have this kind of knowledge, then there is hope for you to enter onto the right track of believing in God and become someone who submits to Him; only then can you attain salvation.

Excerpt 3

A great number of believers fail to place importance on transformation in life disposition, instead focusing on and concerning themselves with God's attitude toward them and whether or not they occupy a place in God's heart. They are always trying to guess how they appear in God's eyes and whether or not they hold a position in His heart. Many people harbor these kinds of thoughts, and if they do come face-to-face with God, they always observe whether He is happy or angry when He speaks to them. Then there are those who are always inquiring to others, "Has God mentioned my difficulties? What does He think of me, anyway? Does He show any concern for me?" Some have even more serious issues—if God so much as glances at them, it is as though they have detected a new problem: "Oh no, God just glanced at me, and the look in His eyes didn't seem very happy, this is not a good sign." People place great importance on such things.

Some people say: "The God we believe in is God incarnate, so if He doesn't pay attention to us, doesn't that spell the end for us?" What they mean by this is, "If we have no place in God's heart, why should we bother believing? We should just stop believing!" Is this not lacking in sense? Do you know why people should believe in God? People never ponder on whether God has a place in their hearts, and yet they want a place in God's heart. How arrogant and conceited they are! This is the part of them that is most lacking in reason. There are even those who are so lacking in reason that when God asks after someone else, and doesn't bring up their name, or shows concern for and cares for others rather than for them, they feel dissatisfied and begin to grumble and complain about God, saying that He is unrighteous and not even fair and reasonable. This is a problem with their reason, and they're also somewhat abnormal psychologically. Under usual circumstances, people always claim that they will submit to God's arrangements and orchestrations, that they will never complain regardless of how God treats them, and that they are fine with God dealing with them and pruning them, or judging and chastising them, but when they encounter such things in reality, they do not accept them. Do people have reason? People think so highly of themselves and believe themselves to be so important that if they so much as perceive God to have looked at them the wrong way, they feel that they have no hope of attaining salvation, to say nothing of if God were to actually deal with and prune them. Or, if God speaks to them in a harsher tone and it pierces their hearts, they become negative and begin to think that believing in God is meaningless. They think, "How can I continue believing in God if He ignores me?" Some lack discernment of this kind of person and think: "Look how true their belief in God is. God is so very important to them. They can even interpret God's meaning from a single glance. They are deeply loyal to God—they really see the God on earth as the God in heaven." Is this how it is? These people are so muddle-headed, so lacking in insight in all matters; their stature is too small and they are truly revealing all kinds of ugliness. People have such poor reason—they have too many demands of God and they ask too much of Him, they lack even the slightest bit of reason. People are always demanding that God do this or that and are unable to completely submit to Him or worship Him. Instead, they make unreasonable demands of God based upon their own preferences, demanding that He be very magnanimous, that He never be angered by anything, and that whenever He sees people, He should always be smiling and should always talk to them, and supply them with the truth and fellowship on the truth with them. They also demand that He always be patient and that He keeps a pleasant expression around them. People have too many requirements; they are too finicky! You should reflect on these matters. Human reason is so poor, is it not? Not only are people not able to completely submit to God's orchestrations and arrangements or accept all that comes from God, on the contrary, they impose additional requirements upon God. How can people with such requirements be loyal to God? How can they submit to the arrangements of God? How can they love God? People all have requirements for how

God should love them, tolerate them, watch over them, protect them, and care for them, yet none of them have any requirements for how they themselves should love God, think of God, be considerate toward God, satisfy God, have God in their hearts, and worship God. Do these things exist in people's hearts? These are things that people should accomplish, so why do they not press forward diligently in these things? Some people can be enthusiastic for a time and can somewhat forsake things and expend of themselves, but it is not lasting; running into a little setback can cause them to become discouraged, lose hope, and complain. People have so many difficulties, and there are too few people who pursue the truth and seek to love and satisfy God. Humans are utterly lacking in reason, they stand in the wrong position, and see themselves as especially valuable. There are also those who say: "God sees us as the apples of His eye. He did not hesitate to allow His only Son to be nailed to the cross in order to redeem mankind. God paid a heavy price to buy us back—we are incredibly valuable and all hold a place in God's heart. We are a special group of people and have a much higher status than unbelievers—we are people of the kingdom of heaven." They think themselves to be quite lofty and grand. In the past, many leaders had this mentality, believing that they had a certain status and position in God's house after being promoted. They thought, "God holds me in high regard and thinks well of me, and He has allowed me to serve as a leader. I must do my best running around and working for Him." They were terribly pleased with themselves. However, after a period of time, they did something bad and their true colors were shown, and then they were replaced, and they became dejected and hung their heads. When their unseemly behavior was exposed and dealt with, they became even more negative, and were unable to continue believing. They thought to themselves, "God is being so inconsiderate of my feelings, He doesn't care about saving my pride at all. They say God is sympathetic to man's weaknesses, so why was I dismissed after some small transgressions?" They then became discouraged and wanted to abandon their faith. Do such people have true faith in God? If they cannot even accept being dealt with and pruned, then their stature is too small, and it is uncertain whether they will be able to accept the truth in the future. Such people are in danger.

People do not make high demands of themselves, but they make high demands of God. They ask Him to show them special kindness, and to be patient and accommodating toward them, cherish them, provide for them, and smile at them, be tolerant toward them, make allowances for them, and take care of them in many ways. They expect Him not to be strict with them at all or do anything that would upset them even slightly, and they are only satisfied if He sweet-talks them every single day. Humans have such poor reason! They are not clear on what they should do, what they should accomplish, what viewpoints they should have, what position they should stand in to serve God, and what position is suitable to place themselves in. People with a little bit of status have a very high opinion of themselves, and those without status also think quite highly of themselves. Humans never know themselves. You must come to a point in your belief

in God where, regardless of how He speaks to you, how strict He is with you, and how much He might ignore you, you can keep on believing without complaint and continue to fulfill your duty as usual. You will then be a mature and experienced person, and you will truly have some stature and a bit of the reason of a normal person. You will not make demands of God, you will no longer have extravagant desires, and you will no longer make requests of others or of God based on your own preferences. This will show that, to a certain extent, you possess the likeness of a human. Currently, you have too many requirements, these requirements are far too excessive, and you have too many human intentions. This proves that you are not standing in the correct position; the position you are standing in is too high, and you have viewed yourself as too honorable—as though you are not much lower in position than God. You are therefore difficult to deal with, and this is precisely the nature of Satan. If such states exist within you, you will certainly be negative more often and be normal less frequently, so your life progress will be slow. By contrast, those who are pure of heart and less finicky will accept the truth easily and make faster progress. Those with pure hearts do not experience as much suffering, but you have very strong feelings, you are too finicky, and you always make demands of God, so you face large impediments to accepting the truth and your life progress proceeds slowly. Some people pursue just the same regardless of how others attack and exclude them, and are not affected in the slightest by it. People like this are magnanimous, so they suffer a bit less and face slightly fewer obstacles to their life entry. You are finicky and always being impacted by one thing or the other—who looked at you the wrong way, who looked down on you, who ignored you, or what God said that triggered you, or what harsh words He said that pierced your heart and hurt your selfesteem, or what good thing He gave to someone else and not to you—and then you become negative and even misunderstand God. People like this are finicky and a bit impervious to reason. No matter how one fellowships the truth with them, they just will not accept it and their problems will go unresolved. These people are the hardest to deal with.

I often hear you fellowship in this way: "I stumbled while doing something and later on, after going through some suffering, I gained a bit of understanding." Most people have had this kind of experience—this experience is so superficial. This bit of understanding may have been arrived at after years of experiences, and people may have experienced a lot of suffering and been dragged through the wringer only to gain this little bit of understanding and transformation. How pitiful that is! There are so many impurities in people's faith, it is so strenuous for them to believe in God! To this day, there are still many impurities within every person, and they still make many demands of God—these are all man's impurities. Possessing such impurities is proof that there is a problem with their humanity, and it is a revelation of their corrupt dispositions. There is a difference between proper and improper demands made of God by man—this must be discerned clearly. One must be clear as to what position man ought to stand in and what reason man should possess. I have noticed that some people are always focusing

on what kind of expression I have around people and always studying who God treats well and who He treats poorly. If they see God looking at them with a negative expression, or hear Him exposing or condemning them, they cannot let it go—no matter how you fellowship with them it does not work, and no matter how much time passes, they cannot turn around. They pass a verdict on themselves, holding on to that one passing phrase and using it to determine God's attitude toward them. They wallow in negativity, and no matter how anyone fellowships the truth with them, they are not willing to accept it. This is just unreasonable. It is clear that man lacks even the slightest knowledge of God's righteous disposition and doesn't understand it at all. As long as people are able to repent and transform, God's attitude toward them will also change. If your attitude toward God does not change, can God's attitude toward you change? If you change, the way God treats you will change, but if you do not change, neither will God's treatment of you. Some people still have no knowledge of what God hates, what He likes, His joy, anger, sorrow, and happiness, His almightiness, and His wisdom, and they cannot even speak about some perceptual knowledge—this is what makes man so difficult to handle. Man forgets all the well-meaning words God speaks to him, but if He makes just one stern remark or speaks one sentence of dealing, pruning, or judgment, it pierces man's heart. Why do people not take words of positive guidance seriously, while becoming upset, negative, and unable to recover upon hearing words of judgment, pruning, and dealing? Ultimately, it may take a long period of contemplation before they turn around, and they will only wake up after combining this with some of God's comforting words. Without these comforting words, they would be unable to climb out of their negativity. When people are just starting to experience God's work, they have a lot of erroneous knowledge and misunderstandings of God. They always believe they are right, always cling to their own ideas, and they don't take in the things that other people say. Only after they have had three to five years of experience do they gradually begin to understand, gain insight, recognize that they were wrong, and sense how difficult they have been to deal with. It's as though they have only then grown up. As they gain more experience, they come to understand God, and their misunderstandings of God diminish, they no longer complain, and they begin to have normal faith in God. Compared with the past, their stature more resembles that of an adult. They used to be like children—liable to sulk, become negative, and distance themselves from God at certain times. They might have complained when faced with certain matters, certain words of God could have become the subject of their newest notion, and they might have begun to doubt God at certain times—this is how it is when someone's stature is too small. Now that they have experienced so much and read God's words for several years, they have made progress, and become much more stable than they were in the past. All this is the result of understanding the truth—it is the truth taking effect within them. So, as long as people understand the truth and are able to accept it, there is no difficulty that they cannot resolve, and they will always gain something, no matter how long they experience for.

Of course, it will not do if they do not experience for long enough, but as long as they reap gains from each of their experiences, they will grow quickly in life.

The fact that you are now being cultivated to become a leader, worker, or supervisor, or to perform important duties does not prove that you have a larger stature. All it means is that you are of slightly better caliber than the average person, that you are a bit more earnest in your pursuit, and that there's a bit more value in cultivating you. It certainly does not mean that you are able to submit to God or put yourself at the mercy of God's orchestrations, and it does not mean that you have put aside your prospects and hopes. People do not yet have this kind of reason. You still carry some negativity, as well as intentions and aspirations to gain blessings, and even man's notions and imaginings, with you while you are working. At the same time, you carry some baggage while doing your work, as if you are atoning for past sins through good deeds rather than working out of a happy willingness to do so. You also have not reached the point where no matter how God treats you, you only concern yourselves with acting in accordance with His will and demands. Can you achieve this? People do not have this reason. They all want to get a read on God, thinking: "What kind of attitude does God have toward me, exactly? Is He using me to render service or saving and perfecting me?" They all want to get a read in this way, they just do not dare to say it. The fact that they do not dare to say it proves that there is still an idea dominating them: "There's no point in talking about it it's just my nature and it isn't possible to change it. As long as I keep myself from doing anything bad, that's enough—I don't demand too much of myself." They confine themselves to the lowest possible position and ultimately make no progress in the end, while also carrying a careless and perfunctory way of thinking with them as they perform their duties. It is only after being fellowshiped with a few times that you all begin to understand a bit of the truth and come to know a bit of the reality of the truth. Whether or not you are being used, or what attitude God has toward you—these things are not important. The key lies in your proactive efforts, the path you choose to take, and whether or not you are ultimately able to transform—these are the most critical points. No matter how good of an attitude God may have toward you, it won't do if you do not transform. If you stumble whenever something befalls you, and you lack even the slightest loyalty, then no matter how good of an attitude God has toward you, it will be of no use. The crucial thing is the path you choose to walk. God might have cursed you and spoken words of hate and disgust to you in the past, but if you have changed now, then God's attitude toward you will change as well. People are always fearful, uneasy, and lack true faith, which indicates that they do not understand God's will. Now that you have some understanding, will you still become negative and weak when things befall you in the future? Will you be able to practice the truth and stand firm in your testimony? Will you be able to truly submit to God? If you can achieve these things, you will have the reason of normal humanity. Do you now not have some knowledge of man's corrupt dispositions and God's salvation and will? You at least have a rough idea. When, one

day, you are able to enter into some realities of all aspects of the truth, you will be completely living out normal humanity.

Excerpt 4

The most important part of pursuing the truth is to focus on reading God's words. The amount that a person can gain from reading God's words depends on their comprehension ability. Although everyone reads God's words, some are able to grasp the true meaning and find light in them, and as long as they read God's words, they will gain something. However, others are not like that. They focus only on understanding doctrines when reading God's words. The result of this is that after several years of reading God's words, they understand many doctrines, and yet whenever they experience problems, they can't solve them; nothing they learned is of use. What is going on here? Even though people are all reading God's words, the results are different. Those who love the truth are able to accept it, while those who do not love the truth are unwilling to accept it even if they read God's words. They will not seek the truth in God's words no matter what problems they encounter. People with a bit of experience can discuss some practical things when they read God's words and talk about their practical knowledge of the truth—this is understanding the truth. Those without experience only grasp the literal meaning of God's words, and they lack the slightest bit of knowledge and experience—this cannot be considered understanding the truth. Some leaders often tell others that they go to church specifically to provide the truth. Is this statement correct? The words "provide the truth" should not be said lightly. Who possesses the truth? Who dares to claim that they supply the truth? Isn't this claim too grand? When you believe in God and follow Him, you are simply a person who accepts and pursues the truth. If you can do this, that is already guite good. Even if a person can understand some truths and speak about some experience and knowledge of the truth, it cannot be said that they supply the truth because no person possesses the truth. How can talking about some experience and knowledge be called supplying the truth? Therefore, leaders and workers can only be described as performing the work of watering, and as being specifically responsible for the life entry of brothers and sisters in the church. They cannot be said to be supplying the truth. Even if a person has some stature, they still cannot be said to be supplying others with the truth. This absolutely cannot be said. How many people understand the truth? Does a person's stature qualify them to supply the truth? Even if someone has some experience and knowledge of the truth, it cannot be said that they can supply the truth. That absolutely cannot be said, it's too lacking in reason. Some people take pride in watering the church and supplying the truth, as if they understand a great deal of the truth. However, they are unable to discern false leaders and antichrists. Isn't this a contradiction? If someone asks you what the truth is, and you answer, "God's word is the truth; the truth is God's word," do you understand the truth? You can only speak the words and doctrines, and you lack experience and knowledge

of what the truth is, so you are not qualified to supply it to others. Right now, those who serve as leaders all lack experience; they just have a little caliber and a willingness to pursue the truth. They're suitable for nurturing and training, and they can take the lead in fulfilling duties. Even if they can fellowship about some knowledge, how can it be said that they supply the truth? Most leaders and workers can talk about some knowledge, but that doesn't mean that they have the truth reality. After all, they have listened to many years of sermons and they have a bit of superficial knowledge; they are willing to fellowship on the truth and can be somewhat helpful to others, but they cannot be said to be supplying the truth. Are leaders and workers capable of supplying the truth? Absolutely not. Leaders and workers preach and water the church; most importantly, they must be able to solve practical problems, that is the only way that they can truly water the church. Right now, most leaders and workers are still unable to solve many practical problems. Even if they can fellowship on some knowledge of the truth, most of what they say is still just the words and doctrines. They cannot fellowship clearly on the reality of the truth, so can they really solve problems? Most leaders and workers just have a bit of comprehension ability and they still do not have much practical experience. Can it be said that they understand the truth more and have more of the truth reality than others? This cannot be said, they fall short of this. Some leaders and workers are promoted purely for the purpose of nurturing; they are allowed to practice because they have a little caliber, and they possess a bit of comprehension ability, and their family environment is suitable. It's not as if promoting someone means that they possess the truth reality and that they can supply the truth. It's just that those who pursue the truth obtain enlightenment and light before others, but this little light falls short of the truth, it is not a part of the truth, it is only in accordance with the truth. Only what God expresses directly is the truth. The enlightenment of the Holy Spirit is only in adherence with the truth, because the Holy Spirit enlightens people according to their stature. He does not speak the truth directly to people. Instead, He gives them a light they are able to attain. You must understand this. If a person has some insight into God's words and has some knowledge gained from experience, does this count as truth? No. At most, they have some understanding of the truth. The words of the Holy Spirit's enlightenment do not represent God's words, do not represent the truth, and are not the truth. At most, the person has some understanding of the truth, and has been enlightened a little bit by the Holy Spirit. If a person gains some understanding of the truth and then supplies it to others, all they are doing is supplying their understanding and experience to others. You cannot say they are supplying the truth to others. It is alright if you say they are fellowshiping on the truth; this is an appropriate description. Why do I say this? Because what you are fellowshiping on is your understanding of the truth; it does not amount to the truth itself. Therefore, you can only say that you are fellowshiping on some understanding and experience; how can you say you are supplying the truth? Supplying the truth is not a simple matter. Who is worthy of speaking this sentence? Only God is

capable of supplying the truth to people. Are people capable? Therefore, you must see this matter clearly. This is not just an issue of using the wrong words, the crux is that you are violating and twisting the facts. What you claim is an overstatement. People may have some understanding of, and experience with, God's words, but you cannot say they have the truth, or that they are of the truth. You absolutely cannot say this. No matter how much understanding people gain from the truth, you cannot say that they possess the life of truth, let alone that they are of the truth. You absolutely cannot say this. People only understand a bit of the truth and have a bit of light and some ways of practice. They only have some reality of obedience, and some true change. But you cannot say that they have gained the truth. God provides life to people by expressing the truth. God also demands that people understand the truth and gain the truth in order to serve and satisfy Him. Even if there comes a day when people experience God's work to the point that they have truly gained the truth, you still cannot say that people are of the truth, let alone say that people possess the truth. This is because even if people have many years of experience, there is a limit to the amount of truth they will gain, and it is a very shallow amount. The truth is the most deep and mysterious thing; it is what God has and is. Even if people experience the truth for a lifetime, what they gain of it will be very limited. People will never be able to gain the truth completely, understand it completely, or live it out completely. That is what God means when He says that people will always be babies in His presence.

Some people believe that once they possess experience and knowledge of the truths expressed by God, and a thorough understanding of every aspect of the truth, and can act according to the truth, then they will be able to express the truth. They think that by doing so, they will be living as Christ, just like Paul said, "To me to live is Christ" (Philippians 1:21). Is this viewpoint correct? Isn't it another espousing of the "God-men" argument? This is absolutely wrong! People must understand one thing: No matter how much experience and knowledge you have of the truth, or even if you have entered into the truth reality, and are able to submit to God's orchestrations and arrangements, and can submit to God and testify for God, and no matter how elevated or profound your life entry becomes, your life is still a human life, and a human can never become God. This is an absolute fact that people must understand. Even if, in the end, you have experience and an understanding of every aspect of the truth, and you submit to God's orchestrations and become a perfected person, it still cannot be said that you are of the truth. Even if you can speak of true experiential testimony, this does not mean that you can express the truth. In the past, it was common within religious groups to say that one had "the life of Christ within." This is an erroneous and vague statement. Although people don't say this anymore, their understanding of this matter remains unclear. Some people think, "Since we have obtained the truth and the truth is within us, we possess the truth, and have the truth in our hearts, and we are also able to express it." Isn't this also wrong? People often talk about whether or not they have the truth, which mainly refers to whether

or not they have experience and knowledge of the truth, and whether or not they can practice according to the truth. Everyone experiences the truth, but the state each person experiences is different. What each person gains from the truth is also different. If you were to combine everyone's experience and understanding, it still would not completely reflect the essence of the truth. That is how deep and mysterious the truth is! Why do I say that everything you have gained and all of your understanding cannot take the place of the truth? After people have heard you fellowship on some of your experience and understanding, they will understand it, and they will not need to experience for a long time in order to completely understand and gain it. Even if it is something a bit more deep, they will not need several years of experience. But as for the truth, people will not experience all of it in their entire lifetime. Even if you add everyone together, they will not have experienced it all. As you can see, the truth is too deep and mysterious. Words are incapable of explaining the truth thoroughly. Truth expressed in human language is verity to humans. Humans will never be able to experience it all, and never be able to completely live out the truth. This is because even if people spend several thousand years, they will not have completely experienced one item of truth. No matter how many years people experience, the truth they understand and gain will still be limited. It can be said that the truth is humanity's eternal spring of life. God is the source of the truth, and entering the truth realities is a task which has no end.

The truth is the life of God Himself; it represents His disposition, His essence, and what He has and is. If you say that by having some experience and knowledge, you thereby have the truth, then have you achieved holiness? Why do you still display corruption? Why can't you discern between different types of people? Why can't you testify to God? Even if you understand some truths, can you represent God? Can you live out God's disposition? You may have some experience and knowledge regarding a certain aspect of a truth, and you may be able to shed a bit of light in your speech, but what you can provide to people is extremely limited and cannot last long. This is because your understanding and the light you have obtained does not represent the essence of the truth, and it does not represent the entirety of truth. It only represents one side or a small aspect of the truth, it is only a level that can be achieved by human beings, and it is still far from the essence of the truth. This little bit of light, enlightenment, experience, and knowledge can never take the place of the truth. Even if all people have achieved some results through experiencing a truth, and all their experiences and knowledge were put together, it would not reach the entirety and essence of even a single line of this truth. It has been said in the past, "I sum this up with a maxim for the human world: Among men, there is no one who loves Me." This sentence is the truth, the true essence of life, a most profound thing, and an expression of God Himself. After three years of experience, you may have a little superficial understanding, and after seven or eight years, you may have a little more understanding, but this understanding can never take the place of this line of truth. After two years, someone else may have a little

understanding, or some more understanding after ten years, or a relatively high understanding after a lifetime, but the collective understanding of both of you cannot take the place of this line of truth. No matter how much insight, light, experience, or knowledge the two of you may collectively have, it can never take the place of this line of truth. That is to say, human life is always human life, and no matter how your knowledge conforms to the truth, God's will, or God's requirements, it can never take the place of the truth. To say that people have the truth means that people genuinely understand the truth, live out some of the realities of God's word, have some real knowledge of God, and can exalt and testify to God. However, it cannot be said that people already possess the truth, because the truth is too profound. Just one line of God's word can take people a lifetime to experience, and even after several lifetimes of experience, or thousands of years, a single line of God's word cannot be fully experienced. It is clear that the process of understanding the truth and knowing God is indeed endless, and that there is a limit to how much of the truth people can understand in a lifetime of experience. Some people say they have the truth as soon as they understand the textual meaning of God's word. Isn't this nonsense? In terms of both light and knowledge, there is a matter of depth. The truth realities that a person can enter into over a lifetime of belief are limited. Therefore, just because you possess some knowledge and light does not mean that you possess the truth realities. The main thing you must look at is whether this light and knowledge touches upon the essence of the truth. This is the most important thing. Some people feel that they possess the truth when they can shed light or offer a little superficial understanding. This makes them happy, so they become smug and conceited. In fact, they are still far from entering the truth reality. What truth do people possess? Can people who possess the truth fall down anytime and anywhere? When people possess the truth, how can they still defy God and betray God? If you claim that you possess the truth, it proves that within you is the life of Christ—that's outrageous! You have become the Lord, you have become Christ? This is an absurd statement, and is entirely inferred by people; it pertains to human notions and imaginings, and is not a tenable position with God.

When speaking of people understanding the truth, and living with it as their life, what does this "life" refer to? It means the truth reigns supreme in their hearts, it means they are able to live by God's words, and it means they have real knowledge of God's words and a genuine understanding of the truth. When people possess this new life within them, it is entirely achieved by practicing and experiencing God's words. It is built on the foundation of the truth of God's words, and it is attained by their living within the realm of the truth; all that people's life contains is their knowledge and experience of the truth. That is its foundation, and it does not surpass that scope; this is the life that is being referred to when speaking of gaining the truth and life. Being able to live by the truth of God's words does not mean that the life of truth is inside people, nor that if they possess the truth as their life, they become the truth, and their internal life becomes the life of truth; let alone that they are the truth and life. Ultimately, their life is still the life of

human. If you can live by God's words and possess knowledge of the truth, if this knowledge takes root within you and becomes your life, and the truth you have gained through experience becomes the basis of your existence, if you live by these words of God, no one can change it, and Satan cannot deceive or corrupt you, then you will have gained the truth and life. That is, your life merely contains the truth, meaning your understanding, experience, and insight of the truth; and no matter what you do, you will live by these things, and you will not go beyond the scope of them. This is what it means to possess the truth reality, and such people are what God ultimately wants to gain with His work. But no matter how well people understand the truth, their essence is still one of humanity, and is not at all comparable to the essence of God. This is because their experience of the truth is forever ongoing, and it is impossible for them to completely live out the truth; they can only live out the extremely limited bit of the truth attainable by humans. How, then, could they turn into God? If God personally perfected a group of people into greater Gods and lesser Gods, wouldn't that be chaos? Besides, such a thing is impossible and absurd—it is man's ridiculous idea. God created the heavens and earth and all things, and then He created man, so that man would obey and worship Him. God's creation of man was the most meaningful act. God only created man; He did not create Gods. God works in the form of the incarnation, but this is not the same as Him creating a God. God did not create Himself; He has His own essence, and it is immutable. People do not know God, so they should read more of God's words; people can only understand the truth if they seek it often. People should not speak nonsense based on their imagination. If you have a bit of experience with God's words, and are living by genuine experience and knowledge of truth, then God's words will gradually become your life. However, you still cannot say that the truth is your life or that what you are expressing is the truth; if such is your opinion, then you are wrong. If you only have some experience with one particular aspect of the truth, can this in itself represent you possessing the truth? Can this be considered to be obtaining the truth? Can you thoroughly explain the truth? Can you discover God's disposition, and what God has and is, from the truth? If these effects are not achieved, this proves that having only experienced a certain aspect of the truth cannot be considered to truly understand the truth, or to know God, much less can it be said to have gained the truth. Everyone has experience with only one aspect and scope of the truth; they experience it within their limited scope, and cannot touch upon all of the truth's innumerable aspects. Can people live out the original meaning of the truth? How much does your little bit of experience amount to? Only a single grain of sand on a beach; a lone drop of water in the ocean. Therefore, no matter how precious that knowledge and those feelings you have gained from your experiences might be, they still cannot be counted as the truth. They can only be said to be in accordance with the truth. The truth comes from God, and the inner meaning and the realities of the truth cover a very wide range, and no one can fathom or refute it. As long as you have a real understanding of the truth and of God, you will

understand some truths; no one will be able to refute these real understandings, and the testimonies that contain the truth realities are forever tenable. God praises those who possess the truth realities. As long as you pursue the truth, and you can rely on God to experience God's words and can accept the truth as your life no matter what environment you are in, then you will have a path, be able to survive, and gain God's approval. Even though the little bit people gain is in accordance with the truth, it cannot be said that this is the truth, much less can it be said that they have gained the truth. The little bit of light people have obtained is only suitable for themselves or some others within a certain scope, but would not be suitable within a different scope. No matter how profound a person's experience, it is still so limited, and their experience will never reach the depth of the truth. A person's light and a person's understanding can never be compared to the truth.

When people have some experience of God's words, understand some truths and a bit of God's will, when they have some knowledge of God, and their disposition has undergone a bit of change and been cleansed, it can still only be said that they are a person, and a created human being, but this is precisely the kind of normal person that God wishes to gain. So, what kind of person are you? Some people say, "I am a person who possesses the truth." It would not be fitting to say that. You can only say, "I am a person who has been corrupted by Satan, and who has experienced the judgment and chastisement of God's words. I finally understood the truth, and had my corrupt disposition cleansed. I am merely a person who has been saved by God." If you were to say, "I am a person who possesses the truth. I have experienced all of God's words and understood them all. I know the meaning of everything that God says, and the context and circumstances in which those words were spoken. I know it all. Doesn't this mean that I possess the truth?" then you would be wrong again. Having some experience of God's words and gaining some light from them does not make you a person who possesses the truth. Those who can just understand and discuss some doctrines are even less qualified to make such a claim. People must clearly comprehend what position a person should take before God and before the truth, what people are, what the life inside man is, and what the life of God is. People must understand what the essence of man is. After experiencing God's work for a few days, and understanding some words and doctrines, some people feel that they possess the truth. These are the most arrogant people, and they are devoid of reason. It is necessary to dissect this matter so that people can truly understand themselves and come to know mankind, and so that they can understand what corrupt mankind is, what level people can achieve after they are finally perfected, and what the appropriate way to address and name them is. People should know these things and not indulge in flights of fancy. It is better for people to be more realistic in how they comport themselves, that way they will be a bit more down-toearth. Some people who believe in God always pursue their own dreams and always wish to live out God's life and image. Is this realistic? People always want to possess

God's life—is this not a dangerous thing? It is the arrogant ambition of humans, and it is just like the arrogant ambition of Satan. Some people, after working in the church for a period of time, start pondering, "After the great red dragon falls from power, should we become kings and wield power? How many cities should each of us control?" If a person can pour forth such things, that is terrible. People who have no experience like to talk about doctrines and to indulge in fantasies. And as they do, they even feel clever, as if they have gained success in their faith in God, as if they are living as Christ and God. They are all disciples of Paul, and they are walking the path of Paul. If they are steadfastly unrepentant, these people will all become antichrists and suffer severe punishment.

Excerpt 5

Regarding these words spoken by God, when you listen, do you compare them with yourselves, or just listen to them as doctrine, process it in your mind until you've understood what it means, and that's all? What kind of attitude and intentions do you have while listening? If you really understand what God has said—that those who do not practice the truth shall be cast out; that those who do not practice the truth are not good but wicked people in the eyes of God—then you should reflect upon yourselves and see which of your actions are not practicing the truth, and which of your methods and attitudes are seen by God as manifestations of not practicing the truth. Have you ever tried to fathom these matters? Have you reflected upon yourselves? It is not enough to just read the words of God with a cursory glance; you must contemplate them, selfreflect, and compare your own thoughts and actions with God's words of exposure, and achieve self-knowledge—only in this way can you have genuine repentance and change. If you read the words of God but do not ponder them and do not self-reflect, instead just focusing on understanding doctrine, then your belief in God will not have any life entry, nor will you undergo any real transformation. Therefore, it is essential to ponder, seek the truth, and self-reflect when reading God's words. What are God's words? They are the reality of all positive things, they are the truth, they are the way, they are the life bestowed by God upon humans. The words of God are not doctrine, they are not slogans, they are not a kind of theory, nor are they philosophical knowledge; rather, they are the truth that people must understand and attain, and the life they must obtain. Therefore, the words of God are intimately related to people's lives and life itself, the path people should walk, and people's outcome and destination. If someone really understands the truth and has obtained the truth, everything about them will change accordingly. If someone can never understand the truth or live by God's words, they cannot possibly achieve genuine change or gain God's approval. The outcome and destination for that person can only be to suffer perdition and be destroyed. This is how important the words of God and the truth He expresses are to people. If you read the words of God but do not contemplate them, self-reflect, or connect them to your own real

problems and difficulties, then all that you are able to understand is only superficial, and you cannot possibly understand the truth or grasp God's will. Therefore, you must learn how to contemplate God's words to understand the truth. This is crucial. There are many ways to contemplate God's words: You may read them silently and pray in your heart, seeking enlightenment and illumination from the Holy Spirit; you may also fellowship and pray-read in the company of those who pursue the truth; and, of course, you may integrate fellowships and sermons into your contemplation to deepen your understanding and appreciation of God's words. The ways are many and varied. In short, if, in reading God's words, one wishes to achieve an understanding of them, then it is crucial to contemplate and pray-read God's words. The purpose of pray-reading God's words is not to be able to recite them, nor is it to commit them to memory; rather, it is to gain an accurate understanding of these words after having pray-read and contemplated them and to know the meaning of these words spoken by God, as well as His intention. It is to find therein the path of practice, and to keep from turning to one's own way. In addition, it is to be able to have discernment on all the various sorts of states and types of people revealed in God's words, and to be able to treat each type of person according to the principles, while at the same time avoiding going astray. Once you learn how to prayread and contemplate God's words, and do it often, only then can God's words take root in your heart and become your life.

Excerpt 6

In the last days, the Creator publicly uttered all these words and exposed all kinds of people. Now, all kinds of people face the truth, the true way and the Creator's utterances, and all sorts of voices and views are revealed: Some thoughts and views lean toward the absurd, some are self-righteous and arrogant, some are conservative, adherent to traditional culture, and rotten, and many are stupid and ignorant. There are even some people who hate and are hostile toward the truth who lash out in a frenzy like crazed dogs, casually judging and recklessly condemning the truth and positive things. They wantonly judge and condemn any positive thing and expression of the truth, and make no effort to discern whether it is right or wrong, or whether it contains the truth. These people are animals and devils. When humans are confronted with the truth and the true way, they have many different views which reveal and expose their narrow-minded, stubborn, intransigent, arrogant, satanic ugliness. You must learn to be discerning, to broaden your insight from this, while also seeking some of the truth. If these things are displayed in those who do not believe, and who have not accepted God's work of the last days, then do you exhibit these things yourselves? Sometimes the way you exhibit them is different, and the way you say them is different, but you actually display the same dispositions as the unbelievers do. It is similar to how when some people accept the Lord Jesus, they believe that everyone under the sun who does not accept the Lord Jesus is inferior. They believe that because they have accepted the salvation of the cross

of the Lord Jesus, they are a superior person, and they look down on everyone. What kind of disposition is this? They lack insight; they are too narrow-minded, and they are extremely arrogant and self-righteous. They see that others are displaying corrupt dispositions, but they do not see that they are also displaying the same corrupt dispositions. So, do you exhibit these things? You certainly do, as all of man's corrupt dispositions are exactly the same, and it is only because of God's work and salvation, the needs of His work, or His predestination that there is a difference in the nature essences, pursuits, and yearnings of every type of person. Some people have no heart or spirit. They are dead people and beasts who do not understand faith. These people are the most lowly of all mankind and cannot be counted as humans. Those who accept God's new work have more understanding of the truth, their insight and their understanding of God are greater, and their theories and views are a level higher. Just like how those who believe in Christianity have a greater understanding of God and a greater knowledge of the Creator's creations and work than law-abiding believers in Jehovah, those who accept the third stage of work have a greater understanding of God than believers in Christianity. Because each stage of God's work is higher than the last, it of course follows that people's understanding will certainly also become greater and greater. But, if you look at it another way, the corrupt dispositions that you display after you accept this stage of work are the same in essence as the corrupt dispositions that those in religion display. The only difference is that you have already accepted this stage of work, listened to many sermons, understood many truths, gained a true understanding of your nature essence, and have truly changed in some ways by accepting and practicing the truth. So, when you look again at the behavior those in religion exhibit, you think that they are more corrupt than you. But in fact, if you were put side-by-side with them, you would see that people's attitudes toward God and the truth are the same; you all act according to notions and imaginings and to your preferences, and your corrupt dispositions are the same. If they had accepted this stage of work, listened to these sermons, and understood these truths, then there would not be much difference between you and them. What can you see from this matter? You can see that the truth brings change to people, that these words God speaks and these sermons He preaches are salvation for all humankind, and are things that all humankind needs. They are not meant to only satisfy people of a particular group, ethnicity, category, or skin color. All of humankind has been corrupted by Satan and has satanic dispositions. There is not a big difference in terms of their corrupt essences; it is only that their skin color, ethnicity, and the environment and social system in which they grew up are not the same, or that there are slight differences in their traditional culture, background and the education they received. But these are just outward appearances—all of humankind has been corrupted by one Satan, and their corrupt nature essence is the same. Therefore, these words that God says and this work that He does are not targeted at people from any particular ethnic group or country, but rather at all of humankind. Even when there are differences in the

culture and background of different ethnicities, or differences in the education they received, their corrupt dispositions are exactly the same in the eyes of God. So, even though a stage of His work is done in one place, it affects change everywhere and is applicable to all humankind; it can save and provide for all humankind. Some people say, "Europeans and people from other countries are not descendants of the great red dragon, so isn't it unsuitable for God to say that all humankind is deeply corrupted?" Are these words correct? (No, they are not. All humankind has the same nature essence which has been corrupted by Satan.) That's right—"descendants of the great red dragon" is only a name for people of one ethnicity; it does not mean that people who have this name and people who don't have this name have different essences. In fact, their essences are still the same. All of humankind lies under the hand of the evil one; they have all been corrupted by Satan, and their corrupt nature essences are exactly the same. Now, when Chinese people hear these words that God speaks, they rebel and resist; they have notions and imaginings; these are the things they exhibit. When these words are repeated to people of another ethnicity, they also exhibit imaginings, notions, rebelliousness, arrogance, self-righteousness and even resistance—it is exactly the same. All of humankind, regardless of ethnicity and cultural background, exhibits none other than the behavior of corrupted humans that God exposes.

Corrupt dispositions are common to all humankind; they are all the same, with more similarities than differences, and no obvious distinctions. These words that God speaks and truths He expresses do not only save one ethnicity, one country, or one group of people—God saves all humankind. What does this show you? Is there anyone in the human race who has not undergone Satan's corruption, and belongs to a different category or class of people? Is there anyone who is not the object of God's sovereignty? (No, there is not.) What is the meaning of these words I speak? God rules over all humankind, and all humankind was created by one God. No matter which ethnic group, which type of human, or how competent they are, they were all created by God. In the eyes of man, some people are different than others and are superior, but in the eyes of God, they are all the same; every human is the same in the eyes of God. Where do you see this? Differences in skin color and language are mere appearances, but people's corrupt dispositions and their nature essences are the same; this is the truth of the matter. When confronted with any humans who have a satanic corrupt disposition, God's words can achieve results. They are targeted at people's corrupt dispositions and can resolve all of humankind's corrupt dispositions. This shows that all of God's words are the truth, that they can provide for, cleanse and save humankind; this is undeniable. Now, the words that God expresses in the last days have already spread throughout all the countries and ethnicities of the world—this is a fact! And what has man's reaction been? (There have been all sorts of reactions.) And what do all these sorts of reactions indicate or reflect about man's essence? They show that man's nature essence is the same, their reactions are the same as the Pharisees and the Jews when the Lord Jesus

came to do work: They have an aversion to the truth, are full of imaginings and notions about God, and their belief in Him exists within illusory imaginings and notions. Humankind as a whole does not know God and resists Him. Upon hearing God's words, their first reaction, or the things in their nature essence that they naturally display, are resistance and hostility toward God; this is something they all have in common. All of their negative voices and views when faced with the truths God expresses are born out of the nature essence of corrupt humankind, and are representative of this human race. Their notions and imaginings are the same as the notions and imaginings the chief priests, scribes and Pharisees had about God when the Lord Jesus arrived; they have not changed. Those in religion have carried the cross for 2,000 years, but they remain the same, unchanged in the slightest. When people have not gained the truth, these are the things that they display naturally and which come out of them innately, and this is their attitude toward God. So, if a person believes in God but does not pursue the truth, can their corrupt disposition be fixed? (No, it cannot.) No matter how long they have believed, they will not be able to resolve the problem of their corrupt disposition if they do not pursue the truth. Two thousand years ago, the Pharisees furiously resisted and condemned the Lord Jesus, and nailed Him to the cross. Now, pastors, elders, fathers and bishops in the religious world still furiously resist and condemn God incarnate, just like the Pharisees did. If one were to go among them and testify that God is incarnate, then one may be seized and put to death, and if God incarnate were to go to the places of worship of each major religion to preach, they would certainly still nail Him to the cross or hand Him over to those in power. They would absolutely not go easy on Him, because the nature essences of corrupt humans are all the same. Do you have any reaction inside when you hear these words? Do you think that those who have believed in God for many years but have not pursued the truth to any degree are quite frightful? (Somewhat.) It is a very frightful thing! Holding the Bible and a cross, relying on the law, wearing the clothes of the Pharisees or the robes of priests, and resisting and condemning God publicly in temples—are these not all things that believers in God do in broad daylight? Where are the people who condemn and resist God? One does not need to look far. Anyone among His believers who does not accept the truth and is tired of the truth is a resister of God, an antichrist, and a Pharisee.

If people do not pursue the truth and cannot gain it, they will never know God. When people do not know God, they will always remain hostile to Him and it is not possible for them to be compatible with Him. No matter how much your heart subjectively desires to love God and does not wish to resist Him, it is useless. It is useless to only have the desire, or to want to restrain yourself, since this is an involuntary matter that is decided by people's nature. So, you must pursue becoming a person who has the truth, pursue practicing the truth, discard your corrupt disposition, enter the truth realities, and achieve compatibility with God; this is the right path. You must know in your heart that the most important part of believing in God is pursuing the truth, and you must grasp some

practicalities regarding which aspects you should begin with when pursuing the truth, as well as what you need to do, how to approach your duties, how to approach every type of person around you, how to approach matters and things of every kind, what view you should adopt when approaching them, and what approach is in accordance with the truth principles. If you do not seek the truth or understand the truth principles, and are only capable of following rules and defining things according to them, as well as according to logic, notions and imaginings, then your way of practicing is wrong, and only proves that in your years of believing in God, you have only followed the rules to the letter, but have not understood the truth and do not have reality. Following the rules and living according to notions and imaginings is exhausting and toilsome for you, but it is all a waste of effort and God will not give you a shred of praise. It serves you right to be exhausted! If you have spiritual understanding, and pure comprehension when you read God's words or listen to sermons and fellowship, then the more you experience, the more you will understand and gain, and the things you understand will all be real and in accordance with the truth. Then, you will have gained the truth and gained life. If the things you have gained and understood after believing in God for many years are still the stuff of doctrine and rules, still the stuff of notions and imaginings, and rules and regulations which bind you, then you are completely done for. This proves that you have not gained the truth, and do not have life. No matter how many years you have believed in God, and no matter how many words and doctrines you can preach, you are still an absurd and muddleheaded person. Although it doesn't sound nice to put it that way, it is a fact. There are many people who have believed in God for years, but do not see that the truth and Christ hold the power in God's house, and that the Holy Spirit rules sovereign over all. People like this do not have any understanding whatsoever, and are as good as blind. Some see God judge and chastise people, perfect a group of people, but cast out many others, and so they doubt God's love and even His righteousness. Do people like this have the comprehension ability? Do they have any understanding? It is fair to say that they are absurd people with no capacity to understand at all. Absurd people always look at things in a preposterous light; only those who understand the truth can view things accurately and in accordance with the facts.

Excerpt 7

Some people who preach the gospel, who spread and testify for God's work make a grave mistake—they cut out those words of God in response to which religious people are most likely to develop notions, giving potential gospel recipients an abridged, concise version of God's words. Their excuse is that they do this to prevent people from developing notions and misunderstandings, but is this right? All of God's words are the truth. Regardless of whether people have notions and whether or not they accept or love these words, the truth is the truth; those who accept it can be saved, while those who do not will perish. Whoever rejects the truth deserves to die and to perish. What does this

have to do with those who spread the gospel? Those who spread the gospel should let people read God's original words rather than abridging them for fear that people will have notions. When people investigate the true way, they want to see how God's original words are spoken, what kind of content lies within them, and what God's most original statements on certain matters are. People want to know: "You say that God is the Creator, so what are the words that He speaks? What is His style of speaking?" You insist on altering those of God's words which are not in line with human notions, like when religious people explain the Bible everything they say is in accordance with human notions; you insist on showing people a version of God's words that has been tampered with and do not let them see His words in their original form. What is this all about? Do you also have notions about these words of God? Do you, like religious people, believe that those of His words which are not in line with human notions are not the truth, that the truth is only those words which fit with human notions? If so, that's human error. No matter how God's words are spoken and whether or not they are in line with the notions of man, they are the truth. It is only because corrupt humans do not have and do not know the truth that they develop notions about God's words—this is the foolishness and ignorance of man. You fail to clearly see that God's words are especially practical and concrete for a specific effect, and you are even less aware of how poor man's caliber is, and how difficult it is for people to understand if God's words are too concise and theoretical. Recall that when the Lord Jesus appeared to perform work, many disciples couldn't understand His words and had to ask Him to give examples and tell parables in order to grasp their meaning. Isn't that so? Today, when I speak with too much detail and specificity, you complain that it is too long-winded. When I speak in depth you do not understand, but when I generalize and theorize you take it as doctrine. Humans are difficult in this way. In God's words, there is now divine language as well as human language, there is both conciseness and specificity, and there have been many examples that reveal people's various states. Some words seem too detailed for those who already understand the truth, but for new believers they are just right, and it would be difficult to achieve results without this level of detail and specificity. It is just like parents bringing up children; when the children are young, the parents need to do many detailed things, but they can stop doing them once the children become sensible and can take care of themselves. This is understood by people, so why can they not understand the matter of God's work? New believers must read words that are shallower and supported with examples, words that are comparatively detailed and meticulous. Those who have believed in God for years and understand some truths must read words that are comparatively deep and that they can grasp. No matter how God speaks, it is all meant to allow people to understand the truth, shed their corrupt dispositions, and enter the truth reality. He speaks in order to achieve these results. Whether His words are deep or shallow, whether people can reach them or not, understanding the truth and entering the truth reality are not easy. Do not think that just because you are of good

caliber and can grasp deep truths, you already possess the shallow truths and possess reality. Is that the case? The truth about being an honest person alone is enough for a lifetime of experience. No matter how shallow God's words, no matter how many examples He gives, you might not enter into reality even after ten or eight years of experience. So, when approaching God's words, it is wrong to look at their depth. This view is incorrect. It is best for one to pay close attention to reality; it's not that you have reality just because you have the comprehension ability and can understand the truth. If you cannot practice the truth, even the best comprehension will just be empty doctrines for you. You must put the truth into practice, you must have experience and knowledge only in this way will your comprehension be practical. Everyone who complains that God's words are too detailed or trivial is arrogant and self-righteous and does not have any truth reality. Can man fathom the wisdom of God's words and His thoughts? Many people are too arrogant and ignorant in their attitude toward God's words, acting as if they have much truth reality, when in fact they do not practice the truth and cannot speak any genuine testimony at all. They can only speak empty words of theory; they are theorists and frauds. How should those who truly pursue the truth read God's words? They should seek the truth. Seeking the truth encompasses and involves many things, so can it be talked about without detail? Can results be achieved without speaking specifically and comprehensively? Can people truly understand without the support of many examples? Many people think that some of God's words are too shallow—well then, how many of these shallow words have you entered? What experiential testimony can you share? If you haven't even entered into these shallow words, can you grasp the deeper ones? Can you truly understand them? Don't fancy yourself clever, don't be arrogant and self-righteous!

Let's return to the issue of tampering with God's words. God's house has published the standardized version of The Word Appears in the Flesh, and no one is allowed to make the slightest alterations. No standard version of God's words can be altered by anyone, and if someone does alter them then it will be treated as tampering with His words. Those who tamper with His words do not have the least understanding of the longing of all those who yearn for the truth and look forward to reading God's words. These people want to read the accurate, standard version of His words, which are the original words of God, the expressions of His original meaning and intention. People who love the truth are all like this. People don't understand God's original intention, purpose, and meaning for doing all this work and speaking all these words, nor why He speaks in such detail. People do not understand, yet they analyze and summarize with their minds, and end up tampering with those of God's original words which are not in line with human notions. As a result, when others finish reading those of God's words which have been tampered with, it is difficult for them to understand His original meaning. Does this not influence their understanding of the truth and their life entry? What is the problem here? It is that those who alter God's words lack a God-fearing heart. Theirs is a nonbeliever's

method; as soon as they act, their satanic disposition reveals itself. They always have some opinions and ideas about what God has done and said, and they always want to handle and process these things, to reach out with their black devilish claws and change God's words into their own sayings. This is Satan's nature—arrogance. When God speaks some real words, some everyday words that are close to humanity, people meet them with disdain and look down on them, approaching them with a contemptuous attitude. They always want to use human knowledge and imagining to make some revisions and change the style. Is this not disgusting? (It is.) By all means, you must not do this. You must act dutifully. God's words are God's words, and no matter how He speaks, they must maintain their original form and not be altered. Only live sermons can be slightly reorganized, as long as it is only a minor refinement and does not change the original meaning. The original meaning absolutely must not be changed. If you do not have the truth then do not alter; anyone who alters will have to take responsibility. God's house assigns several people to organize sermons and fellowship, but they must organize them according to principles, and absolutely must not tamper with anything. Those who do not have spiritual understanding and do not understand the truth should not meddle, lest they face punishment. Since you are one of God's chosen people, you should read His words diligently, focus on understanding the truth and entering into reality, and not doubt God's words or the truth. Most of all, do not use your mind and knowledge to scrutinize God's words. It's not good to always engage in evil practices; once you offend God's disposition, it will be very troublesome for you. Some people understand a bit of biblical knowledge; they study theology for a couple of days and read a few books, and then think they understand the truth, know their stuff, and are capable. But what good is your little capability? Can you bear witness to God? Do you have the truth reality? Can you bring people into God's presence? Your little bit of theory and scholarship does not represent the truth in the slightest. God in His humanity speaks some words that allow people to grasp the meaning, some words that are easier for mankind to understand, but people are always unconvinced, wanting to change His words. They want to change His words to be in line with their notions, to suit their tastes and wishes, to make them comfortable to hear and easy on the eyes and heart. What kind of disposition is this? It is an arrogant disposition. Doing things without any truth principles at all and acting according to Satan's ways will easily disrupt and disturb the work of God's house. This is a very dangerous matter! Once you offend God's disposition, it will be quite troublesome, and there is a danger of being cast out.

Some people feel fed up when they see that God's words speak of the path of practice for life entry in great detail. In that case, if they saw all those laws, decrees, and statutes that God promulgated in the Old Testament, would they not be even more fed up? And if they then went on to read the even more detailed words of the Bible's original commandments, would they not develop notions? They would think: "These words are too trivial. What can be said clearly in one sentence is stretched to three or four. They

should be more concise and straightforward, so that people can see everything at a glance and understand just from listening to one sentence. How great it would be if they were not so long-winded, but instead simple, easy to understand, and easy to practice. Wouldn't these bear witness to and glorify God more effectively?" This thought seems correct, but do you think that reading God's words should be like reading a novel, where smoother is better? God's words are the truth; they require contemplation, and one must practice and experience them in order to understand and gain the truth. The less that God's words align with human notions, the more truth there is in them. In fact, no aspects of the truth are in line with human notions; they are not something people have seen or experienced before but are fresh words. However, after reading and experiencing them for several years, you will know that all of God's words are the truth. Some people always have notions about God's words. Where does this problem originate? Where are they going wrong? This problem shows that people do not know God's work or His disposition. Every sentence He speaks is practical and factual, using the everyday language of humans without resorting to using theoretical or knowledgeable language. This is most beneficial for people's understanding of the truth. There is nobody who can grasp this matter clearly—only God's work and His words are the most practical and realistic. People verbally acknowledge: "God's words are all correct. His words are beneficial to people, but people do not understand God. He knows best what people's needs are, and He knows how to speak so that people understand. His way of admonishing and telling people is easier to accept. God knows people's inner structure and what kind of thoughts and notions they have, and He knows even better what people need most, while people themselves have no idea." But when you look at God's words, you want to simplify them and change them to align with man's notions and tastes. Can God's words still be the truth then? Can they still be His words? Would they not become man's words? Isn't this kind of thinking too arrogant and self-righteous? God's words are the truth, regardless of whether they fit with man's notions and imaginings. No matter how many words He speaks and how detailed they are, God's words are not spoken in vain. If He adds one sentence it is to help people better understand, which is beneficial for them. If He were to leave one sentence out, people would not understand so well, and it would be easier for Satan to exploit this situation. Most people are of poor caliber, and they cannot grasp the words unless God elaborates and speaks in detail. People are all numb and dullwitted, so not one sentence should be left out; were any aspect not spoken of thoroughly, people would not understand that aspect—you might understand it, but someone else won't; a group of you might understand it, but another group might not. There will always be those who do not understand. God does not speak to you alone; He speaks to all mankind, to all who have ears and are able to understand what God says. Is your perspective too narrow? People can only see what's right in front of them, thinking: "I understand this sentence; why does God still need to explain it in so much detail?" If it's too simple, those of good caliber will understand it, but those of average caliber will not

be able to; if God elaborates a few sentences for people of average caliber, you take exception. Does that mean you are someone who accepts the truth? Where do these objections of yours come from? Is this not the arrogant disposition of Satan? When God does something that is even a little at odds with your notions, when He reveals a little of all that He has and is—cherishing, understanding, caring for, being concerned about, and comprehensively looking after people—you think that God is being long-winded, that He is saying too much, wasting time on trivialities, that He should not do so; this is exactly how you believe in your notions. This is your impression of God, your knowledge of Him, this is how you see Him. So is your belief that "everything God does is right, God understands man the most" just doctrine? To you, it has become doctrine; your knowledge of God doesn't tally with what He reveals, there is no correlation. What's more, that's not how you act toward God; you treat His words and work according to your notions and imaginings, according to your arrogant disposition. Are you someone who accepts the truth? You are not someone who accepts the truth, nor are you one who has a God-fearing heart. Faced with God's words and doings, you are able to judge, complain, speculate, doubt, deny, resist, and have choices. Are you a true believer in God? If you cannot submit to God's work, can you gain the truth? If this is how you treat God's words, His work, the truth, all that He has and is, and everything that comes from Him, then can you attain His salvation? If you cannot gain the truth, you will be subject to punishment.

In your approach to God's words, do not analyze or scrutinize them, do not be cunning, do not doubt, and do not rack your brains. Treat them as you would treat the truth—this is the smartest approach. Whatever you do, do not say to yourself: "I am a modern person, I am knowledgeable and well-educated, I know grammar, I studied suchand-such a major, I'm adept at a certain skill or profession, I understand, I comprehend. God does not know. Though God understands all mankind, He doesn't have anything aside from the truth, He doesn't understand professional matters, there's nothing He's good at, He only knows how to express the truth." That's right. God can only express the truth, and He can see through all things because He is the truth. He rules the fate of mankind, and He controls your destiny. None can escape the sovereignty and arrangements of God. What should people's attitude toward God's words be? It should be to listen, submit, accept, and practice with utmost compliance—this is the attitude people should have. Whatever you do, do not scrutinize. I have spoken many words to you, but you can only accept a portion of them. You do not accept any words that are not in line with human notions—you even resist and refute them in your hearts. You only accept those words which are in line with human notions and reject those which are not. Can you gain the truth this way? Are words that do not conform to human notions really not the truth? Do you dare to be sure about this? Then I must ask you, how much of the truth do you understand? What truths do you possess? Share testimony of all the truths you understand, then, and let everyone decide whether or not they are the truth. If you

can admit that you do not have the truth, that means that you have reason. If you truly have reason, do you still dare to conclude that words that do not conform with human notions are not the truth? Do you still dare to gamble with God? As a created human being, do not be too arrogant and self-righteous, do not think so highly of yourself. You do not know the truth at all; you would not be able to fully experience a single sentence of God's words in your lifetime, nor would you be able to understand or live them out in your lifetime. If you can understand a part of them and put them into practice, that is already not bad. Humans are so impoverished and pitiful—this is the truth of the matter. Since they are so impoverished and pitiful, why are they also so arrogant and selfrighteous? This is what makes them both pitiful and detestable. I advise people to read God's words in an obedient way, to abandon their notions as soon as they arise, and to treat God's words as the truth and do their best to ponder them, and then experience them; perhaps then they will be able to understand what the truth is. Don't care about how detailed and long-winded God's words are. If you can understand and experience them, and then testify for them, only that is when you can be considered to be capable. It is similar to how people are always particular about which kinds of food they eat, thinking some are tasty and others are not. And what comes of this? The tasty foods are not necessarily rich in nutrition, and the foods you dislike do not necessarily have less nutrition; they may even have more and better nutrients. People have difficulty distinguishing what is and is not the truth, what comes from God, and what comes from man. Only after understanding the truth can they discern some of it; those who do not understand the truth cannot see through anything. If you know you lack perception, you should remain humble, lowkey, and seek the truth more. This is what a smart person does. If you cannot see through anything yet still carry on with blind arrogance, daring to judge everything and criticize whoever speaks, then you are totally without reason. Don't you agree this is how it is? Whatever one does, they must not bare their fangs in the presence of the truth. They must maintain a God-fearing heart and seek the truth in all things—only this is a truly intelligent and wise person.

Excerpt 8

What is the nature of the problem of tampering with God's words? If you change God's words and tamper with His speech, this amounts to the most serious opposition to and blasphemy against God. Only those of Satan's ilk are capable of this sort of evil deed, and they are the same as the archangel. The archangel said: "God, You can create the heavens and earth and all things, and perform signs and wonders—I can do this too. You have ascended the throne, and I will do so as well. You rule over all nations, and so do I. You created humans, and I manage them!" This is how arrogant the archangel is; it possesses no reason whatsoever. The nature of tampering with God's words is the same as that of the archangel, meaning that it is a manifestation of direct opposition to God and of blasphemy against God. People who tamper with God's words are the ones

who oppose Him the most, and they directly offend His disposition. God despises none more than those who tamper with His words. It can be said that tampering with God's words is blasphemy against God and the Holy Spirit, and an unforgivable sin. Aside from people tampering with God's words, there is something else that offends God's disposition, which is when people dare to casually make changes to the work arrangements, and then pass them down to the church to deceive God's chosen ones, disrupting and disturbing the work of the church. This is also a manifestation of direct opposition to God, and something that offends God's disposition. Some people do not have God-fearing hearts at all. They believe that the work arrangements are written by man, that they come from man, and wherever they do not accord with these people's notions, they change them as they will. Do you know which of God's administrative decrees this violates? (7. "In work and matters of the church, apart from obeying God, follow the instructions of the man who is used by the Holy Spirit in everything. Even the slightest infraction is unacceptable. Be absolute in your compliance, and do not analyze right or wrong; what is right or wrong has nothing to do with you. You must concern yourself only with total obedience" (The Word, Vol. 1. The Appearance and Work of God. The Ten Administrative Decrees That Must Be Obeyed by God's Chosen People in the Age of Kingdom).) Things that violate the administrative decrees are things that offend God's disposition. Can't you see that clearly? Some people are exceedingly cavalier in their attitudes toward the Above's work arrangements. They believe, "The Above makes the work arrangements, and we do the work in the church. Some words and affairs can be implemented flexibly. It's up to us how, specifically, they're to be done. The Above just speaks and makes the work arrangements; we're the ones taking practical action. So, after the Above hands the work off to us, we can do it as we like. It's fine, however it gets done. No one has the right to interfere." The principles they act on are as follows: They listen to what they believe is right and ignore what they believe is wrong, they consider their beliefs to be the truth and the principles, they resist whatever does not accord with their will, and they are extremely antagonistic toward you regarding those things. When the Above's words do not accord with their will, they go ahead and change them, and only pass them down once they meet with their agreement. Without their agreement, they do not permit them to be passed down. While in other areas, the Above's work arrangements are passed down as they are, these people pass their altered versions of the work arrangements onto the churches under their charge. Such people always wish to put God off to the side; they are eager to get everyone to believe in them, and follow them, and obey them. In their minds, there are some areas in which God does not measure up to them—they ought to be God themselves, and others ought to believe in them. That is the nature of it. If you understood this, would you still weep when they are dismissed? Would you still feel sorry for them? Would you still think, "The Above acted inappropriately. They treat people unfairly. How could they dismiss such a hardworking person?" Those who say this are undiscerning. For whose sake are they hardworking?

For the sake of God? For the sake of the church work? They work hard in order to consolidate their status; they are hardworking in order to establish independent kingdoms. Are they serving God? Are they performing their duties? Are they loyal and obedient to God? They are purely the lackeys of Satan, and when they work, it is the devil that reigns. They damage God's management plan and disturb God's work. They are bona fide antichrists! Some people say: "Look how hard they are working—it takes quite some effort to write all those things, and to pass them down to the churches." Then let Me ask you, are the things that they write edifying for people? What exactly is the goal that they want to achieve? Do you have discernment of these matters? What will the consequences be if you are deceived by them? Have you considered that? Some feel pity for people like this, saying: "They work so hard and it isn't easy to write all those things, so God's house should forgive them if there are some deviations or warped things in what they've written." What is the problem with them saying this? Can one really gain God's praise just by working hard? For whose sake are those people working hard? If they are not working hard to satisfy and bring glory to God, but rather so that they can gain status, then, no matter how hard they work, is there any significance or value to it? This kind of hard work is selfish and base, wicked and shameless! What will the consequences be if this kind of antichrist is not dismissed? People will disturb the church's work as they please and become opposers of God before they even realize it. Is this not disrupting and disturbing God's work? If they work hard in order to achieve their own goals, does that give them the right to oppose God? Should they then oppose Him and rebel against Him? Should they be arbitrary and reckless, and disobey Him? Can they just do whatever they want? Those who do not possess the truth, who disobey God, and just want to act blindly, thinking that everything they do is reasonable and right, are pure devils and lackeys of Satan who come to disrupt and disturb the work of the church! If you not only cannot discern people like this, but also sympathize with them, shed tears for them, and come to their defense, then you are also a good-for-nothing, you are a muddled person and a dimwit. You may still think: "The Above isn't being considerate of their feelings. That person worked so hard and the Above removed them just like that." If you say this, then you are also a lackey of Satan and you are of the devil. There are many people who live according to satanic philosophies, never exposing or reporting false leaders and antichrists, until one day an antichrist does something disastrous and they finally realize that this was truly a case of an antichrist deceiving people. Some people still have notions about this, thinking: "God is almighty, and the Above should know how many antichrists there are in the church, so is there any need for us to report them?" Are the people who say this not absurd types? Right now, God is working in humanity and the leader of the Above is human, so if he did not come into direct contact with the matters of the church, how could he know about these things? Many times, when there were incidents of antichrists, the problems were only resolved after some people reported and exposed them, and the Above ordered an investigation.

While working and leading people in normal humanity, God is not at all supernatural and is extremely practical, but He conquers, defeats and humiliates Satan. It is only in this way that His almightiness and wisdom can be revealed. This is how practical God's work is; He arranges all of these people, events, and things so that His chosen ones can learn lessons, gain discernment, and broaden their knowledge. Once His chosen ones have gained discernment, the false leaders, antichrists, and evil people will be unable to escape the "long arm of the law." God will use the facts to expose them and enable all of His chosen ones to see clearly and understand. In the past, weren't many evil people and antichrists exposed and cast out? Can no one see this matter clearly? Then you are too muddled!

Although some people do not understand a few parts of the work arrangements of God's house, they are still able to submit, saying: "Everything God does is right and has meaning. If we do not understand the work arrangements completely, we should first submit to them. We cannot judge God! We should still listen to the work arrangements, even if they are not in line with our notions, because we are humans, and what can the human mind see? We should just submit to God's arrangements; the day will come when we understand them. Even if, when we reach that day, we still cannot fully understand them, we should still willingly submit. We are people, and we should submit to God. This is what we should do." But some people are different, and when they see the work arrangements of God's house, they will study them first, saying: "This is what God says, and these are His demands. The first item looks okay, but the second item isn't very suitable. I'll go ahead and change it." Do people like this have God-fearing hearts? If you change work arrangements as you please, what is the nature of this problem? Is this not disrupting and disturbing the work of God's house? Are the things that you possess the truth? If you really have the truth, then why do you not express it? Why do you alter God's words? What disposition do you reveal by doing this? It is an arrogant and selfrighteous disposition, one that does not obey anyone. If you dare to pick and choose when it comes to God's arrangements, then there is a serious problem with your mindset and disposition. God's chosen ones should have discernment of people like this. Firstly, such people cannot fellowship about the truth to resolve problems, yet they believe that they understand the truth and will not obey anyone. Secondly, when they have notions about the work arrangements, they do not mention them to God's house, instead they just spread them around. Thirdly, when they have notions about God and the work of God's house, not only do they not resolve them, they also incite God's chosen people to develop notions about Him, and to stand up and fight against Him, so as to force Him to act according to their wishes and ultimately make Him submit. Based on these three behaviors, one can be sure what kind of thing these people are. Are they people who seek the truth and submit to God? Absolutely not. They do not seek the truth in the slightest and they are also unsatisfied with God. They have notions about God, and they spread these notions, making everyone develop notions about Him and stand up to fight against and oppose Him. Based on this, they can be characterized as bona fide, complete antichrists. How should people like this be handled? Should they be helped lovingly? This is useless, because they do not accept the truth. How about pruning and dealing with them? This is also useless, because they do not accept the truth. If those who believe in God cannot accept the truth, this is a serious problem and a terrible thing! If you look at this matter too simply and believe it is not a big deal, then there will come a day when you will offend God. I have seen some people like this, and even though they have not yet been cleared out, their ending has actually already been determined: They will be cast out.

At the very least, those who believe in God must have God-fearing hearts. And what does it mean to fear God? People must be afraid of God, they must do everything with caution and care, leaving themselves some room to maneuver, and not just doing whatever they want. For example, when God's house dismisses some false leaders, some people say: "I'm not sure about this matter. We don't know exactly what they did, and even if we knew, we could not thoroughly understand the nature of the things they did. Everything God does is right, and there will always come a day when He will make things clear and allow us to understand His will." If you do not understand why God's house does things this way, but you can still submit, then you are a fairly devout person who can be said to have a bit of a God-fearing heart. If you do not understand, but you still set yourself against God and disturb the work of the church, that means trouble. Whenever the church dismisses some false leaders and expels some antichrists, some of their diehard followers always stand up and come to their defense, publicly judging God because of this, saying that He is unrighteous, and asking the Holy Spirit to reveal this matter. For people like this, even if they provide exceptional service when spreading the gospel and performing their duties, none of it matters. One betrayal will forever determine your fate. You must see the essence of betrayal clearly; do not think that it is not a big deal. It can be said that all of you have opposed God, that all of you have transgressed. However, the nature of your opposition and transgressions are different. The nature of the matter I have just spoken about is very serious and constitutes public judgment of and opposition to God. Some people always love to write some things, some letters that they casually pass around the church. Is this in line with the principles? Are the things they write true testimony? Are they life experience? Are they edifying for God's chosen ones? If they are not, yet these people still casually pass them around the church, then they are deceiving people, spreading heresies and fallacies, distorting the facts, confusing right and wrong, and speaking a heap of utter nonsense. Some people even want to write their own book, then send it to the church and become famous. Have people not learned a deep lesson from the example of Paul? You still want to write a book, to write a "celebrity autobiography" and to pen a "Summary of the Truth." You have no reason whatsoever! If you are able to, then write several pieces of experiential testimony. Have you not been judged and suffered enough in these few years that you've

believed in God? Can you still not see this matter clearly? What do people understand? The words and doctrines you speak cannot even resolve your own problems, and you still want to supply them to others. You have no self-knowledge at all! Why does God's house print and send out books in a uniform manner? Because most of these books are made up of God's words, and the remainder are all made up of the true experiential testimonies of God's chosen ones. These are all positive things that God's chosen people need, and so the books that God's house uniformly issues are all needed for the church's work and the life entry of God's chosen people. This way of doing things also stems from the guidance of the Holy Spirit. You all understand that the books uniformly issued by God's house are of the utmost value and necessity. You know very well what benefits you can gain from listening to sermons, so if you have discernment of the things that are spread by false leaders and antichrists, you will truly be able to discern false leaders and antichrists. But with your current stature, you only understand many doctrines about belief in God, and the truth is still not clear to you. There are some significant matters that you still cannot fully understand, that seem vague and blurry to you, and so you still do not have any of the truth realities and are still not too discerning. Regardless of how anyone in the church behaves or speaks, you lack clear discernment of it. Some people believe that as long as one speaks eloquently, they can bear witness to God, and that those who do not speak eloquently cannot talk about experiential testimony even if they have it. Are they right about this? They are gravely mistaken; experiential testimony is real no matter how it is spoken about, and if one does not have experiential testimony, then what they say is not real, no matter how well they can talk about doctrines. Why is this? Talking about words and doctrines does not represent that a person possesses the truth reality, and even if they understand a bit of truth, this understanding is still guite shallow and limited, and they cannot write about experiential testimony at all. If someone does not have experiential testimony, yet they still brazenly speak words and doctrines and lecture people, then they have become a hypocritical Pharisee. They can only make up false testimony to deceive people. Those who do this will be cursed by God. Whether or not someone can bear true witness does not depend on their eloquence. Look at how much Peter was possessed of experiential testimony how many letters did he write? How many articles of testimony did he write? It may have only been a few, but God praised Peter as the person who knew Him best, and as someone who truly loved Him. If you truly have experiential testimony, then you will have definitely changed and become much more well-behaved. You will no longer do those enthusiastic things, those things you thought were good. When you recognize how insignificant, impoverished, and pitiful man is, you will not dare to act arbitrarily, or to write a book or an autobiography. All those who wish to write books or autobiographies, or to build their reputations up in the name of making some sort of contribution, are all arrogant, conceited, and ambitious people who overrate their own abilities, who do not possess God-fearing hearts, and who like to follow their own will in their actions. People who truly pursue the truth all concentrate on performing their duties well, understanding the truth, and acting in accordance with the principles. They think that performing one's duties well, dispositional change, entering the truth reality, and having true experiential testimony are better than anything else. Those who can pursue in this way are the smartest people, and they are the most possessed of reason.

Excerpt 9

As for Noah, Abraham and Job, who were recorded in the Old Testament of the Bible, what were the characteristics of their humanity? What characteristics of normal humanity did they have which made God find them acceptable? (They were especially possessed of conscience and reason.) That is entirely correct. Job lived until such a great age without God personally speaking to him at all and without God personally appearing to him, but Job could understand and feel everything that God did. In the end, he summarized some words about his knowledge of God: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21). What do these words mean? They mean: "Jehovah is God, He is the Creator, He is my God, and when He speaks, even if I only understand half of what He says, I must listen to it and follow it to the letter." God only found Job acceptable when Job's knowledge of Him had arrived at this level. Job had such experiences and comprehensions, and he could also accept and submit to the trials that God put upon him. All of these things were achieved upon the basis of him having the conscience and reason of normal humanity. No matter whether he had seen God, no matter what God had done to him, and no matter whether God had tested him or had appeared to him, he always believed: "Jehovah is my God, and I must abide by that which God instructs and that in which God delights, no matter whether I understand it or not; I must follow His way, and I must listen to and obey Him." In the Book of Job it is recorded that Job's children would often have banquets, and Job would never participate in them, but would instead pray and make burnt offerings for them. The fact that Job often did this proves that he knew in his heart that God despises mankind's indulgence in eating, drinking, and merry-making, and mankind's life of banqueting. Job understood in his heart that this was the truth, and even though he had not directly heard God say this, he knew in his heart that this was what God meant. Since Job knew what God meant, he was able to listen to and obey Him, he held to this at all times, and he never participated in the eating, drinking, and feasting. Did Job understand the truth? He didn't. He was able to do this because he had the conscience and reason of normal humanity. In addition to conscience and reason, what was most crucial was that he had true faith in God. He recognized from the depths of his heart that God is the Creator, and what the Creator says is the will of God. In today's terms, it is the truth, it is the highest instruction, and it is that by which man must abide. Regardless of whether or not man can comprehend what God means, or only a few words spoken by God, man should accept it and abide by it. This is precisely the reason that man should possess. When

man possesses this reason, it is much easier for man to abide by God's word, put His word into practice, and obey His word. In doing so, there will be no difficulties, no suffering, and certainly no hindrances of any kind. Did Job understand much of the truth? Did he know God? Did he have knowledge of God's possessions and being or His disposition and essence? Compared to people today, he did not know Him, and he understood very little. However, what Job did possess was the quality to put into practice all that he understood. After understanding something, he would be obedient and abiding. This was the most noble aspect of his humanity, and also that which people looked down upon the most. People think, "Did Job not just abstain from banqueting? Did he not just regularly make burnt offerings before God? In today's terms, did he not just refrain from indulging in fleshly comforts?" This is nothing more than a superficial matter, but when you look at Job's personal disposition, essence, and humanity behind these actions, you will understand that it is not a simple matter, nor is it so easy to achieve. If a normal person were to abstain from banqueting in order to save money, this would be easy to achieve. But Job was a wealthy man at the time. What rich man would choose not to have banquets? Why, then, could Job refrain from banqueting? (He knew that God despised it. He was able to fear God and shun evil.) Indeed. In fearing God and shunning evil, what specifically did Job practice? He knew that those things that God despised were all evil, so he abided by God's word, and he would not do anything which God despised. He would in no way do these things, no matter what anybody else said. This is what it means to fear God and shun evil. Why was Job able to fear God and shun evil? What was he thinking in his heart? How was he able to not do these evil things? He had a God-fearing heart. What does it mean to have a God-fearing heart? It means that his heart was afraid of God, could respect God as being great, and that there was a place for God in his heart. He was not afraid that God would see it, nor that God would get angry. Rather, in his heart he respected God as being great, was willing to satisfy God, and was willing to hold fast to God's words. That is why he was able to fear God and shun evil. Everybody now can say the phrase "fearing God and shunning evil," yet they do not know how Job accomplished it. In fact, Job treated "fearing God and shunning evil" as the most basic and important thing in believing in God. Therefore, he was able to hold fast to these words, as though he was holding fast to a commandment. He listened to God's words because his heart respected God as being great. No matter how unremarkable the words of God may have seemed in the eyes of man, even if they were just ordinary words, in Job's heart, these words were from the supreme God; they were the greatest, most important words. Even if they are words people look down on, so long as they are God's words, people should observe them—even if they are mocked or slandered because of it. Even if they encounter hardship or are persecuted, they must hold fast to His words until the end; they cannot give up on them. This is what it means to fear God. You must hold fast to every word God demands of man. As for those things God prohibits, or those things God hates, it's okay if you do not know about them, but if you know of them, then you should be able to absolutely not do those things. You should be able to hold fast, even if your family abandons you, unbelievers mock you, or those close to you ridicule and make fun of you. Why do you need to hold fast? What is your starting point? What are your principles? It is, "I must hold fast to God's words and act according to His will. I will be firm in doing the things God likes, and be resolute in abandoning the things God hates. If I do not know God's will, that's fine, but if I do know and understand His will, then I will be resolute in listening to and obeying His words. No one will be able to hinder me, and I will not waver even if the world comes to an end." This is what it means to fear God and shun evil.

The precondition for people to be able to shun evil is having a God-fearing heart. How is a God-fearing heart made? By respecting God as being great. What does it mean to respect God as being great? It is when one knows that God has sovereignty over all things, and their heart fears God. As a result, they are able to use God's words when evaluating any situation, and use God's words as their standard and criterion. This is what it means to respect God as being great. In simple terms, respecting God as being great is to have God in your heart, for your heart to dwell on God, to not forget yourself in the things you do, and to not try to strike out on your own, but rather to let God take charge. In everything, you think, "I believe in God and follow God. I am but a small created being which God has chosen. I should let go of views, recommendations, and decisions that come from my own will, and let God be my Master. God is my Lord, my rock, and the bright light which guides my way in everything I do. I must do things according to His words and will, not put myself first." This is what it means to have God in your heart. When you want to do something, do not act on impulse or rashly. First think about what God's words say, if God would be disgusted by your actions, and whether your actions are in line with His will. In your heart, first ask yourself, think, and ponder; do not be rash. To be rash is to be impulsive, and to be motivated by hotheadedness and the will of man. If you are always rash and impulsive, it shows that God is not in your heart. Then when you say you respect God as being great, are these not empty words? Where is your reality? You have no reality, and you cannot respect God as being great. You act like the lord of the manor on all matters, doing as you will at every turn. In which case, if you say you have a God-fearing heart, isn't this nonsense? You are tricking people with these words. If a person has a God-fearing heart, how does it actually manifest itself? By respecting God as being great. The concrete manifestation of respecting God as being great is that God has a place in their heart—the foremost place. In their heart they allow God to be their Master and to hold authority. When something happens, they have a God-obeying heart. They are not rash, nor impulsive, and they do not act impetuously; but rather, they are able to face it calmly, and quiet themselves before God to seek the truth principles. Whether you do things according to God's word or your own will, and whether you allow your own will or God's word to take charge, depends on whether God is in your heart. You say God is in your heart, but when

something happens, you act blindly, letting yourself have the final word, and pushing God to the side. Is this the manifestation of a heart that has God in it? There are some people who are able to pray to God when something happens, but after praying, they keep mulling things over, thinking, "I think this is what I should do. I think that is what I should do." You always follow your own will, and do not listen to anyone no matter how they fellowship with you. Is this not the manifestation of lacking a God-fearing heart? Because you do not seek the truth principles and do not practice the truth, when you say you respect God as being great, and have a God-fearing heart, they are just empty words. People whose hearts do not have God, and who are unable to respect God as being great, are people who do not have a God-fearing heart. People who are unable to seek the truth when something happens, and who do not have a God-obeying heart, are all people who lack a conscience and reason. If one truly has a conscience and reason, when something happens, they will naturally be able to seek the truth. They first must think, "I believe in God. I have come to seek God's salvation. Because I have a corrupted disposition, I always treat myself as the sole authority in whatever I do; I always go against God's will. I must repent. I cannot continue to rebel against God in this way. I must learn how to be obedient to God. I must seek what God's words say, and what the truth principles are." These are the thoughts and aspirations that arise from the reason of normal humanity. These are the principles and the attitude with which you should do things. When you possess the reason of normal humanity, then you possess this attitude; when you do not possess the reason of normal humanity, then you do not possess this attitude. That is why possessing the reason of normal humanity is crucial and very important. It is directly related to people understanding the truth and achieving salvation.

Words on Seeking and Practicing the Truth

Excerpt 10

There are many people who, as soon as their duty gets busy, become incapable of experiencing, and are unable to maintain a normal state, and as a result, are constantly asking for a gathering, and for the truth to be fellowshiped to them. What is going on here? They do not understand the truth, they lack a foundation in the true way, such people are driven by zeal when they perform their duty, and cannot endure for long. When people do not understand the truth, there is no principle to anything they do. If it is arranged for them to do something, they make a mess of it, they are careless in what they do, they do not seek principles, and there is no obedience in their hearts—which proves that they do not love the truth and are incapable of experiencing God's work. No matter what you do, you should first understand why you are doing it, what intention it is that directs you to do this thing, what the significance is in your doing it, what the nature of the matter is, and whether what you are doing is a positive thing or a negative thing.

You must have a clear understanding of all these matters; this is quite necessary for you to be able to act with principle. If you are doing something which can be classified as fulfilling your duty, then you should ponder: How should I fulfill my duty well so that I am not just doing it perfunctorily? You should pray and draw close to God in this matter. Praying to God is in order to seek the truth, the way to practice, the intention of God, and how to satisfy God. Prayer is in order to achieve these effects. Praying to God, drawing close to God, and reading God's words are not religious ceremonies or outward actions. It is done for the purpose of practicing in accordance with the truth after seeking God's will. If you always say "thanks be to God" when you haven't done anything, and you might seem very spiritual and insightful, but if, when the time comes to act, you still do as you want, without seeking the truth at all, then this "thanks be to God" is nothing more than a mantra, it is false spirituality. When fulfilling your duty, you should always think: "How should I fulfill this duty? What is God's will?" Praying to God and drawing close to God in order to seek principles and truths for your actions, seeking the will of God in your heart, and not departing from God's words or the truth principles in anything you do only this is someone who truly believes in God; all this is unattainable to people who do not love the truth. There are many people who follow their own ideas no matter what they do, and consider things in highly simplistic terms, and do not seek the truth, either. There is a total absence of principle, and in their hearts they give no thought to how to act according to what God asks, or in a way that satisfies God, and they know only to mulishly follow their own will. God has no place in such people's hearts. Some people say, "I only pray to God when I encounter difficulty, but still it doesn't feel like this has any effect—so generally when things happen to me now I don't pray to God, because praying to God is of no use." God is utterly absent from the hearts of such people. They do not seek the truth no matter what they are doing at ordinary times; they only follow their own ideas. So are there principles to their actions? Definitely not. They see everything in simple terms. Even when people fellowship the truth principles to them, they are not able to accept them, because there have never been any principles to their actions, God has no place in their hearts, and there is no one but them in their hearts. They feel their intentions are good, that they are not committing evil, that they cannot be considered in violation of the truth, they think that acting according to their own intentions should be practicing the truth, that acting thus is obeying God. In fact, they are not truly seeking or praying to God in this matter, but acting on impulse, according to their own zealous intentions, they are not performing their duty as God asks, they do not have a God-obeying heart, they are absent of this wish. This is the greatest mistake in people's practice. If you believe in God yet He is not in your heart, are you not trying to deceive God? And what effect can such faith in God have? Just what can you gain? And what is the point of such faith in God?

How should you reflect on yourself, and try to know yourself, when you have done something that violates the truth principles and is displeasing to God? When you were

about to do that thing, did you pray to Him? Did you ever consider, "Is doing things in this way in line with the truth? How would this matter be viewed by God if it were brought before Him? Would He be happy or irritated if He knew about it? Would He detest or be disgusted by it?" You did not seek it out, did you? Even if others reminded you, you would still think that the matter was no big deal, and that it did not run against any principles and was not a sin. As a result, you offended God's disposition and provoked Him to anger, even to the point of His despising you. This is produced by people's rebelliousness. Therefore, you should seek the truth in all things. This is what you must follow. If you can earnestly come before God to pray beforehand, and then seek the truth according to God's words, you will not go wrong. You may have some deviations in your practice of the truth, but this is hard to avoid, and you will be able to practice correctly after you gain some experience. However, if you know how to act in accordance with the truth, yet don't practice it, the problem is your dislike of the truth. Those who do not love the truth will never seek it, no matter what may happen to them. Only those who love the truth have God-fearing hearts, and when things happen that they don't understand, they are able to seek the truth. If you can't grasp God's will and don't know how to practice, then you should fellowship with some people who understand the truth. If you can't find those who understand the truth, you should find a few people who have a pure understanding to pray to God together with one mind and one heart, seek from God, await God's time, and wait for God to open a way for you. As long as you all yearn for the truth, seek the truth, and fellowship on the truth together, the time may come when one of you comes up with a good solution. If you all find the solution suitable and a good way, then this may have been due to the enlightenment and illumination of the Holy Spirit. If you then continue to fellowship together to come up with a more accurate path of practice, it will certainly be in line with the truth principles. In your practice, if you discover your way of practice is still somewhat unsuitable, then you need to quickly correct it. If you err slightly, God will not condemn you, because your intentions in what you do are right, and you are practicing according to the truth. You are simply a little confused about the principles and have made an error in your practice, which is excusable. But when most people do things, they do them on the basis of how they imagine them to be done. They don't use God's words as a basis to contemplate how to practice according to the truth or how to gain God's approval. Instead, they only think about how to benefit themselves, how to make others look up to them, and how to make others admire them. They do things entirely based on their own ideas and purely to satisfy themselves, which is troublesome. Such people will never do things in accordance with the truth, and God will always hate them. If you are truly someone with conscience and reason, then no matter what happens, you should be able to come before God to pray and seek, be able to seriously examine the motives and adulteration in your actions, be able to determine what is appropriate to do according to God's words and requirements, and repeatedly weigh and contemplate what actions please God,

what actions disgust God, and what actions earn God's approval. You must go over these matters time and again in your mind until you clearly understand them. If you know that you have your own motives for doing something, then you must reflect on what your motives are, whether it is to satisfy yourself or to satisfy God, whether it is beneficial to yourself or to God's chosen people, and what consequences it will cause.... If you seek and contemplate more like this in your prayers, and ask yourself more questions to seek the truth, then the deviations in your actions will become smaller and smaller. Only those who can seek the truth in this way are people who are considerate of God's will and who fear God, because you are seeking in accordance with the requirements of God's words and with an obedient heart, and the conclusions you reach from seeking this way will be in line with the truth principles.

If a believer's actions are out of touch with the truth, then they are the same as an unbeliever. This is the type of person who does not have God in their heart, and who strays from God, and such a person is like a hired worker in God's house who does some odd jobs for their master, receives a little compensation, and then leaves. This is simply not a person who believes in God. What to do to gain God's approval is the first thing you should think about and work for when you do things; it should be the principle and scope of your actions. The reason you should determine whether what you are doing is in line with the truth is that if it is in line with the truth, then it certainly conforms with God's will. It is not that you should measure whether the matter is right or wrong, or if it accords with everyone else's tastes, or if it is in line with your own desires; rather, you should determine whether it is in accordance with the truth, and whether or not it benefits the work and interests of the church. If you give consideration to these things, then you will be more and more in line with God's will when you do things. If you do not consider these aspects, and merely rely on your own will when doing things, then you are guaranteed to do them incorrectly, because the will of man is not the truth and, of course, is incompatible with God. If you wish to be approved by God, then you must practice according to the truth rather than according to your own will. Some people engage in certain private matters in the name of fulfilling their duties. Their brothers and sisters then see this as inappropriate, and reproach them for it, but these people do not accept the blame. They think that it was a personal matter that did not involve the church's work, finances, or people, and it was not evildoing, therefore people should not interfere. Some things might seem to you to be private matters that do not involve any principle or truth. However, looking at the thing you did, you were very selfish. You gave no consideration to the work of the church or the interests of God's house, nor to whether this would be satisfactory to God; you were only considering your own benefit. This already involves the propriety of the saints, as well as a person's humanity. Even though what you were doing did not involve the interests of the church, nor did it involve the truth, engaging in a private matter while claiming to be performing your duty is not in line with the truth. Regardless of what you are doing, how big or small a matter is, and whether it is your

duty in God's family or your own private affair, you must consider whether what you are doing conforms with God's will, as well as whether it is something that a person with humanity should do. If you seek the truth like that in everything you do, then you are a person who truly believes in God. If you seriously treat every matter and every truth in this way, then you will be able to achieve changes in your disposition. There are those who think, "Having me practice the truth when I perform my duty is fair enough, but when I'm taking care of my private affairs, I don't care what the truth has to say—I'll do what I like, whatever it takes to benefit myself." In these words, you can see that they are no lovers of the truth. There are no principles to what they do. They will do whatever is of benefit to them, without even considering the effect it will have on God's house. As a result, when they have done something, God is not present in them, and they feel dark and upset, and do not know what is going on. Is this not their just desert? If you do not practice the truth in your actions and dishonor God, then you are sinning against Him. If someone does not love the truth and frequently acts according to their own will, then they will frequently offend God. He will detest and reject them, and set them off to the side. What such a person does often fails to meet with God's approval, and if they know no repentance, then punishment is not far off.

Excerpt 11

In order to do anything well, it is necessary to seek out the truth principle. One should think single-mindedly of how to do something well while doing it, and it is necessary to quiet oneself to pray and seek before God. Before doing something, it is necessary to fellowship with others, and if there is no one to fellowship with, one must contemplate and pray on one's own, and seek for the way to do this thing well. This is what it is to quiet oneself before God. You do not need to think of nothing to be quiet before God; you must act and contemplate at the same time, seeking the appropriate way to handle this matter with an attitude of seeking and waiting in your heart. If you have not the slightest idea about the matter, find someone to ask and inquire with. What attitude should you have during this period of inquiry? You should, in fact, be seeking and waiting, watching for how God works. The Holy Spirit does not enlighten and guide you as if He were turning on a light that illuminates your heart all at once. God invariably uses a person or an event to prompt you, and make you understand. There are many ways of seeking beyond kneeling gravely down to pray and staying there for hours; doing that delays all other matters. At times, one might ponder a matter while walking along; at times, when a matter arises, one might hurry to fellowship about it as a group; at times, one might seek from the Above; at times, one might read God's words by oneself; if the matter is urgent, one might rush to understand the reality of the situation, then seek the truth, handling the matter according to the principles, while praying and seeking in one's heart. This is the way you must do things—the mature way! If you grow nervous, panic, and become overwhelmed whenever something comes up, then your stature is too

small, you have not experienced anything before, and you need to experience things and train yourself in order for your stature to grow. You must learn several ways of seeking: When you are busy with duty, seek according to how busy you are; when you have time, seek and wait according to the circumstances of having time. There are different ways. If there is time enough to wait, then wait a while. You cannot be hasty in big matters; the consequences of making a mistake in haste would be unthinkable. To achieve the best results, you must wait, watching what happens next, or to see whether you will be prompted by someone with knowledge of the situation. These are all ways to seek. God does not use a single method to enlighten people; neither in His words alone does He enlighten you, nor does He always have those around you give you guidance. How does God enlighten you about matters outside your expertise, things which you have never come across before? He sometimes enlightens you through various people, events, and things, in which case you must seek out an expert or someone who understands the field to advise you. You should hurry to find whoever understands the field, get a few pointers from them, then do the thing according to principles, and God will guide you while you do it. Yet you must understand a bit about the professional skills or specialty at hand, and have some concept of it; it is upon this foundation that God will enlighten you as to what you should do.

Whatever one does, one can think, design, plan, consult, and inquire about it from several sources to determine a possible path, but success is still dependent on God. The saying, "Man proposes, God disposes," is true. It is incredible that unbelievers have summarized this saying through experience, and if a believer of God cannot see this clearly, they have been too ignorant and have not understood any of the truth. People must believe firmly in their hearts that God holds sovereignty over all things, and that what man wants to do will be blessed if it is in accordance with God's will. You must possess this rule in your heart, know that God is sovereign over all, and that it is not man who has the final say. Therefore, no matter what one does, one must first pray to God to see if one's heart is moved, then seek the truth to see if that course of action is in accordance with the truth and if it is possible. If this cannot be determined right away, you must wait. Do not be in a hurry to act. Wait until you have understood the matter thoroughly, until you feel that the time is ripe, that there is no need to wait any longer and you should do it, and that there is enough certainty in your heart to do it—then you can act. If you have not been able to gain a thorough understanding of the matter, are not interested in it after waiting for a few days, and you are not certain that it will succeed, this proves that this matter stemmed from man's will, and that God has not allowed it, so you should give up on it quickly. When something comes from God, you will always feel faith in it, and that faith will not diminish no matter what situations arise. Ultimately, your heart will gain more and more clarity, as if you have seen the matter clearly. This is how it is when something has come from God. God makes people wait, and this means waiting for revelation from God, after which the matter becomes clear to you, so this

waiting is necessary. However, with regard to the ways in which you should cooperate, you must act and inquire, and in the process of inquiry, God may tell you the facts through a person or an event. If you do not inquire, and you are confused and uncertain in your heart, you will not know what the facts are. But if you inquire, you will discover the facts, and it will be God who makes them known to you. Aren't God's actions practical? God guides and enlightens you through people, events, and things, and He directs you to understand and gain insight into matters in the process of your experience, pointing out to you how to act. God doesn't give you a statement, a thought, or an idea out of thin air, God does not do that. When you have inquired and all of the facts about the situation have been revealed, you will know why you had such thoughts and feelings before, you will understand this in your heart. Doesn't this outcome arise as soon as you've finished inquiring? When it comes to how you should act, God will not get involved in this; you will already know how to act. This is how God works and guides people, in a way that is both wonderful and practical, that is not in the least bit supernatural. Lazy people always want this to happen through supernatural means, they want God to directly tell them what to do, they want to take a shortcut and get God to do it for them, and they do not proactively search or seek, and they do not cooperate at all, so their wishes come to nothing. Devout people, truth-loving people, live before God in all things and guiet their hearts before God. When something befalls them, and they don't know what to do, they are able to pray to God and seek from God and see what God wishes. They have a seeking heart, and so God guides them in this matter. And when the result is revealed at the end, they can then see the orchestrations of God's hand. It is not an empty phrase to say that God holds sovereignty over all things. Therefore, by experiencing more of such matters, you will come to know that God is not a fiction, that He is not a myth, and that He is not hollow. God will be right there beside you; you will be able to feel His existence, feel His guidance, and feel the orchestrations and arrangements of His hand. In this way, you will perceive more and more God's realness and practicality. However, if you are unable to experience in this way, you will never be able to feel these things. You will think, "Is there a God or not? Where is He? I've believed in God for so many years and everyone says that He exists, so how come I haven't seen Him? They all say He saves man, so how come I haven't felt how God works on people?" You will never feel these things, so you will never feel at ease in your heart. Only by feeling them for yourself will you be able to verify that what others say and experience is accomplished by God. God's work is wondrous and hard to fathom, yet it is also practical; you must grasp these two aspects. That it is wondrous and hard to fathom means that everything God does is wise, and is unreachable by man; it is determined by God's identity and His essence. Yet there is another aspect, which is that God's actions are incredibly practical. What does this "practical" mean? It means that man can grasp God's actions, that man's thinking, mind, thoughts, intelligence, as well as the instincts and caliber man possesses can grasp God's actions—God's actions are not supernatural or hollow. When you do something correctly, God will let you know it is correct, and you will have it confirmed; when you do something wrong, God will gradually make you understand, He will enlighten you, and make you know you have done this wrong, and know that it is an expression of your corrupt disposition, and you will then feel indebted to God. This is what "practical" means.

Excerpt 12

It is very important to seek the truth when encountering matters. If you seek the truth, you will not only be able to solve the problem, but you will also be able to practice and gain the truth. If you do not seek the truth, but insist on your own reasoning and always act according to your own opinion, then not only will you fail to solve the problem of your own corruption, but you will also knowingly sin, and this is the path to resisting God. For example, suppose you are pruned and dealt with in the performance of your duties, and you do not seek the truth but stubbornly emphasize your own reason. You might think, "I've done my work, and I haven't done anything obviously bad, but not only am I dealt with for just a few mistakes, I'm also exposed and disrespected, which shows a dislike of me. Where is God's love? Why can't I see it? It's said that God loves people, so how is it that God loves others but doesn't love me?" All the grievances come pouring out. Can people in such a state gain the truth? They cannot. When problems arise in your relationship with God, and instead of resolving them, turning yourself around, and setting aside your mistaken views and bigoted ideas, you stubbornly resist God, then this can only result in God abandoning you, and in you also turning your back on Him. You will be full of grievances against God, doubting and denying His sovereignty and unwilling to submit to His arrangements. Worse still, you will deny that God is truth and righteousness, and this is the most serious form of resisting God. But if you seek the truth in all things, you will have understood God's will, and you will have gained a path you can tread. In so doing, you will not only confirm that the God in whom you believe is the truth, the way, the life, and love; you will also confirm that everything God does is right, that His testing and refinement of man is right and is for the purpose of man's salvation and purification. You will attain knowledge of God's righteousness and holiness, and at the same time you will know God's work and see the greatness of His love. What a great reward that is! Can you reap such a reward without seeking the truth, always approaching God and His work based on your own notions and imaginings? Certainly not. Because man is so deeply corrupted by Satan, all his acts and deeds and all that he reveals are of the disposition of Satan, and they are all contrary to the truth and hostile to God. Man is not fit to enjoy God's great love. Yet God is still so concerned with man, conferring grace unto him each day, and arranging for him all manner of people, events, and things to test and refine him, so that he can have a change. God reveals man by means of every sort of environment, having him reflect and know himself and understand the truth and gain life. God loves man so much, and His love is so real that man can see it and touch it. If you have experienced all this, you can feel that all God does is for the sake of man's salvation, and that this is the truest love. Were it not for God doing such practical work, none could say how far man would have fallen! Yet there are many people who do not see God's true love, who still pursue fame, profit and status, who strive to be head and shoulders above the rest, who wish always to ensnare and control others. Are they not setting themselves up in rivalry to God? If they continue down that path, the consequences will be unthinkable! God, with His work of judgment, exposes man's corruption so that he may know it. He puts a stop to man's erroneous pursuits. God does an excellent job! Though what God does exposes man and judges him, it also saves him. This is true love. When you have realized this for yourself, will you not then have gained this aspect of the truth? When a person has realized this for themselves and reached this understanding, and when they have understood these truths, do they still have complaints toward God? No—they are all gone. They can then willingly and unswervingly submit to God's orchestrations and arrangements. The next time a trial or a refinement occurs, or they are pruned and dealt with, they will quickly realize that what God is doing is right, and that God is revealing them and saving them. They will soon be able to accept and submit, obeying God without stressing their own reason, free of notions and complaints. If people can submit to this extent, it is through having experienced many refinements, perfected by the work of the Holy Spirit.

Excerpt 13

There are now many people who focus on pursuing the truth and are able to seek the truth when things befall them. If you wish to resolve the wrong motives and abnormal states inside you, you must seek the truth to do so. To begin with, you must learn to open yourself up in fellowship based on God's words. Of course, you should choose the right recipient for open fellowship—at the least, you should choose someone who loves and accepts the truth, someone whose humanity is better than most, who is relatively honest and upright. It would of course be better if you could choose someone who understands the truth, from whose fellowship you may come away having been helped. Finding this sort of person with whom to open yourself up in fellowship and resolve your difficulties can be effective. If you choose the wrong person, someone who does not love the truth, but merely has a gift or talent, they will mock and despise you, and they will degrade you. This would not be to your benefit. In one regard, opening up and unveiling oneself is the approach one should take in coming before God and praying to Him; it is also how one should fellowship about the truth to others. Do not keep things bottled up, thinking, "I have motives and difficulties. My inner state is no good—it's negative. I won't tell anyone. I'll just hold it in." If you are always holding things in without resolving them, you will grow ever more negative, and your state will sink ever further. You will be unwilling to pray to God. This is a hard thing to reverse. And so, no matter what your

state is, regardless of whether you are negative, or in difficulty, regardless of your own personal motivations or plans, no matter what you have come to know or realize through examination, you must learn to open up and fellowship, and as you fellowship, the Holy Spirit works. And how does the Holy Spirit work? He enlightens and illuminates you and allows you to see the severity of the problem. He makes you aware of the root and essence of the problem, then makes you understand the truth and His will, little by little, and lets you see the path of practice and enter the truth reality. When a person can fellowship openly, this means that they have an honest attitude toward the truth. Whether a person is honest is measured by their attitude toward the truth. When an honest person encounters difficulties, no matter how negative or weak they are, they will always pray to God and seek out others with whom to fellowship, trying to find a solution, and seeking how to fix their problem or difficulty, so as to satisfy God's will. They are not looking for someone to complain to because of any inner discomfort: They are looking for a solution to the difficulty of entering into the truth reality and coming out of it. Hiding unresolved negative and bad things in one's heart will directly affect the performance of one's duty and one's life entry. Not being pure and open toward God but instead always harboring deceitfulness in one's heart is very dangerous. Deceitful people are good at putting on a false face, whatever befalls them, and they will not fellowship no matter what notions or dissatisfactions they may feel. They look normal on the outside, but in reality their hearts are so overloaded with negativity that they can barely get up, and you would not be able to tell. Even if you fellowship with them, they will not tell you the truth. They will not tell anyone just how full of complaints, misunderstandings, and notions they are; they always keep a very tight lid on things, fearing that others will think less of them and reject them once they work them out. Although they perform their duties, they do not have life entry and do not seek the truth principle in anything that they do; outwardly, they appear lukewarm, with neither the vigor to move forward nor yet falling behind, and this presages a crisis. In the hearts of those who do not pursue the truth, there is a sickness; the sickness is in their hearts, and they fear being exposed to the light. They keep everything tightly wrapped, never daring to open up to others; there is no circulation of life, leading to the sickness in their hearts becoming a malignant tumor, and in this way, they become endangered. If people cannot be pure and open in accepting the truth, and if they cannot solve their problems through fellowship on the truth, then such people cannot perform their duties properly, and sooner or later they must be revealed and cast out.

Excerpt 14

You must seek the truth to resolve any problem that arises, no matter what it is, and by no means disguise yourself or put on a false face for others. Your shortcomings, your deficiencies, your faults, your corrupt dispositions—be completely open about them all, and fellowship about them all. Do not keep them inside. Learning how to open yourself up is the first step toward life entry, and it is the first hurdle, which is the most difficult to

overcome. Once you have overcome it, entering the truth is easy. What does taking this step signify? It means that you are opening your heart and showing everything you have, good or bad, positive or negative; baring yourself for others and for God to see; hiding nothing from God, concealing nothing, disguising nothing, free of deceit and trickery, and being likewise open and honest with other people. In this way, you live in the light, and not only will God scrutinize you, but other people will also be able to see that you act with principle and a degree of transparency. You do not need to use any methods to protect your reputation, image, and status, nor do you need to cover up or disguise your mistakes. You do not need to engage in these useless efforts. If you can let these things go, you will be very relaxed, you will live without shackles or pain, and you will live entirely in the light. Learning how to be open when you fellowship is the first step to life entry. Next, you need to learn to analyze your thoughts and actions to see which are wrong and which God does not like, and you need to reverse them immediately and rectify them. What is the purpose of rectifying them? It is to accept and take on board the truth, while getting rid of the things within you that belong to Satan and replacing them with the truth. Before, you did everything according to your crafty disposition which is lying and deceitful; you felt that you could get nothing done without lying. Now that you understand the truth, and despise Satan's ways of doing things, you no longer act that way, you act with a mentality of honesty, purity, and obedience. If you hold nothing back, if you do not put on a front, a pretense, or cover things up, if you lay yourself bare to the brothers and sisters, do not hide your innermost ideas and thoughts, but instead allow others to see your honest attitude, then the truth will gradually take root in you, it will blossom and bear fruit, it will yield results, little-by-little. If your heart is increasingly honest, and increasingly oriented toward God, and if you know to protect the interests of God's house when you perform your duty, and your conscience is troubled when you fail to protect these interests, then this is proof that the truth has had an effect in you, and has become your life. Once the truth has become life in you, when you observe someone who is blasphemous toward God, unfearful of God, and careless and perfunctory while performing their duty, or who interrupts and interferes with church work, you will respond according to the truth principles, and will be able to identify and expose them as necessary. If the truth has not become your life, and you still live within your satanic disposition, then when you discover wicked people and devils who cause disruptions and disturbances to the work of the church, you will turn a blind eye and a deaf ear; you will brush them aside, without reproach from your conscience. You will even think that anyone causing disruptions and disturbances to the work of the church has nothing to do with you. No matter how much the work of the church and the interests of the house of God suffer, you don't care, intervene, or feel guilty—which makes you someone who has no conscience or sense, a nonbeliever, a service-doer. You eat what is of God's, drink what is of God's, and enjoy all that comes from God, yet feel that any harm to the interests of the house of God is not related to you—which makes you a traitor who bites the hand that feeds you. If you do not protect the interests of the house of God, are you even human? This is a demon that has insinuated itself into the church. You feign belief in God, pretend to be a chosen one, and you want to freeload in God's house. You are not living the life of a human being, are more like a fiend than a person, and are clearly one of the nonbelievers. If you are someone who truly believes in God, then even if you have yet to gain the truth and life, at the very least you will speak and act from the side of God; at the very least, you will not stand idly by when you see the interests of the house of God being compromised. When you have the urge to turn a blind eye, you will feel guilty, and ill at ease, and will say to yourself, "I can't sit here and do nothing, I must stand up and say something, I must take responsibility, I must reveal this evil behavior, I must stop it, so that the interests of the house of God are not harmed, and the church life is not disturbed." If the truth has become your life, then not only will you have this courage and resolve, and will you be capable of understanding the matter completely, but you will also fulfill the responsibility you should bear for God's work and for the interests of His house, and your duty will thereby be fulfilled. If you could consider your duty as your responsibility and obligation and as God's commission, and you feel that this is necessary in order to face God and your conscience, would you not then be living out the integrity and dignity of normal humanity? Your deeds and behavior would be the "fearing God and shunning evil" of which He speaks. You would be performing the essence of these words and living out their reality. When the truth becomes a person's life, they are then able to live out this reality. But if you have not yet entered into this reality, then, when you reveal deceit, deception, or disguise, or when you see the evil forces of antichrists disturbing and disrupting the work of God's house, you do not feel a thing, and perceive nothing. Even when these things happen under your very nose, you are still able to laugh, and can still eat and sleep with an easy conscience, and you feel not the slightest bit of self-reproach. Out of these two lives you can live out, which do you choose? Is it not self-evident which is the true human likeness, the reality of positive things, and which is the evil demonic nature, of negative things? When the truth has not become people's lives, then what they live out is quite pitiful and sad. To be unable to practice the truth, though they want to; to be unable to love God, though they wish to; and to lack the strength to expend themselves for God, though they yearn to do so they are unable to be in charge—this is the pity and the sorrow of corrupted human beings. To resolve this problem, one must accept and pursue the truth; they must welcome the truth into their heart in order to have a new life. No matter what they do or think, those who are unable to accept the truth are also unable to practice the truth, and even if outwardly they do well, it is still pretense and deception—it is still hypocrisy. Therefore, if you do not pursue the truth, then you will not obtain life, and that is the root of the problem.

Most people wish to pursue and practice the truth, but much of the time they merely have a resolution and the desire to do so; the truth has not become their life. As a result,

when they come across evil forces or encounter wicked and bad people committing evil deeds, or false leaders and antichrists doing things in a way that violates principles thus disturbing the work of the church and harming God's chosen ones—they lose the courage to stand up and speak out. What does it mean when you have no courage? Does it mean that you are timid or inarticulate? Or is it that you do not understand thoroughly, and therefore do not have the confidence to speak up? Neither; this is primarily the consequence of being restrained by corrupt dispositions. One of the corrupt dispositions you reveal is a crafty disposition; when something happens to you, the first thing you think of is your own interests, the first thing you consider is the consequences, whether this will be beneficial to you. This is a crafty disposition, is it not? Another is a selfish and mean disposition. You think, "What does a loss to the interests of God's house have to do with me? I'm not a leader, so why should I care? It's got nothing to do with me. It's not my responsibility." Such thoughts and words are not something that you consciously think, but are produced by your subconscious—which is the corrupt disposition revealed when people encounter an issue. Corrupt dispositions such as this govern the way you think, they bind your hands and feet, and control what you say. In your heart, you want to stand up and speak, but you have misgivings, and even when you do speak out, you beat around the bush, and leave yourself wiggle room, or else you prevaricate and don't tell the truth. People who are clear-eyed can see this; in truth, you know in your heart that you have not said all you should, that what you have said has had no effect, that you were merely going through the motions, and that the problem has not been solved. You have not fulfilled your responsibility, yet you say overtly that you have fulfilled your responsibility, or that what was happening was unclear to you. Is this true? And is it what you really think? Are you not then completely under the control of your satanic disposition? Even though some of what you say is in line with the facts, in key places and on crucial issues, you lie and deceive people, which proves that you are someone who lies, and who lives by their satanic disposition. Everything you say and think has been processed by your brain, leading to your every utterance being fake, empty, a lie; actually, everything you say is contrary to the facts, for the sake of justifying yourself, for your own benefit, and you feel you have achieved your aims when you have deluded people and made them believe. Such is the way you speak; it also represents your disposition. You are wholly controlled by your own satanic disposition. You have no power over what you say and do. Even if you wanted to, you could not tell the truth or say what you really think; even if you wanted to, you could not practice the truth; even if you wanted to, you could not fulfill your responsibilities. Everything you say, do, and practice is a lie, and you're just sloppy and perfunctory. You are wholly shackled and controlled by your satanic disposition. You may want to accept and practice the truth, but it's not up to you. When your satanic dispositions control you, you say and do whatever your satanic disposition tells you to do. You are nothing but a puppet of corrupt flesh, you have become a tool of Satan. Afterward, you feel regret at having once again

followed the corrupt flesh and how you could have failed to practice the truth. You think to yourself, "I can't overcome the flesh on my own and must pray to God. I didn't stand up to stop those who were disturbing the work of the church, and my conscience is weighing on me. I've made up my mind that, when this happens again, I must stand up to and deal with those who are committing misdeeds in the performance of their duties and disturbing the work of the church, so that they behave themselves and stop acting recklessly." After finally mustering the courage to speak up, you get scared and back down as soon as the other person gets angry and bangs on the table. Are you able to be in charge? What use are determination and will? They're both useless. You must have encountered many incidents such as these: You run into difficulties and go easy on yourself, you feel that you can't do anything and give yourself up as hopeless, you abandon yourself to despair and decide that there is no hope for you, and that this time, you have been completely cast out. You admit that you do not pursue the truth, so why do you not repent? Have you practiced the truth? Surely you cannot have understood nothing, after attending sermons for several years. Why don't you practice the truth at all? You never seek the truth, let alone practice it. You are merely constantly praying, making resolutions, setting aspirations, and pledging in your heart. And what is the outcome? You remain a people-pleaser, you are not forthcoming about the problems you encounter, you do not care about evildoers when you see them, you do not respond when someone does evil or creates a disturbance, and you remain aloof when you are not affected personally. You think, "I don't talk about anything that doesn't concern me. As long as it doesn't hurt my interests, my vanity, or my image, I disregard everything without exception. I have to be very careful, as the bird that sticks its neck out is the one that gets shot. I'm not going to do anything stupid!" You are totally and unwaveringly controlled by your corrupt dispositions of wickedness, cunning, hardness, and sickness of the truth. They have grown harder for you to bear than the tightening golden headband^a worn by the Monkey King. Living under the control of corrupt dispositions is so exhausting and excruciating! What do you say to this: If you do not pursue the truth, is it easy to cast off your corruption? Can this problem be resolved? I tell you: If you do not pursue the truth and are muddled in your belief, if you listen to the sermons for so many years without practicing the truth, and if you believe until the end that you can utter a few words and doctrines and deceive others, then you are a religious charlatan through and through, a hypocritical Pharisee, and in this way you will come to an end. This will be your outcome. If you are even worse than this, then there may come an event wherein you fall into temptation, abandon your duty, and become someone who betrays God in which case you will have fallen behind, and will be cast out. This is to always be on

a. The Monkey King's golden headband is a significant item that appears in the classic Chinese novel "Journey to the West." In the story, the golden headband was used to control the Monkey King's thoughts and actions by painfully tightening around his skull in response to unruly behavior.

the edge of a precipice! So right now, nothing is more important than pursuing the truth. Nothing is better than practicing the truth.

Excerpt 15

If people have a heart which loves the truth, they will have the strength to pursue the truth, and can work hard at practicing the truth. They can abandon that which should be abandoned, and let go of that which should be let go of. In particular, things that pertain to your own fame, gain, and status should be let go of. If you do not let them go, it means you do not love the truth and do not have the strength to pursue the truth. When things happen to you, you must seek the truth, and practice the truth. If, at those times when you need to practice the truth, you always have a selfish heart and cannot let go of your own self-interest, you will be unable to put the truth into practice. If you never seek or practice the truth in any circumstance, you are not a person who loves the truth. No matter how many years you have believed in God, you will not obtain the truth. Some people are always pursuing fame, gain, and self-interest. Whatever work the church arranges for them, they always deliberate, thinking, "Will this benefit me? If it will, I'll do it; if it won't, then I won't." A person like this does not practice the truth—so can they perform their duty well? They most certainly cannot. Even if you have not done evil, you are still not a person who practices the truth. If you do not pursue the truth, do not love positive things, and whatever befalls you, you only care about your own reputation and status, your own self-interest, and what is good for you, then you are a person who is only driven by self-interest, and who is selfish and base. A person like this believes in God in order to gain something good or of benefit to them, not to obtain the truth or God's salvation. Therefore, people of this sort are nonbelievers. People who truly believe in God are those who can seek and practice the truth, as they recognize in their hearts that Christ is the truth, and that they should listen to God's words and believe in God as He demands. If you wish to practice the truth when something happens to you, but consider your own reputation and status, and consider your own face, then doing so will be difficult. In a situation such as this, through prayer, seeking, and reflecting on themselves and becoming self-aware, those who love the truth will be able to let go of what is in their own self-interest or good for them, practice the truth, and obey God. Such people are those who truly believe in God and love the truth. And what is the consequence when people always think of their own self-interest, when they are always trying to protect their own pride and vanity, when they reveal a corrupt disposition yet do not seek the truth to fix it? It is that they have no life entry, it is that they lack true experiential testimony. And this is dangerous, is it not? If you never practice the truth, if you have no experiential testimony, then in due course you will be exposed and cast out. What use do people without experiential testimony have in the house of God? They are bound to do any duty poorly, and be unable to do anything properly. Are they not just garbage? If people never practice the truth after years of believing in God, they are nonbelievers; they are evil. If you never practice the truth, and if your transgressions grow ever more numerous, then your end is set. It is clear to see that all your transgressions, the mistaken path you walk, and your refusal to repent all add up to a multitude of evil deeds; and so your end is that you will go to hell—you will be punished. Do you think this is a trivial matter? If you have not been punished, you will have no sense of how terrifying this is. When the day comes where you really do face calamity, and you are faced with death, it will be too late for regrets. If, in your faith in God, you do not accept the truth, and if you have believed in God for years but there has been no change in you, the ultimate consequence is that you will be cast out and abandoned. Everyone has transgressions. The key is to be able to seek the truth in order to fix those transgressions, and this will ensure that there are fewer and fewer of them. No matter when, if ever you reveal your corrupt disposition, and you are always able to pray to and rely on God, seek the truth in order to fix it, and purify your corrupt disposition, then you will not have done evil. This is how believers should fix the problem of a corrupt disposition, and this is how to experience God's work. If you never pray to God and never seek the truth when events befall you, or if you understand the truth but do not put it into practice, what will the ultimate result be? It is self-evident. As cunning and as smooth a talker as you may be, can you escape the scrutiny of the eye of God? Can you evade the orchestrations of the hand of God? It is impossible. Wise people must come before God and repent, looking to Him, relying on Him, fixing their corrupt dispositions, and practicing the truth. Then you will have overcome the flesh, and overcome the temptations of Satan. Even if you fail several times, you must persevere. When you persevere against all odds, there will come a time when you succeed, and you will gain God's grace, His compassion, and His blessing, and you will be able to walk the path of pursuing the truth, perform your duties well, and satisfy God.

When events befall you, how often do you choose to practice the truth and maintain God's work? (Not often. Most of the time I choose to maintain my own image or self-interest, and I realize it afterward, but it is not easy to turn against myself. If there is someone who fellowships with me on the truth, it gives me some strength, and I can turn against myself somewhat. But when there is no one to fellowship with me on the truth, I become distant from God and always live in this state.) It is hard to turn against the flesh, and even harder to practice the truth, because you have a satanic nature that hinders you, and a corrupt disposition that disturbs you, and these cannot be fixed without understanding the truth. How much time a day can you spend quietly in the presence of God? How many days can you go without reading God's words before feeling spiritually parched? (I feel that I cannot go a day without reading God's words. I have to read a passage of God's words in the morning and then meditate on it. This makes me feel closer to God. If there's one day where I'm just busily rushing around working, neither eating and drinking the words of God, nor praying very much, I feel very far from God.) If you can sense that it will not do for you to be distant from God, then there is still hope

for you. If you are a believer and want to obtain the truth, you cannot be passive and always wait for someone to fellowship with you on the truth. You must learn to actively eat and drink the words of God, pray to God, and seek the truth. If you wait until your spirit is dark and you cannot feel God before eating and drinking His words and praying to Him, then you can only maintain the status quo. While it is good to maintain a nominal "faith," there will be no growth in your life, and when your spirit has become parched and numb, and you have become too distant from God, you will be in danger. One temptation befalls you, and you topple over; you are all too easily captured by Satan. If you have no experience at all, understand no truths, focus neither on reading the words of God nor on listening to sermons, and lack a normal spiritual life, then it will be difficult for you to grow in stature, and your progress will certainly be too slow. What are the reasons for this slow progress? What are its consequences? You must get clear on these things. No matter the manner in which God reveals people's corruption, they should submit to it and accept it. They should reflect on themselves and compare themselves with God's words, so that they may achieve self-knowledge and gradually understand the truth. This is what is most pleasing to God, and the Holy Spirit will certainly work in them, and they will certainly understand God's will. You must keep God's words and the truth in your heart at all times, so that when you encounter a problem in real life, you can link and compare it to God's words and the truth. Then, the problem will be easy to solve. For example, everyone wants a healthy body with no illness; that is something everyone aspires to, but how should you practice this in your daily life? First of all, you must have a regular routine, not eat things that are unhealthy or taboo, and get an appropriate amount of exercise. When these methods are combined, and everything you practice revolves around the goal of physical health, you will gradually see results. After a few years, you will be healthier than others, and have gotten good results. How did you get those results? It is because your actions and goals were in alignment, and your practice and theory were in alignment. It is the same with believing in God. If you seek to be a person who loves the truth and practices the truth, and to be a person of changed disposition, then when events befall you, you must link them to the goals you are pursuing and to the truths involved. Whatever the goals you pursue may be, as long as they are what God requires of man, they are the direction and goal that must be pursued as a believer. For example, following the way of God: fearing God and shunning evil. Once you have this direction, this goal, you must have a way to put it into practice immediately afterward. When I say "follow the way of God," what does the "way of God" refer to? It means fearing God and shunning evil. And what is fearing God and shunning evil? When you give your appraisal of someone, for example—this relates to fearing God and shunning evil. How do you appraise them? (We must be honest, just, and fair, and our words must not be based on emotion.) When you say exactly what you think, and exactly what you have seen, you are being honest. First of all, the practice of being honest aligns with following the way of God. This is what God teaches people; this is the way of God. What

is the way of God? Fearing God and shunning evil. Is being honest not part of fearing God and shunning evil? And is it not following the way of God? (Yes, it is.) If you are not honest, then what you have seen and what you think is not the same as what comes out of your mouth. Someone asks you, "What is your opinion of that person? Is he responsible in the church's work?" and you reply, "He's great. He is more responsible than I am, his caliber is better than mine, and his humanity is good, too. He is mature and stable." But is this what you are thinking in your heart? What you actually see is that although this person does have caliber, he is unreliable, rather crafty, and very calculating. This is what you're really thinking in your mind, but when the time comes to speak, it occurs to you that, "I can't tell the truth. I mustn't offend anyone," so you quickly say something else, and choose nice things to say about him, but nothing you say is what you really think; it is all lies and all fake. Does this indicate that you follow the way of God? No. You have taken the way of Satan, the way of demons. What is the way of God? It is the truth, it is the basis according to which people should comport themselves, and it is the way of fearing God and shunning evil. Although you are speaking to another person, God is also listening; He is watching your heart, and scrutinizing it. People listen to what you say, but God scrutinizes your heart. Are people capable of scrutinizing the hearts of man? At best, people can see that you are not telling the truth; they can see what's on the surface, but only God can see into the depths of your heart. Only God can see what you are thinking, what you are planning, and what little schemes, treacherous ways, and active thoughts you have within your heart. When God sees that you are not telling the truth, what is His opinion and evaluation of you? That you have not followed God's way in this matter because you did not tell the truth. If you were practicing according to God's requirements, you should have told the truth: "He's a person of caliber, but he's unreliable." Regardless of whether your evaluation was accurate, it would have been honest and come from the heart, and it is the viewpoint and position you should have expressed. But you did not—so were you following the way of God? (No.) If you do not tell the truth, what use is it for you to stress that you are following God's way and satisfying God? Does God heed the slogans you shout? Does God look at how you shout, how hard you shout, and how great your will is? Does He look at how many times you shout? These are not the things He looks at. God looks at whether you practice the truth, and at the choices you make and how you practice the truth when events befall you. If you choose to maintain relationships, maintain your own self-interest and image, everything is about self-preservation, and God sees that this is the viewpoint and attitude you take when an event befalls you, then He will make an appraisal of you: He will say you are not someone who follows His way. You say you want to pursue the truth and follow the way of God, so why do you not put it into practice when events befall you? The words you speak may be from the heart, and they may convey your will and wishes, or it could be that your heart is moved, and you are crying out sincere words as you weep bitterly, but does speaking sincerely mean you are practicing the truth? Does

it mean you have true testimony? Not necessarily. If you are a pursuer of the truth, you will be able to practice the truth; if you are not a lover of the truth, then you will just say things that are pleasing to the ear, and that will be the end of it. The Pharisees were the best at preaching doctrine and chanting slogans. They often stood at street corners and cried out, "Oh, mighty God!" or "Worshipful God!" To others, they looked particularly pious, and did not do anything against the law, but did God commend them? He did not. How did He condemn them? By giving them a title: the hypocritical Pharisees. In former times, the Pharisees were a respected class in Israel, so why has the name now become a label? This is because the Pharisees have become representative of a type of person. What are the characteristics of this type of person? They are skilled at being false, at ornament, at pretending; they affect great nobility, holiness, uprightness, and transparent decency, and the slogans they shout sound good, but as it turns out, they do not practice the truth in the least. What good behavior do they have? They read scripture and preach; they teach others to uphold the law and rules, and not resist God. This is all good behavior. Everything they say sounds good, yet, when others' backs are turned, they secretly steal offerings. The Lord Jesus said they "strain at a gnat, and swallow a camel" (Matthew 23:24). This means that all their behavior seems good on the surface—they chant slogans ostentatiously, they speak lofty theories, and their words sound pleasant, yet their deeds are a disordered mess, and are entirely resistant to God. Their outward behaviors are all pretense, all fraudulent; in their hearts, they have not the slightest love for the truth, nor for positive things. They detest the truth, detest positive things, and detest all that comes from God. What do they love? Do they love fairness and righteousness? (No.) How can you tell they do not love these things? (The Lord Jesus spread the gospel of the kingdom of heaven, which they not only refused to accept, but also condemned.) If they did not condemn it, would it be possible to tell? No. The Lord Jesus' appearance and work exposed all the Pharisees, and it was only by their condemnation and resistance to the Lord Jesus that others could see their hypocrisy. Had it not been for the Lord Jesus' appearance and work, no one would have been discerning toward the Pharisees, and if people just looked at the Pharisees' outward conduct, it would even make them envious. Was it not insincere and deceitful of the Pharisees to use false good behavior to gain people's trust? Can such deceitful people love the truth? They absolutely cannot. What was the purpose behind their displays of good conduct? For one thing, it was to dupe people. For another, it was to deceive and win people over, so that people thought highly of them and venerated them. And finally, they wanted to be rewarded. What a scam it was! Were these skillful tricks? Did such people love fairness and righteousness? They certainly did not. What they loved was status, fame and gain, and what they wanted was a reward and a crown. They never practiced the words that God taught people, and they never lived out the truth realities in the slightest. They were all about disguising themselves with good conduct, and duping and winning people over with their hypocritical ways to secure their own status

and reputation, which they then used to fish for capital and make a living. Is that not despicable? From all this conduct of theirs, you can see that, in their essence, they did not love the truth, as they never practiced it. What is something that shows they did not practice the truth? The greatest thing of all: that the Lord Jesus came to do the work of redemption, and that all the words the Lord Jesus spoke are the truth and have authority. How did the Pharisees react to this? Although they acknowledged that the words of the Lord Jesus had authority and power, not only did they not accept them, but they also condemned and blasphemed them. What was that about? It was because they did not love the truth, and in their hearts, they were sick of and hated the truth. They acknowledged that the Lord Jesus was right in everything He said, that His words had authority and power, that He was not wrong in any way, and that they had no leverage against Him. But they wanted to condemn the Lord Jesus, so they discussed and conspired, and said, "Crucify Him. It is either Him or us," and this is how the Pharisees defied the Lord Jesus. At that time no one understood the truth, and no one was able to recognize the Lord Jesus as God incarnate. From a human point of view, though, the Lord Jesus expressed many truths, cast out demons, and healed the sick. He performed many miracles, fed the 5,000 with five loaves of bread and two fish, did numerous good deeds, and bestowed so much grace on people. There are so few good and righteous people like this, so why did the Pharisees want to condemn the Lord Jesus? Why were they so intent on crucifying Him? That they preferred to release a criminal rather than the Lord Jesus shows how evil and malicious the Pharisees of the religious world were. They were so wicked! The difference between the evil countenances the Pharisees betrayed, and their feigned, outward benevolence was so great, that many people could not discern which was true and which was false, but the appearance and work of the Lord Jesus exposed them all. The Pharisees usually disguised themselves so well and outwardly appeared so godly, that no one would have imagined they could so cruelly resist and persecute the Lord Jesus. If the facts had not been exposed, no one would have been able to see through them. God incarnate's expression of the truth is so revealing about man!

Excerpt 16

The purpose of people understanding and practicing the truth is for them to live out the truth, to live out human likeness, and to make the truths they understand and are able to put into practice their life. What does it mean to make them one's life? It means that they become the foundation and source of one's actions, life, comportment, and existence—they change the way one lives. What did people live by before? Whether they had conviction or not, they lived by relying on satanic dispositions, and they did not live by the words of God or the truth. Is that the way in which a created being should live? (No.) What does God ask of man? (That people live by His words.) Living by God's words—is this not the goal that people who truly believe in Him should have? (Yes.) A

created being should have the form of living by relying on God's words. In the eyes of God, such people are true created beings. Thus, you must regularly ponder which of your words, which of your actions, and which of the principles of your behavior, the aims of your existence, and the ways in which you deal with the world are compatible with the truth principles, compatible with what God asks of man, and which of them bear no relation to the words and requirements of God. If you often contemplate these things, you will gradually achieve entry. If you do not ponder these things, then there is no use merely making superficial efforts; going through the motions, following rules, and engaging in ceremony will ultimately bring you nothing. So just what is faith in God? Faith in God is actually the process of attaining God's salvation and it is the process of changing from a human being corrupted by Satan, to what is, in the eyes of God, a true created being. If someone remains reliant on their satanic disposition and nature to live, are they a qualified created being in God's eyes? (No.) You say you believe in God, you acknowledge God, you acknowledge God's sovereignty and acknowledge that God gives you everything, but do you live out God's words? Do you live in accordance with God's requirements? Do you follow the way of God? Is a created being such as you able to come before God? Are you able to live together with God? Do you have a God-fearing heart? Is what you live out and the path you walk compatible with God? (No.) So what is the meaning of your faith in God? Have you entered onto the right track? Your faith in God is in form and word alone. You believe in and acknowledge the name of God, and you acknowledge that God is your Creator and Sovereign, but you have not accepted in essence God's sovereignty or God's orchestrations, and you cannot be wholly compatible with God. That is, the meaning of your faith in God has not entirely been realized. Although you believe in God, you have not cast off your corruption and attained salvation, and you have not entered into the truth reality that you should have entered into in your faith in God. This is a mistake. Looking at it this way, faith in God is not a simple thing.

Now, do you feel in your hearts that it is important to understand God's word and to practice the truth? (We do.) You all know that it is important to practice the truth, yet doing so is not a simple matter but is beset with difficulties. How can this be fixed? You must come before God in prayer every time difficulties befall you, and you must seek the truth in God's words, so that you can fix your own difficulties, fix your own weaknesses and the difficulties of the external environment, and achieve the practice of the truth. In experiencing this, you will have the hope of obtaining God's approval. If you have understood the truth more and are also able to practice the truth, then you can become one who follows God's way, and in so doing, your faith will meet with God's approval. If you say that you acknowledge God's name, and you believe that He has sovereignty over all things and is the Lord of all creation, but there is not a single drop in your life that relates to the truth, to God's requirements, or to what a created being should do, then will your outcome not ultimately be a troubled one? Can one who has nothing to do

with these things come to God? You say you can come to God, but does God approve of such faith as yours? He does not, and what does that mean? It means that God neither acknowledges nor needs a created being such as you. If God does not acknowledge and does not approve of your faith, then can He approve of you as a person? (He cannot.) This is the end: God will not save you, and your outcome will have been decided! Is this the outcome you want for yourselves? (It is not.) What kind of outcome do you want? (To meet with God's approval.) To be approved by God, what must you first understand? What must you first enter into? First of all, you must know what it pleases God for people to do and what it displeases Him for people to do. Sum up these things first, so that you have a clear understanding of them; then, when you do things, you will know how to act. It is as simple as that. Is it easy to sum up such things? It is very easy. Of those who did evil and were cast out in the past, sum up the things they did to disgust God, sum up the lessons taught by their failures, and do not do any of those bad things. Then, sum up the good behavior of those of whom God approved, and do more of those things. In this way, you will be able to achieve God's approval. You have to work out what to do and practice to be most in accordance with God's will, and you have to understand in your heart which people and things God abhors the most, and which people and things God is pleased with the most. You must know how to distinguish between these, and it is best to classify and sum up them so as to have a clear understanding of them. The most important thing is to have this standard and boundary in your heart. With this principle, this standard, this boundary, you will have principles for doing things, and you will be able to do things according to principles. If you do not have this principle and standard, then you will have no certainty when doing things, and you will not be able to tell which things you do are evil, and which are good. You might feel that something is not evil, but in God's eyes, it is; or you might feel that something is good, while in God's eyes, it is evil. If you do all these things, is that not troublesome? If you willfully and endlessly do things of which God does not approve, and you only do a few things of which God approves but think you have done very many, are you not being muddled? If most of the things you do are considered evil in God's eyes, can He still approve of you? (He cannot.) Knowing that God does not approve of something, should you do it after all, or should you not? (I should not.) Is your doing this thing an evil deed or a good deed? (An evil deed.) What is it called if you recognize that it is an evil deed and subsequently never do it again? Abandoning the violence in your hands, which is a manifestation of true repentance. If you know that you have done evil and are certain that God does not approve of it, then you should have a repentant heart. If you do not reflect on yourself and instead defend and rationalize your evildoing, then you are in trouble: You will surely be cast out, and you will no longer be qualified to do your duty. So what is the principle to be mastered and the path to be taken, in doing one's duty? With what intents should one proceed, in order to meet with God's approval? (Seek the truth and grasp God's intentions in all things.) Everyone knows this, but knowing it, can

it be put into practice? Once you have understood it, can you put it into practice? (We cannot.) Then what can you do? You must pray to and rely on God, you must suffer for the truth and set aside your ambitions, desires, intents, and comforts of the flesh. If you do not set them aside but still want to obtain the truth, are you not indulging in fantasies? Some people want to both understand and obtain the truth; they want to expend themselves for God, but they cannot let go of anything. They cannot let go of their futures, they cannot let go of the comforts of the flesh, they cannot let go of their family togetherness, their children and their parents, nor can they let go of their intents, their objectives, or their desires. No matter what befalls them, they always put themselves, their own affairs, and their own selfish desires first, and put the truth last; satisfying the interests of the flesh and their satanic, corrupt dispositions takes first place, and practicing God's word and satisfying God is secondary and takes last place. Can such people meet with God's approval? Can they ever enter into the truth reality, or satisfy God's will? (They never can.) Is it following the way of God if, to all appearances, you have done your duty and have not been idle, but your corrupt disposition has not been fixed in the least? (It is not.) You all understand these things, but when it comes to putting the truth into practice, it's hard work. Your suffering and paying the price must be spent on practicing the truth, not on abiding by rules and following processes. It is worth it no matter how much you suffer for the truth, and the suffering you endure for practicing the truth to satisfy God's will is acceptable to Him and approved of by Him.

What are the problems before you now? One is that you do not understand the details of many a truth, and you have no standard in your hearts with which to distinguish them; further, it is difficult to practice the truths that you do understand. Suppose that practicing the truth is difficult at first, but the more you practice it, the easier it becomes; the more you practice it, the less your corrupt disposition prevails; the truth increasingly gains the upper hand, as does the will to practice the truth; your state becomes more and more normal; and the selfish desires of the flesh and your human ideas become less and less dominant. This is normal, and there is hope that you will obtain God's approval. But suppose you have been practicing the truth for a long time, yet your interests, selfish desires, intents, and corrupt disposition still take the lead in every aspect and detail of your life. Practicing the truth is still such hard work for you, and even though you are doing your duty, most of what you are doing is unrelated to the practice of the truth. Do you not think this troublesome? It certainly will be! No matter which church you are in or what your surroundings are like, these things are not important. What matters is whether your state of pursuing the truth is getting better and better, whether your relationship with God is getting more and more normal, whether your conscience, reason, and humanity are becoming more normal, and whether your devotion and obedience to God are increasing. If the positive things in you are increasing and prevailing, there is hope that you will obtain the truth. If there has never been any sign of these positive things in you, then you have not made a shred of progress, and

there has been not a single change to your disposition. How can you have life entry if you do not practice the truth at all? Some people say, "I've practiced it and exerted myself. How is it that I see no results?" What does this lack of results mean? It means that you have not practiced the truth. No matter how many times you tried to practice it, the ultimate consequence is that you are still overcome by your corrupt disposition and satanic nature, which means that you have not been using the truth reality and God's word to overcome your satanic, corrupt disposition. Can it be put that way? (It can.) Then are you an overcomer or a failure? (A failure.) This is being a failure, not an overcomer. When you practice the truth, there is a battle in your heart. You cannot set aside your intents, but you understand what the truth says and what God's requirements are. In the process of battling, you set the truth aside; you do not practice it. Ultimately, you satisfy your own selfish desires, reveal your corrupt disposition, and what you live out is your satanic nature, without practicing the truth. So what is the final consequence? (To have failed.) Suppose the battle is not won in the end, and you live according to your satanic disposition as before: You choose not to practice according to God's words, your personal interests come first, you satisfy your desires and selfishness but do not satisfy God, and you do not stand on the side of the truth. This means you are a failure from head to toe, and this is the consequence of one type of battle. What is the consequence of another type of battle? When events befall them, people have their internal battles, too. They feel ill at ease, pained, and weak, even their dignity and character are challenged, and their vanity cannot be satisfied. Moreover, they face being pruned and dealt with, or they are looked down upon by others, or they are humiliated, losing both their dignity and their character. But when faced with this kind of situation, they can pray to God, and having done so, their hearts are strengthened, and they see these things clearly by seeking the truth. They will practice the truth with remarkable strength, firm in their resolve. "I want neither an image, nor status, nor vanity. Even if I am looked down upon and misunderstood by others, at present I choose to satisfy God and choose to practice the truth, so that God approves of me and is pleased with me in this matter, and so that I do not hurt God's heart." They will finally set aside their image and vanity, their intents, their ambitions and selfishness, and then stand on the side of God, of truth, and of justice. After practicing the truth, their hearts are satisfied, at peace, and full of joy. They feel God's blessing and feel that it is good to practice the truth; by practicing the truth, their hearts gain satisfaction and nourishment, and they feel that they are living like human beings, rather than being controlled and held captive by their satanic and corrupt dispositions. Having borne witness to God and stood firm in the testimony and position that a created being should, they feel peace of mind, enjoyment, and happiness in their hearts. This is another type of consequence. How is a consequence such as this? (It is good.) But is this "good" easy to achieve? (It is not.) This "good" has to be won through a process of battle, and it is possible that, in battle, people may fail once or twice. But failure brings with it lessons: It makes people feel the weight on their conscience of not practicing the truth, that they are indebted to God, and that their hearts endure suffering and pain. When faced with such circumstances later on, people will unconsciously become better and better at overcoming their satanic, corrupt dispositions; gradually, they will absolutely choose to practice the truth to satisfy God's heart. This is the normal process of overcoming a satanic, corrupt disposition and of practicing the truth to fulfill God's intentions.

Now, do you find it difficult to practice the truth? Or is it difficult to do as you please, not practicing the truth? (Practicing the truth is difficult.) How about doing as you please? (That is easy.) This reveals your real stature: None of you have changed a bit, and you are still unable to practice the truth. How pitiful is such a stature! You all feel that practicing the truth is hard and doing as you please is easy, which proves that you are still unable to practice the truth. For you, it has become natural to follow the preferences of the flesh; you have become accustomed to it as though it were a rule, and you therefore feel that practicing the truth is too difficult: You are in constant fear of suffering damage to your self-respect and status, so you do not practice the truth, but instead act according to your own ideas. With a single thought, one becomes a coward, a failure held captive by one's satanic, corrupt disposition, and loses one's testimony and God's approval. That is how easy it is. But is it just as easy to become one who practices the truth and bears witness to God? There needs to be a process to this. When one accepts the truth, there is always a battle in one's mind, with things falling this way one moment, and the other way the next. There is a constant inner battle, and in the end, that battle reaches a conclusion: Those who love the truth practice it, bear witness, and become overcomers; those who do not love the truth have too much self-will, are too lacking in humanity, are low of character and contemptible—people such as these choose to satisfy their own selfishness and desires, and are completely controlled by their satanic, corrupt disposition. When things happen to you in your daily lives, do you triumph over your satanic, corrupt disposition? Or are you held captive and controlled by it? What kind of state are you in, most of the time? Based on this, you can gauge whether or not you are a person who practices the truth. If you can overcome your satanic, corrupt disposition most of the time and become one who bears witness, then you are one who practices and loves the truth. If most of the time you satisfy your own selfish desires, and you are unable to overcome your satanic, corrupt disposition and stand on the side of the truth, to practice the truth and satisfy God, then you are one who neither practices the truth nor has truth reality. It is obvious that those who do not have truth reality are those who believe in God but have no life entry. So measure yourselves: Do you stand on the side of the flesh, most of the time? Or do you stand on the side of the truth? Small things that do not involve the truth do not count, but when major things happen that require you to choose, do you stand on the side of the truth, or do you stand on the side of the flesh? (At first, we stand on the side of the flesh; but after a battle, we stand on the side of the truth, once we have understood some of the truth through prayer and

seeking.) It is accurate to say that one can stand on the side of the truth once one has understood the truth, but to rebel against the flesh does not necessarily mean that you are practicing the truth. It is not that you are practicing the truth by rebelling against the flesh and not doing what you want; rather, it is that, to practice the truth, you must abide by and practice the principles of the truth. So, what are your usual situations? (What we call rebelling against the flesh is not really practicing the truth; it is actually exercising self-control.) This seems to be the case for most people, does it not? (It does.) Then what state are you in, as of now? Are you yet to enter into the truth realities? (We are.) To believe in God without life entry means you have not yet entered into the truth reality; that is the state you inhabit, so there are many things you cannot distinguish. Why is it that you cannot distinguish them? It is because you have only understood some words and doctrines, but you have not yet understood the truth and entered into reality, so you have no knowledge of many of the states under discussion. You have no experience of them yet, so you cannot explain them clearly. That is how it is. Whatever it is, you have to experience it for yourself, and having experienced it, you will know what the details are. Your feelings, thoughts, and the process of your experience will all have details, and these details are things of reality. Without them, you have only a surface-level knowledge, so you repeat it like a parrot. A surface-level knowledge means you have stopped at a literal understanding, have not yet made it your own, and are still far from entering into truth reality. Can it be put this way? (It can.) You must practice according to today's fellowship, and you must learn to ponder. To practice the truth, you must also ponder, and in pondering while practicing and practicing while pondering, you will understand the details of the truth more and more, your knowledge of the truth will become deeper and deeper, and in this way, you can truly experience what the truth reality is. Only once you have learned and experienced it can you possess the truth reality.

Excerpt 17

People think practicing the truth is difficult, but then why are some people able to practice it? It all depends on whether the person loves the truth. Some people say that those who practice the truth are people with good humanity. This statement is correct. Some people have good humanity and are able to practice some truth. However, some people's humanity is lacking, and it is difficult for them to practice the truth, which means they have to suffer somewhat in order to do so. Tell Me, does a person who does not practice the truth seek the truth in his actions? He does not seek it at all. He comes up with his own intentions and thinks that carrying them out will be good and in his own interest, so he acts according to these intentions of his. The reason he does not seek the truth is because there is something wrong with his heart, his heart is not right. He does not seek, does not examine, nor does he pray before God; he just stubbornly acts according to his own wishes. This type of person simply holds no love for the truth. Though he harbors no love for the truth, he may do certain things in keeping with

principles and things that do not violate principles. However, such a lack of violation does not mean that he has sought God's will. It may only be said to be purely coincidental. Some people do certain things in a confused and haphazard fashion without seeking, but they are able to examine themselves after the fact. If they discover that doing such things is incompatible with the truth, they will refrain from doing so the next time. This may be considered having some measure of love for the truth. This kind of individual is capable of undergoing a degree of change. Those without love for the truth will neither seek it in the moment, nor will they examine themselves afterward. They never scrutinize whether the things they do are right or wrong in the end, thus they always violate principles and the truth. Even if they do something that does not violate principles, it is not aligned with the truth, and this so-called non-violation of principles is simply a matter of approach. So what state is this type of person in when they act according to their own wishes? They are not acting in a dazed and muddleheaded state, and it wasn't as if they were unclear as to whether acting in this way was really in line with the truth or not. This is not the circumstance under which they find themselves, rather they stubbornly persist in acting according to their own wishes; they have set their mind to acting in that way, with absolutely no intention of seeking the truth. If they truly seek God's will, before they fully come to understand God's will, they will consider the following course of action: "I will first go ahead and do it this way. If it aligns with the truth, then I will carry on this way; if it does not conform to the truth, I will hurry and fix it and stop acting in such a manner." If they are able to seek the truth in this manner, they will be able to change in the future. Without this intention, they will be unable to change. A person who has a heart is only able to make a mistake once when undertaking a course of action, twice at the very most—once or twice, not three or four times, this is normal sense. If they are able to commit the same mistake three or four times, this proves that they have no love for the truth, nor do they seek the truth. This kind of person is definitely not an individual with humanity. If after making a mistake once or twice, they have no reaction in their heart, no stirring of their conscience, then they will commit the same mistake three or four times, and this kind of person is simply unable to change; this is just who they are completely irredeemable. If after making a mistake once, they feel there is something wrong with what they have done, and they very much despise themselves for it and feel guilt in their heart; if they have this kind of state, they will act better when engaged in similar matters again, and gradually they will no longer commit the same kind of mistake. Even should they wish to in their heart, they will not act on it. This is one aspect of change. Perhaps you will say: "My corrupt disposition cannot change." Is it true that it cannot change? It's just that you do not wish to change. If you are willing to practice the truth, would you still be unable to change? People who say this lack willpower. They are all contemptible wretches. They are unwilling to endure suffering. They do not wish to practice the truth; instead they say that the truth cannot change them. Is not such a person highly deceitful? It is that they are unable to practice the truth, their humanity is

flawed, and yet they never know their own nature. They often doubt whether or not the work of God can make man complete. Such a person never intends to give their heart to God, never plans to endure hardship. The only reason why they stay here is merely on the off-chance that they may gain good fortune in the future. This sort of person is bereft of humanity. If they were a person with humanity, even when the Holy Spirit is not obviously working upon them, and they have little understanding of the truth, could they engage in wrongful deeds? A person with humanity, regardless of whether or not the Holy Spirit is working upon them, will be unable to undertake wrongful deeds. Some people without humanity can only perform certain good deeds under the condition that the Holy Spirit is working upon them. Without the Holy Spirit working upon them, their nature is exposed. Who can always have the Holy Spirit working on them? Some among the unbelievers have good humanity, they also do not have the Holy Spirit working upon them, yet they do not engage in any particularly wicked acts. If you believe in God, how can you engage in wicked acts? This demonstrates the problem of human nature. Without the Holy Spirit working upon them, people's nature is exposed. With the Holy Spirit working on them, the Holy Spirit will move them, granting people enlightenment and illumination, furnishing them with a burst of strength, so they are able to perform some good deeds. In this case, this is not a matter of their nature being good, but rather a matter of the results achieved by the work of the Holy Spirit. But without the Holy Spirit working on them, people like to follow their own wishes, which leads to them unknowingly doing some bad things. Only then is their true nature exposed.

How can people's nature be resolved? It starts with understanding the essence of human nature, which one must dissect according to God's words to see if it is positive or negative and if it is resisting God or submitting to God. One must do this until they realize their nature essence, and then they can truly despise themselves and forsake their flesh. At the same time, one must understand the will and demands of God. What is your goal in the pursuit of the truth? You must achieve changes in your life disposition. Once your disposition changes, you will gain the truth. With your current stature, how can you stop yourself from doing evil, resisting God, or doing things that violate the truth? You have to consider these matters if you want to change. To counter the problem of having a bad nature, you must grasp which corrupt dispositions you have and what you are capable of doing. You have to grasp which measures to take and how to put them into practice to control your bad nature. This is the key issue. When there is confusion in your mind or darkness in your soul, you must know how to seek the truth to resolve it, how to fulfill your duties properly, and how to take the right path. You must establish a principle for yourself. This depends on the will of an individual and whether or not they are a person that wants God. There is a person who often loses his temper. He made a plague, and on it, wrote the words, "Bridle Your Temper." Then, he hung it on the wall of his study as a means of restraining himself and as a warning to himself. Maybe this is of some use, but can it fully resolve the problem? Absolutely not. Despite this, people

should restrain themselves. At the forefront is the need to resolve the problem of their corrupt disposition. In order to resolve problems with their nature, they must begin by getting to know themselves. Only by seeing the essence of their corrupt disposition clearly can they despise themselves and forsake the flesh. Forsaking the flesh also requires having principles. Can one forsake the flesh if they are muddleheaded? As soon as they encounter a problem, they give in to the flesh. Some people may stop in their tracks at the sight of a beautiful woman; in which case you must establish a motto for yourself. When a beautiful woman comes up to you, should you leave or what are you to do? What should you do if she reaches out to hold your hand? If you have no principles, facing such a situation will cause you to stumble. What should you do if you find yourself blinded by greed at the sight of money and wealth? You should specifically put your mind to this problem, and focus on training yourself to resolve it, and in time, you will gradually be able to forsake the flesh. In the matter of resolving a corrupt nature, there is a principle which is quite crucial, and that is that you should bring all your issues before God and scrutinize yourself. In addition, every evening, you must examine your conditions from that day and scrutinize your own behavior: Which of your acts were done in accordance with the truth, and which were in violation of principles? This is yet another principle. These two points are most vital: The first is that you must reflect on yourself when your corruption is revealed. The second is that you must reflect on yourself after the fact to seek the truth. The third point is that you have to be clear about what it means to practice the truth and act with principle. If you can truly understand these matters, then you can do things correctly. If you adhere to these three principles, you can restrain yourself, preventing you from revealing or manifesting your corrupt nature. These are the basic principles for resolving your nature. With these principles in place, if you try to work toward the truth and stay within a normal state even when the Holy Spirit does not work on you or if you go a long stretch of time without anybody providing you with fellowship, then you are a person who loves the truth and forsakes the flesh. Those who always depend on others to fellowship the truth and prune and deal with themselves are slaves. Such people have a handicap and are unable to live independently. Those who act without principles will act recklessly and lose control of themselves if they are not pruned and dealt with or fellowshiped with for some time. How can such a person reassure God? So, you must abide by these three principles to solve the problem of nature. This will keep you from committing major transgressions and ensure that you do not resist or betray God.

Excerpt 18

Many people have mentioned the same problem: After listening to a fellowship given by the Above, they feel clear and energized and are no longer negative. However, this condition only lasts for ten or so days and it becomes abnormal again, and they lack energy. They do not know how to keep going and what to do. What is this problem?

What is its root? Have you ever thought about it? Some say the root is that people do not focus on the truth. Then how come you have a normal state after listening to fellowship? Why is it that you feel especially happy and free after hearing the truth? Some say it is the work of the Holy Spirit. Then why does the Holy Spirit no longer work after ten or so days? Some say it is because they are no longer striving to be better and have become lazy. Then why does the Holy Spirit still not work on people who strive to be better? Are you not also striving to be better? Why doesn't the Holy Spirit work? The reasons that people give are not in line with reality. The problem is that no matter whether the Holy Spirit works or not, man's cooperation cannot be ignored. When a person who loves the truth becomes able to understand the truth clearly, they will always maintain a normal state, regardless of whether it is a period in which the Holy Spirit is working. On the other hand, when someone does not love the truth, even if they understand the truth particularly clearly and even if the Holy Spirit is working significantly, the truth they can practice will still be limited. They will only be able to practice a little of the truth in the short time they are happy. Most of the time, they will still act according to their personal preferences, and will often reveal their corrupt dispositions. So, whether a person's condition is normal and whether they can practice the truth does not entirely depend on the work of the Holy Spirit. It also does not completely depend on whether the truth is clear to the person. It depends on whether the person loves the truth and is willing to practice the truth. Normally, a person hears sermons and fellowship and, for a time, their state is guite normal. This is the result of coming to understand the truth; the truth makes you aware of your own corrupt nature, your heart is happy and set free, and your conditions take a turn for the better. But after a time, you might suddenly be confronted by something that you don't know how to experience, your heart becomes darker than before and you unwittingly put the truth to the back of your mind; you don't try to seek God's will in your actions, you act on everything of your own accord, and you do not intend to practice the truth at all. As time passes, you lose the truth you once understood. You constantly reveal your own corrupt disposition, you don't seek God's will when you encounter things, and even when you draw close to God, you are just going through the motions. The moment you realize that, your heart has grown distant from God, and you have already resisted God in many things and even uttered some blasphemies against God. This is very troubling. There is still redemption for those who have not traveled too far down this path, but for those who have gone so far as to blaspheme God and pit themselves against God, vying for position, and for food and clothes, there is no redemption. The aim of fellowshiping the truth clearly is to enable people to understand and practice the truth and achieve changes in their dispositions. It is not simply to bring light and a little happiness to their hearts once they understand the truth. If you understand the truth but do not practice the truth, then there is no point in fellowshiping and understanding the truth. What is the problem when people understand the truth but do not put it into practice? This is proof that they do not love the truth, that in their hearts,

they do not accept the truth, in which case they will miss out on God's blessings and the opportunity for salvation. In whether or not people are able to attain salvation, what's crucial is whether they are able to accept and practice the truth. If you have put into practice all of the truths you understand, you will receive the enlightenment, illumination and guidance of the Holy Spirit, and will be able to enter the truth reality, and will achieve a deeper understanding of the truth, and will gain the truth, and will gain God's salvation. Some people are incapable of practicing the truth, they are always complaining that the Holy Spirit does not enlighten or illuminate them, that God does not give them strength. This is wrong; this is misunderstanding God. The enlightenment and illumination of the Holy Spirit is built on the foundation of people's cooperation. People must be sincere, and willing to practice the truth, and whether their understanding is profound or superficial, they must be able to put the truth into practice. Only then will they be enlightened and illuminated by the Holy Spirit. If people understand the truth but do not put it into practice—if they just wait for the Holy Spirit to act and force them to put it into practice—are they not being extremely passive? God never forces people to do anything. If people understand the truth but are unwilling to put it into practice, this shows that they do not love the truth, or that their state is abnormal and there is some kind of blockage. But if people are able to pray to God, God will act, too; only if they are unwilling to practice the truth and also do not pray to God will the Holy Spirit have no means of working in them. In fact, no matter what kind of difficulty people have, it can always be solved; what's key is whether or not they are able to practice according to the truth. Today, the problems of corruption in you are not a cancer, they are not some incurable disease. If you can resolve to practice the truth, you will receive the work of the Holy Spirit, and it will be possible for these corrupt dispositions to change. It all depends on if you can resolve to practice the truth, this is what's key. If you practice the truth, if you walk the path of pursuing the truth, then you will be able to receive the work of the Holy Spirit, and can definitely be saved. If the path you walk is the wrong one, then you shall lose the work of the Holy Spirit, one wrong step will beget another, and it will all be over for you, and no matter how many years you continue believing for, you will not be able to attain salvation. For example, when they are working, some people never think about how to do the work in a way that benefits God's house and is in line with God's will with the result that they do much that is selfish and vile, that is despicable and hateful to God; and in doing so, they have been revealed and cast out. If, in all things, people are able to seek the truth and practice according to the truth, then they have already entered onto the right track of faith in God, and so have hope of becoming someone who is in line with God's will. Some people understand the truth but do not put it into practice. Instead, they believe that the truth is nothing more than this, and is incapable of resolving their own inclinations and corrupt dispositions. Are such people not laughable? Are they not ridiculous? Are they not know-it-alls? If people are able to act according to the truth, then their corrupt dispositions can change. If their belief and service to God is according

to their own natural personality, then not a single one of them will be able to achieve changes in their dispositions. There are some people who spend all day stewing in the grief of their own wrong choices. Given a ready-made truth, they do not give it any thought or try to put it into practice, but insist on choosing their own path. What an absurd way of behaving this is; truly, they can't even enjoy blessings when they have them, and are destined to have a hard lot in life. Practicing the truth is that simple; whether you practice or not is all that matters. If you are someone who has resolved to practice the truth, then your negativity, weakness and corrupt disposition will gradually be resolved and changed; this depends on whether or not your heart loves the truth, whether or not you are able to accept the truth, whether or not you can suffer and pay a price in order to gain the truth. If you truly love the truth, you will be able to suffer all kinds of pain in order to gain the truth, whether this is being vilified, judged, or rejected by people. You should bear this all with patience and tolerance; and God will bless and protect you, He will not abandon or neglect you—this is absolute. If you pray to God with a God-fearing heart, depend on God and look up to God, there will be nothing you cannot get through. You may have a corrupt disposition, and you may transgress, but if you have a Godfearing heart, and if you scrupulously walk the path of pursuing the truth, then you will unquestionably be able to stand firm, and will unquestionably be led and protected by God.

There are some people who equip themselves with truths only in order to work and preach, to provide for others, not to resolve their own problems, never mind putting them into practice. Their fellowship may be of pure understanding and in line with the truth, but they do not measure themselves up to it, nor do they practice or experience it. What is the problem here? Have they truly accepted the truth as their life? No, they have not. The doctrine one preaches, however pure it may be, does not mean that one is possessed of the truth reality. To be equipped with the truth, one must first have entered it oneself, and put it into practice when they understand it. If one does not focus on their own entry, but is out to show off by preaching the truth to others, their intention is wrong. There are many false leaders who work like this, incessantly fellowshiping with others about the truths they understand, providing for new believers, teaching people to practice the truth, to perform their duties well, not to be negative. These words are all well and good—loving, even—but why do their speakers not practice the truth? Why do they have no life entry? What is going on here, really? Does a person like this actually love the truth? It is hard to say. This was how the Pharisees of Israel expounded the Bible to others, yet they could not keep God's commandments themselves. When the Lord Jesus appeared and worked, they heard God's voice but resisted the Lord. They crucified the Lord Jesus and were cursed by God. Therefore, all people who do not accept or practice the truth will be condemned by God. How wretched they are! If the words and doctrines they preach can help others, why can it not help them? We would do well to call such a person a hypocrite who has no reality. They provide others with the literal meaning of the truth, they have others practice it, but they do not practice the least bit of it themselves. Is such a person not shameless? They do not have the truth reality, yet in preaching the words and doctrines to others, they pretend to. Is this not deliberate deception and harm? If such a person were exposed and cast out, they would have only themselves to blame. They would be unworthy of pity. Can someone who only preaches words and doctrines, but does not practice the truth, achieve true change? Are they not cheating others and harming themselves? The pursuit of the truth is all about practice. The purpose of practicing the truth is to resolve one's corrupt dispositions and live out true human likeness, but they do not recognize their corrupt dispositions or use the truth to resolve their difficulties. No matter how they water, provide for, or support others, they will never achieve actual results because they have no path to life entry or change their disposition. If fellowshiping about the truth does not resolve people's difficulties or problems, then aren't they just speaking words and doctrines that are pleasing to the ear but useless? If you want to achieve a change in your disposition, you must first focus on practicing and experiencing the words of God. No matter which aspects of the truth you understand, you have to focus on putting them into practice. Only in your practicing of the truth will you discover problems, and in particular, you will be able to recognize when your corrupt dispositions are revealed. If you can seek the truth to resolve these problems, you will enter the truth reality, and your life disposition will change. You will then have a path when you discuss practicing the truth, and you will be able to resolve problems when you fellowship about the truth. This shows that if you are willing to practice the truth, you will possess the truth reality. If you are willing to practice the truth, you will be qualified to provide for others. In turn, God will praise you, and people will approve of you.

Words on Knowing God's Work and Disposition

Excerpt 19

Most people do not understand God's work, so their faith is too lacking. Knowing God's work is not easy; one must first know that there is a plan to all God's work and it is all done on God's timing. Man can never fathom what and when God works; God does certain work at a certain time, and He does not delay; no one can destroy His work. To work according to His plan and according to His intention is the principle by which He does His work, and no person can change this. Therein, you should see God's disposition. God's work waits for no one, and when it is time to do some work, it must be done. You have all experienced God's work in the last few years. Who can destroy the way in which He provides for people, prevent Him from saying His words when He needs to say them and carrying out work when it needs to be done? When they first started to spread the gospel, most people gave out books of God's words to those in the churches and religious people. What was the result of this? Very few of these people investigated

God's words; most of them were slanderous, judgmental, and full of hostility. Some burned the books, some confiscated them, some beat those who were spreading the gospel and forced them to admit their guilt, and some even called the police to arrest and persecute them. At that time, all the denominations resisted frantically, but in the end, the gospel of the kingdom was still disseminated all over the mainland of China. Who can disrupt the carrying out of God's will? Who can stop the spread of God's kingdom gospel? God's sheep listen to God's voice, and those who should be gained by God will be gained sooner or later. This is something that no one can destroy. It is like the sentence in Proverbs which states, "The king's heart is in the hand of Jehovah, as the rivers of water: He turns it wherever He will" (Proverbs 21:1). This is even more so the case for those insignificant people, right? God has His own plans and arrangements about when He will do what work. Some people always judge that it is impossible for God to do this or that, but such ideas are only people's imaginings. No matter how much damage people do and how much trouble Satan stirs up, it will come to nothing, and they will not be able to stop God's work. The work of the Holy Spirit determines everything, and people can accomplish nothing without the work of the Holy Spirit. What kind of reason should people possess regarding this? When a person realizes that the Holy Spirit is not working, they should let go of their own notions and be careful not to do anything blindly. The wise choice is to seek God's intention and wait for God's timing. Some people always rely on their own human notions and imaginings and preempt God, and the result is that the Holy Spirit does not work and their efforts are futile. However, people must do what they ought to do, and they must fulfill their duty. You cannot wait passively for fear of doing something wrong, and you certainly cannot say, "God has not yet done it, and God has not yet said what He wants me to do, so I will not do anything for now." Is this not a failure to do your duty? You must think this through, for it is not a small matter, and a single error in thinking can damage your prospects or ruin you.

In God's management plan, whatever work God does is done on schedule, at the right time, very precisely, and absolutely not according to the imagination of people who say, "This won't work, that won't work, this will get you nowhere!" God is almighty, and nothing is difficult for God. From the Age of Law to the Age of Grace to the Age of Kingdom, every step of God's work has been done contrary to the notions of people, who think it is all unfeasible. Nonetheless, in the end it all works out, and Satan is completely disgraced and fails, and people cover their mouths. What can people do? They cannot even practice the truth, but they can still be arrogant and think that they can do anything, and their hearts are full of extravagant desires, and they don't bear true witness at all. There are even people who think, "God's day is coming soon, we won't have to suffer anymore, we will have a good life, and the end is in sight." Let Me tell you, such people are just going along for the ride and fooling about, and in the end they will only be punished and gain nothing! Can believing in God for the sake of seeing the day of God and escaping the great disaster help one gain the truth and life? Anyone who

believes in God to escape disaster and to see the day of God will perish. However, those who believe to pursue the truth, and to be saved through a change in disposition will survive. These are the true believers in God. Those muddled believers will ultimately gain nothing, only work in vain, and will be punished more heavily. All people have a severe lack of insight. Those who believe in God but don't see to their tasks and are always thinking about wicked things are evildoers, they are nonbelievers and can only harm themselves. Aren't believers and unbelievers both in God's hands? Who can escape the hands of God? No one can escape! Those who escape must ultimately return to God and be punished. This is obvious, why can't people see it clearly?

Some people do not have the slightest knowledge of God's almightiness, even though they believe in Almighty God. They are continually confused about the following question: "Since God is almighty, has authority, and is able to rule over all things, why did He still create Satan, allow it to corrupt mankind for 6,000 years and throw the world into a state of chaos? Why doesn't God destroy Satan? Wouldn't people have a good life if Satan was eliminated?" This is the way most people think. Can you now explain this issue? This involves the truth in regard to visions. This question has been considered by many, but now that you have something of a foundation, you will not doubt God because of it. However, the confusion about this must be cleared up. There are some people who ask, "Why did God allow the archangel to betray Him? Could it be that God did not know the archangel was capable of betraying Him? Did God fail to control it, did He allow it, or did God have some purpose?" It is normal for people to raise this question, and they should know that this question involves God's entire management plan. God arranged for there to be an archangel and this archangel's betrayal of God was both permitted by God and arranged by Him—it most definitely falls within the scope of God's management plan. God permitted the archangel to corrupt mankind that He had made, after it had betrayed Him. It is not that God failed to control Satan, so that mankind was seduced by the serpent and corrupted by Satan, but that it was God who permitted Satan to do this. Only after He had given His permission for this to happen did God begin His management plan and His work of saving mankind. Can man fathom out the mystery here? Once mankind had been corrupted by Satan, God then began His work of managing mankind. First, He did the work of the Age of Law in Israel. After two thousand years had passed. He performed the work of the crucifixion in the Age of Grace, and all mankind was redeemed. In the time of the last days, He is incarnated to conquer and save a group of people in the last days. What kind of people are those who have been born in the last days? They are those who have undergone thousands of years of Satan's corruption, who have been so deeply corrupted that they no longer have the human likeness. After experiencing the judgment, chastisement, and exposure of the words of God, after being conquered, they attain the truth from within God's words and are sincerely convinced by God; they achieve an understanding of God, and they can obey God absolutely and satisfy His will. In the end, the group of people gained through God's

management plan will be people like this. Do you think that those who have not been corrupted by Satan will fulfill God's will, or will it be those who have been corrupted by Satan and eventually saved? The people to be obtained throughout the course of the entire management plan are a group who can understand God's will, who attain the truth from God, and who possess the kind of life and human likeness which God requires. When humans were first created by God, they merely had human likeness and human life. However, they did not possess the truth that God requires of men and they could not live out the likeness God has always hoped men would have. The group of people who will ultimately be gained are those who will remain to the last, and these are the ones whom God gains, with whom He is pleased, and who satisfy Him. Over the severalthousand-year course of the work of management, these people who He has finally saved have gained the most; the truth these people have gained has been precisely the watering and sustenance given to them by God through His war with Satan. The people in this group are better than those whom God created in the very beginning; even though they were corrupted, this was inevitable, and it is a matter that falls within the scope of God's management plan. This fully reveals His almightiness and wisdom, as well as the fact that everything God has arranged, planned, and achieved is the absolute greatest. If you are afterward asked again: "If God is almighty, how could the archangel still betray Him? Then God cast it down to earth where He allowed it to corrupt mankind. What is the significance of this?" you can say this: "This matter falls within the preordination of God and it is most significant. Man cannot entirely fathom it, but from the level that man can comprehend and reach, it can be seen that what God did is very meaningful. This is certainly not to say that God has a temporary lapse, or that He loses control and has no way to manage things, and then He turns Satan's tricks against it, saying 'The archangel engaged in betrayal anyway so I may as well just get on with it, and I'll just save mankind after it has corrupted them all.' This is absolutely not the case." People should know at the very least that this matter falls within the scope of God's management plan. What plan? In the first stage, there was an archangel; in the second stage, the archangel betrayed; in the third stage, after the archangel's betrayal, it came amongst mankind to corrupt them, and then God began His work of managing mankind. When people believe in God they must understand the vision of God's management plan. Some never understand this aspect of the truth, feeling always that there are many unsolvable contradictions. With no understanding they feel unassured, and if they are unassured, they have no energy to move forward. Without the truth it is hard to make any progress, so it is really difficult for those who do not seek the truth when they are faced with an issue. Has this fellowship helped you understand? It was only after the betrayal of the archangel that God had the management plan to save mankind. When did the archangel begin its betrayal? There were definitely some things which revealed its betrayal, there was a process to the betrayal by the archangel, it certainly can't be as simple as the text makes it out to be. It's like Judas' betrayal of Jesus—there was a process. He didn't just betray Jesus shortly after following Him. Judas didn't love the truth, he coveted money, and was always stealing. God gave him to Satan, Satan gave him ideas, and then he began to betray Jesus. Judas became depraved step by step and in some specific circumstances, when the time came, he betrayed Jesus. There is a regular pattern to people's depravity, and it is not as simple as people imagine it to be. At the moment, people can only understand the things in God's management plan to this extent, but they will be able to comprehend its significance more deeply when they grow in stature.

Excerpt 20

All corrupt human beings have a satanic nature. They all have a satanic disposition and can betray God anywhere, anytime. Some people ask, "God created humans, and they are in God's hands. Why doesn't God protect humans instead of allowing them to betray God? Isn't God almighty?" This is indeed a question. What problems can you find with this? God has an almighty side and also a practical side. People could betray God without being corrupted by Satan. Humans have no subjective will of their own, in terms of how they should worship God, and how to renounce Satan, not associate with Satan and obey God. God has the truth, the life, and the path, God is inviolable.... Humans do not have any of these things inside of them. They do not see through those things in Satan's nature and do not understand the truth at all, so they can betray God anywhere, anytime. What's more, after people have been corrupted by Satan, they have Satan's things inside of them, and it is easier for them to betray God. This is the problem. If you only see the practical side of God and not the almighty side of God, it will be easy for you to betray God and see Christ as an ordinary person, and you will not know how He can possibly deliver so many truths to save humankind. If you see only the almighty side of God and not the practical side of God, it will also be easy for you to resist God. If you do not see either side, you will be even more likely to resist God. Therefore, isn't knowing God the hardest thing in the world? The more that people know God, the more they understand God's intentions, and understand that everything God does has meaning. If people have a true knowledge of God, they can achieve such results. Although God has a practical side, people can never fully know God. God is too great and wonderfully unfathomable, and people's thinking is too limited. Why is it said that man is forever an infant before God? This is what it means.

When God speaks or does something, people always misunderstand, "How can God do that? God is almighty!" People always have their own notions. With regard to God tasting worldly suffering, some people think, "Isn't God almighty? Does He need to taste worldly suffering? Doesn't God know what worldly suffering is like?" This is the practical side of God's workings. In the Age of Grace, Jesus was crucified for the redemption of mankind, but man does not understand God and always harbors some notions about God, saying: "To redeem all mankind, God had only to say to Satan, 'I am almighty. You dare to withhold mankind from Me? You must give them to Me.' With these few words,

everything could have been resolved—did God not have authority? All that was needed was for God to say that mankind was redeemed and that man's sins were pardoned, then man would have been without sin. Could these things not be decided by God's words? If the heavens and earth and all things came into being with words from God, how then could God not resolve this issue? Why did God Himself need to be crucified?" Both God's almighty side and His practical side are at work here. With regard to His practical side, God incarnate endured much suffering in His thirty-three and a half years living on earth, in the end being crucified. He endured the most terrible suffering. Then He was resurrected from death, and His resurrection was God's aspect of almightiness at work. God did not make any indication, or shed any blood or make it rain and say this was a sin offering. He didn't do anything like that, but instead He personally became flesh to redeem mankind and was nailed to the cross, so that mankind would know of this deed. By means of this deed, mankind came to know that God had indeed saved man and this was proof. Whichever incarnation performs the work or whether the Spirit does the work directly, it is all necessary. This means that, by doing things in this way, the work is made most valuable and most significant, and only by doing things in this way can mankind reap the benefits thereof. This is because the whole of mankind is the object of God's management. It was said before that this was to wage war with Satan and to humiliate it. And actually, is this not good for man in the end? To man, this is something to commemorate and is something that is most valuable and significant, because what God wishes to make are people who have emerged from tribulation with an understanding of God, who have been made perfect by God and who have come through the corruption of Satan. Therefore, this work must surely be done in this way. The decision about which method God employs in every stage of His work is based on the needs of mankind. God's work is certainly not done using indiscriminate methods. But people have a choice and have their own notions. As with Jesus' crucifixion, people think: "What has God being crucified got to do with us?" They think there is no connection, but God had to be crucified in order to save mankind. Being crucified was the worst suffering of that time, could the Spirit have been crucified? The Spirit could not be crucified and could not be a prefiguration of God, much less shed blood and die. Only the incarnation could be crucified, this was the proof of the sin offering. His flesh took on the likeness of sinful flesh and bore the suffering for humankind. The Spirit could not suffer for humankind, nor could He atone for people's sins. Jesus was crucified for the sake of humankind. This is the practical side of God. God could do this and love people in this way, while humans could not. This is the almighty side of God.

Everything that God does involves His almighty side as well as His practical side. God's almightiness is His essence, and His practicality is also His essence; these two aspects are inseparable. God's doing of deeds in a real, practical manner is His practical aspect at work, and that He can work this way also shows His almighty aspect. You cannot say, "Because God works in reality, He therefore is practical, only has a practical

side and has no almighty aspect"; if you say that, it will become a rule. This is the practical aspect, but there is also the almighty aspect. Anything God does contains both of these aspects—His almightiness and His practicality—and it is all done based on His essence; it is an expression of His disposition as well as a revelation of His essence and what He is. People think that, in the Age of Grace, God was mercy and love; but He still had His wrath and His judgment. God's cursing of the Pharisees and of all the Jews—was this not His wrath and righteousness? You cannot say that God was only mercy and love during the Age of Grace, that He basically had no wrath, no judgment or curse—to say this shows people's lack of understanding of the work of God. God's work in the Age of Grace was all an expression of His disposition. Everything God did that man could see was to prove that He Himself is God and that He is almighty, to prove that He Himself has the essence of God. Does God's work of judgment and chastisement during this present stage mean that He has no mercy or love? No. If you summarize the essence of God in just one sentence or one statement, you are too arrogant and self-righteous, foolish and ignorant, and it shows that you do not know God. Some people say, "Tell us the truth about knowing God, explain it clearly." What should a person who knows God say? They will say, "The matter of knowing God is so deep that I can't explain it clearly in a few sentences. I cannot make it understandable, no matter how I put it. As long as you get the gist, that is enough. One can never know God thoroughly." An arrogant person who does not know God will say, "I know what kind of God He is, I really understand Him." Isn't this bragging? Anyone who says this is arrogant in the extreme! There are some things that—if people do not experience and have not seen some facts—they cannot really know or experience, so they feel that knowledge of God is quite abstract. People who do not know only hear a kind of statement, they understand its logic, but do not know it. Just because you do not know it does not mean that it is not the truth. It seems abstract to those who have no experience, but it is, in fact, not abstract. If a person really has experience, they will be able to match the words of God to their appropriate contexts and apply them and put them into practice. This is what understanding the truth is. Can you understand the truth if you only listen to the literal meaning of God's words but have no real understanding? You must put them into practice and experience them. It is not an easy thing to understand the truth.

God redeemed all of humankind in the Age of Grace. This is God's almighty side, and His almightiness includes all His practical work. By doing His work to conquer people, all people fall down before God and can accept Him. If people speak of God's almightiness and practicality independently of each other, they will not be able to understand them thoroughly. To know God, you must combine your knowledge of His two aspects of almightiness and practicality; only then can you achieve results. God's ability to do His work actually and practically, and to cleanse and resolve the corruption of humanity by expressing the truth, as well as His being able to directly lead people—these things show God's practical side. God expresses His own disposition and what He

is, and whatever work humans cannot do, He can do; in this can be seen God's almighty side. God carries the authority to bring what He says into existence, to make His commands stand firm, and to have what He says be done. While God speaks, His almightiness is revealed. God rules over all things, maneuvers Satan to do service for Him, arranges environments to test and refine people, and purify and transform their dispositions—all of these are manifestations of God's almighty side. The essence of God is both almighty and practical, and these two aspects complement each other. Everything God does is an expression of His own disposition and a revelation of what He is. What He is includes His almightiness, His righteousness, and His majesty. God's work from beginning to end is a revelation of His own essence and an expression of what He is. His essence has two aspects: One is the aspect of His almightiness, the other is the aspect of His practicality. No matter which stage of God's work you look at, there are these two aspects, which are in everything God does. This is one path to understanding God.

Excerpt 21

Whether God does His work through His incarnation or His Spirit, it is all done according to His management plan. It is not done according to any overt or hidden methods, or according to human needs, but completely according to His management plan. It is not as if the work of the last days can be done any way that God pleases. This stage is done on the foundation of the previous two stages of His work. The work of the Age of Grace, the second stage of His work, enabled mankind to be redeemed, and this was done by the incarnation. It is not impossible for the Spirit to perform the current stage of God's work, He is capable of doing it, but it is more appropriate for the incarnation to do it, this can save people more effectively. After all, the utterances of the incarnation are better than the direct utterances of the Holy Spirit at conquering people, and they are better at facilitating people's knowledge of God. When the Spirit works, He can't always be with people, it's not possible for the Spirit to directly live and speak with people face-to-face like the incarnation does now, and there are times when it's not possible for the Spirit to reveal what's inside people like the incarnation can. In this stage, the incarnation's work is mainly to conquer people, and after conquering them, to make them perfect, so that they will come to know God and be able to worship Him. This is the work of ending the era. If this stage were not about conquering people, but only about letting them know that there is indeed a God, then the Spirit could perform it. You may think that if this stage were done by the Spirit, He could replace the incarnation, and do the same work as the incarnation, and that, because God is omnipotent, no matter if it were the incarnation or the Spirit working, the same results could be achieved. However, you would be wrong. God works according to His management, and to His plan and steps to save man. It is not like, as you imagine, that the Spirit is omnipotent, the incarnation is omnipotent, and God Himself is omnipotent, so He can do whatever He wants to do. God works according to His management plan, and each stage of His work has certain steps within it. How this stage should be done, and the details that should be involved are also planned out. The first stage of God's work was done in Israel, and this last stage is in the country of the great red dragon, China. Some people say, "Can't God do it in another country?" According to this stage's management plan, it must be done in China. The people of China are backward, their lives are decadent, and there are no human rights or freedoms. It is a country where Satan and evil demons are in power. The purpose of appearing and working in China is to save the people who are living in the darkest part of the world and who have been most deeply corrupted by Satan. This is the only way to really defeat Satan and completely obtain glory. If God were to appear and work in another country, it would not be as significant. Every stage of God's work is necessary, and performed by God in the way that it must be done. Some things can be achieved by the work of the incarnation and some things can be achieved by the work of the Spirit. God chooses to work through the incarnation or the Spirit according to whichever method will get the best results. It's not like, as you have suggested, that any way of working would be fine, that God could do the work by casually taking on human form, and that the Spirit could also do it without meeting any people face-to-face, and that both of these methods could achieve certain results. You must not misunderstand this. God is almighty, but He also has a practical side, and people cannot see this. People see God as very supernatural, and they cannot fathom Him, so they develop notions and all kinds of unrealistic ideas about Him. Very few people see that God's words and work are the truth, that they are practical, that they are the most real things, and that they can be touched and seen by man. If people really have caliber and the comprehension ability, after experiencing several years of God's work, they should be able to see that all of the words God expresses are the truth realities, that there are truths and principles in all of the work and the things that He does, and that everything He does has great significance. Whatever God does has meaning, is necessary, and can achieve the best results. It all has a definite purpose, plan, and significance. Do you think that God's work is done based on thoughtlessly spoken words? He has an almighty side, but He also has a practical side. Your knowledge is one-sided. There are errors in your understanding of God's almighty side, to say nothing of your understanding of His practical side, where your errors are much greater.

In the three stages of God's work, the first stage is done by the Spirit, while the last two stages are done by the incarnation, and each stage of His work is very essential. Take the crucifixion, for example, if the Spirit was crucified on the cross, it would have no meaning, because people cannot see or touch the Spirit, and the Spirit cannot feel anything or suffer pain. Consequently, this crucifixion would have no meaning. The stage which takes place in the last days is that of conquering people, which is work that the incarnation can do—the incarnation cannot be replaced by the Spirit when it comes to this work, and the work done by the Spirit cannot be done by the incarnation. When God

chooses the incarnation or the Spirit to do any stage of His work, this is an absolutely necessary choice, and it is all done in order to attain the best results and to achieve the aims of His management plan. God has an almighty side and a practical side. He works in a practical way in every stage of His work. People imagine that God doesn't talk, or think, and that He does whatever He wants to do, but this is not the case. He has wisdom, He has all that He is, and this is His essence. When He works, He needs to reveal and express His disposition, His essence, His wisdom, and all that He has and is, so that people can understand, come to know, and attain these things. He does not work based on thin air, and much less does He work based on people's imaginings, He acts according to the needs of the work and according to the results which need to be achieved. He speaks in a practical way, He works and suffers day by day, and when He suffers, He feels pain. It is not as if the Spirit is present during the time when the incarnation works and speaks, and that the Spirit goes away when the incarnation does not work and speak. If this were the case, then He would not have suffered, and this would not have been an incarnation. People can't see God's practical side, and so, people do not know God well, and their understanding of Him is only skin-deep. People say that God is practical and normal, or that God is almighty and all-powerful—all of these words are ones that they have learned from others, because they don't have true knowledge or real experience. When it comes to the incarnation, why is there such an emphasis on the essence of the incarnation? Why not the Spirit? The focus is on the work of the incarnation, the work of the Spirit is to assist and help, and this achieves the results of the work of the incarnation. In each phase, people can come to know a little about God, but they are unable to break through or attain it when they want to know a little more about Him; when God says a little, people understand a little, but their knowledge of Him is still not very clear, and they can't easily grasp the essential part of it. If you think that the Spirit can do whatever the incarnation can do, and that the Spirit can take the place of the incarnation, then you will never know the significance of the incarnation, the work of the incarnation, and what the incarnation is.

Excerpt 22

The contents of The Word Appears in the Flesh are particularly rich, include various aspects of the truth, as well as some prophetic statements, foretelling the state of ages to come. In fact, the prophecies are very general, with the majority of the words contained within this book discussing life entry, revealing human nature, and speaking on how to know God and His disposition. And as for what age is to come, how many ages there will be, what kinds of circumstances mankind will enter into, is there no specific blueprint, specific reference, or even specific era in this book? This is to say that people need not concern themselves with ages to come, that time has not yet been reached and it is still very far away. Even if I were to talk to you about these things, you wouldn't understand, and in addition, people don't need to understand these things right now. Those things

have little relation to people's change in life disposition. All you need to understand are those words that reveal human nature. This is enough. In the past, there were some prophecies made, such as the Millennial Kingdom, God and man entering into rest together, and also regarding the Age of Word. The words of prophecy are all concerning times soon to come; those that are not mentioned are things that are very far away. You do not need to study those things that are far away; that which you should not know will not be told to you; that which you should know is the whole truth that comes from God—for example, God's disposition expressed toward man, what God has and is which is revealed by God's words, and revelation of the nature of man through the judgment and chastisement, as well as the direction in life given to people by God, because God's work of saving people includes these things at its core.

The purpose of God saying these things when doing the work of managing humanity is mainly to conquer and save people, and to change the disposition of people. Currently the Age of Word is a realistic age, is the age of the truth conquering and saving man; there will be more words later—there is much that has not yet been said. Some people think that these current words are God's expression in its entirety—this is a hugely mistaken interpretation, because the work of the Age of Word has just had its start in China, but there will be more words after God publicly appears and works in the future. How the Age of Kingdom will be, what kind of destination humanity will enter, what will happen after entering that destination, what life will be like for humanity then, what level human instinct can reach, what kind of leadership and what kind of provisions will be needed, etc., all of this is included in the work of the Age of Word. The all-inclusivity of God is not as you imagine only in The Word Appears in the Flesh. Can the expression of God's disposition, and the work of God, be as simple as you imagine it to be? God's all-inclusivity, omnipresence, omnipotence, and supremeness are not empty words—if you say that the book The Word Appears in the Flesh represents everything of God, and that these words end all of God's management, then you have viewed God in too small a way; is this not delineating God again? You must know that these words are a very small part of the all-inclusive God. All religious circles have delineated God within the Bible. And today are you not delineating Him too? Do you not know that delineating God is demeaning God? That this is to condemn and blaspheme God? Currently, most people think, "What God has said during the last days is all in The Word Appears in the Flesh, there are no more words from God; that is all God has said," right? It is a big mistake to think this way! The words contained within The Word Appears in the Flesh are only the opening words of God's work in the last days, a part of the words of this work, these words are mainly concerned with the truths of visions. Later on there will also be words spoken in regard to the many details of practice. Therefore, the release of The Word Appears in the Flesh to the public does not mean God's work has come to the end of a phase, much less does it mean that God's work of judgment in the last days has come to a conclusive end. God still has many words to express, and even once

these words have been spoken, one cannot say that all of God's management work has concluded. When the work of the entire universe is finished, one can only say that the six-thousand-year management plan has ended; but at this time, will there still be people existing in this universe? As long as life exists, as long as humanity exists, then God's management must still be in continuation. When the six-thousand-year management plan is complete, as long as there exists humanity, life, and this universe, then God will still be managing it all, but it will not be called the six-thousand-year management plan any longer. Now it is referred to as God's management. Perhaps it will be called a different name in the future; that will be another life for humanity and God; it cannot be said that God will still be using the words of today to lead people, as these words are only suitable for this period of time. Therefore, do not delineate the work of God at any time. Some say, "God only provides people with these words, and nothing else; God can only say these words." This also is confining God within a certain scope. This is just like, currently, in the Age of Kingdom, applying the words spoken in the age of Jesus—would that be appropriate? Some of the words would apply, and some need to be abolished, so then you cannot say that the words of God can never be abolished. Do people readily delineate things? In some areas, they do delineate God. Perhaps one day you will read The Word Appears in the Flesh just like people read the Bible today, not keeping up with God's footsteps. Now is the right time to read The Word Appears in the Flesh; there's no telling in how many years that reading it will be like looking at an outdated calendar, because there will be something new to replace the old at that time. People's needs are produced and developed according to the work of God. At that time, human nature, and the instincts and attributes that people should have will have somewhat changed; after this world changes, the needs of humanity will be different. Some ask: "Will God talk later on?" Some will come to the conclusion that "God will not be able to talk, because when the work of the Age of Word is finished, nothing else can be said, and any other words will be false." Is this not also wrong? It is easy for mankind to make the mistake of delineating God; people are apt to cling to the past and delineate God. They clearly do not know Him, but still wantonly delineate His work. People have such arrogant nature! They always wish to hold on to the old notions of the past and keep the things of days gone by lodged in their hearts. They use them as their capital, being arrogant and pompous, thinking that they understand everything, and having the gall to delineate the work of God. In doing this, do they not pass judgment on God? In addition, people give no consideration to God's new work; this shows that it is difficult for them to accept new things, and yet they still blindly delineate God. People are so arrogant that they are devoid of reason, they listen to no one, and don't even accept the words of God. Such is the nature of man: totally arrogant and self-righteous, and without the slightest bit of obedience. This was the way the Pharisees were when they condemned Jesus. They thought "Even if You are right, I still won't follow You—only Jehovah is the true God." Today, there are also some who say: "He's Christ? I wouldn't follow Him even if He really

were Christ!" Do people like this exist? There are a lot of religious people who are like that. This shows that man's disposition is too corrupt, that people are beyond salvation.

Among the saints through the ages, Moses and Peter were the only ones who really knew God, and they were praised by God; however, could they fathom God? What they grasped is also limited. They themselves did not dare say that they knew God. Those who really know God do not delineate Him, because they realize that God is incalculable and immeasurable. Those who do not know God are the ones who are apt to delineate Him and what He has and is. They are full of imagination about God, easily produce notions about everything God has done. So, those who believe that they know God are the most resistant to God, and are the people that are in the most danger.

Excerpt 23

Tell Me, is it the truth that God loves and has compassion for man? (It is the truth.) Then is it the truth that God does not love man, and even curses and condemns them? (This is also the truth.) In fact, both of these sentences are the truth and absolutely correct. But it is no simple matter to say, "It is also the truth that God does not love man," and this is not to be uttered easily; it can only be uttered once one has knowledge of God's disposition. When you see that God has done something loving, you say, "God truly loves man. That is the truth; this is God's doing," yet when you see that God has done something that is not in keeping with man's notions—such as getting angry at hypocritical Pharisees or at antichrists, and cursing them—you think, "God does not love man; He hates man." Then you have notions about God, and deny Him. So which of these two scenarios is the truth? There are those who cannot explain this clearly. In people's hearts, is it better that God love man, or that He not love man? People undoubtedly all like that God loves man, and they say that God's love of man is the truth. But they do not like that God does not love man, so they say that God not loving man is not the truth, and they deny the saying, "It is also the truth that God does not love man." What, then, is the basis for man's determination of whether or not what God does is the truth? It is based entirely on man's notions and imaginings. God should do things however man likes Him to do things, and it is not the truth unless what God does conforms to man's notions and imaginings; if man does not like what God does, then what God does is not the truth. Do those who determine the truth in such a way have knowledge of the truth? (They do not.) What are the consequences of always defining God according to man's notions? Will it lead to obedience to God, or to resistance to God? Certainly not to obedience to God—only to resistance. Are then those who always treat God on the basis of their notions and imaginings people who obey God? Or are they people who resist God? (They are people who resist God.) This point can be ascertained, and it is correct to discern it this way. People think that God's love of man must resemble a shepherd stroking a lamb, giving them warmth and enjoyment, and that it must meet their emotional and physical needs, so people feel this is God's love, do

they not? (They do, but in reality, God's judgment and chastisement, His pruning and dealing are more beneficial to people's lives.) This is still God's love for man! After all the talk, you still feel that God's love for man is the truth, and that His not loving man is not the truth, is that not so? (It is also the truth that God does not love man.) Then how is it that God does not love man? What is it, about not loving? We all know that God loves man: His righteous disposition, His judgment and chastisement, and His chastening and discipline—all fall within the scope of love. So, if God does not love man, why would that be? (Because of His righteous disposition.) Are judgment and chastisement of that righteous disposition? (They are.) If judgment and chastisement are of that righteous disposition, is God's righteous disposition toward man then loving, or unloving? (It is loving.) You have understood that God's love of man is His righteous disposition, but is not loving man of that disposition? (It is.) How can God not love man yet still be of a righteous disposition? Let Me ask you one more question: Do you think it is possible for God not to love man? Can there be such an instance? (When man commits all sorts of evil acts and breaks God's heart, God does not love man.) What you are speaking of is conditional and based on prerequisites, whereas what I am asking is non-presuppositional. God's love of man is surely the truth, and everyone understands this. But people have their doubts as to whether God's not loving man is the truth. If you get past this matter, you will get past most of the things that God does, and you will not develop notions. Where God is concerned, what are some of the manifestations of His not loving man? (We are not yet conscious of this aspect.) You have not felt it, and you have not experienced it. What words do we know so far that can explain God's not loving man? Abhorrence, aversion, loathing, and disgust; and also, abandonment, detestation, and rejection. These are basically the words. Everyone understands these words, so can they be equated with not loving? (They can.) They are inherent in the manifestation of God's not loving man, so do you think they are the truth? (Yes, they are the truth.) In your view, God's not loving man requires a premise: God does things that are unloving to man in the context of loving man—that is the truth. Suppose this premise has neither an element of nor a basis for love, and God then does things that are unloving to man, with the manifestation of not loving man. You will not be able to ascertain whether God's not loving man is the truth, nor will you be able to understand those things fully. Herein lies the crux of the matter, and that being so, we should fellowship about it.

Do you think that God, as the Lord of all created beings, created this mankind, and having done so, He has to take care of people, managing what they eat and drink and running their entire lives and destinies? (He does not.) That is to say, is it within God's power to take care of you if He wants to, and to throw you into the crowds or into a certain environment if He does not want to take care of you, leaving you either to sink or to swim? (It is.) Since it is within God's power, is it not the truth that God does not care about man? (It is.) It is in keeping with the truth. How can this be said to be the truth? (God is the Lord of all creation.) In terms of God's identity and status, and in terms of the

difference between God and mankind, God will take care of you if He so wishes, and if He does not wish to take care of you, then He will not. That is, it is appropriate for God to take care of you if He wants to, and it is reasonable if He does not. What does this depend on? It depends on whether God is willing or not, and this is the truth. There are those who say, "No, since You created me, You must take care of what I eat and drink— You must take care of me for the rest of my life." Is that in keeping with the truth? This is irrational and inconsistent with the truth. If God said, "After I created you, I cast you aside and will no longer take care of you," this is the power of the Creator. Because God could create you, He has the power to cast you aside, whether to a good place or a bad place. That is God's power. What is the basis for God's power? It is God's identity and status, so He can take care of you or not, and in either case, it is the truth. Why do I say it is the truth? Here is what people should understand. Once you have understood it, you will know who you are, who the God in whom you believe is, and what the differences are, between you and God. Let us return to the aspect concerning God's not loving man. Does God have to love man? (He does not.) Since He does not have to, is it the truth that God does not love man? (It is the truth.) Does that not make things clearer? Now, let us talk about this: As mankind has been corrupted by Satan and has a satanic, corrupt disposition, if God does not save mankind and bring mankind to Him, then what is the relationship between man and God? (There is no relationship.) That is untrue; there actually is a relationship. Then what kind of relationship is it? It is a hostile relationship. You are hostile to God, and your nature essence is hostile to God's essence. Is it therefore reasonable for God to not love you? Is it reasonable for God to abhor you, to loathe you, to be disgusted with you? (It is reasonable.) Why is it reasonable? (Because there is nothing in us that is worthy of God's love, and our dispositions are too gravely corrupted.) God is the Lord of all creation, and you are a created thing, but as a created thing, you have not followed God or listened to His words; instead, you have followed Satan and have become God's opposite and enemy. God loves you because He has the essence of compassion: He has pity on you, and He saves you. God has this essence. God has compassion and concern for the mankind He created. His love for you is an outpouring of His essence, which is one aspect of the truth. On the other hand, mankind is not worthy of God's love. Mankind is arrogant, abhors positive things, is evil, vicious, and both hateful of and resistant to God. So, given God's essence—His holiness, righteousness, faithfulness, and authority on top of that—how can He love such a mankind? Can God be compatible with mankind such as this? Can He love it? (He cannot.) Since He cannot, when God comes into contact with people and wants to save them, what will God evince? As soon as God comes into contact with people, He evinces disgust, abhorrence, and loathing, and He detests and rejects those who do serious evil; this is not loving. Then is it the truth that God does not love man? (It is.) That God does not love man is the truth. Is it correct that God does not love those who resist Him? (It is.) This is fair and reasonable and determined by God's righteous disposition, so here,

too, it is the truth that God does not love man. What determines that this is the truth? It is determined by God's essence.

So, when all is said and done: Does God love man? (He does.) As a matter of fact, according to the essence and manifestation of man, man is not worthy of God's love, but God can still love man so much. In your view, is God the truth? Is His essence holy? (It is.) On the other hand, since man is so disgusting and their corruption runs so deep, can God love man without a bit of loathing? If there is not a little bit of loathing, a little aversion or disgust, then this is not in keeping with God's essence. God loathes, abhors, is disgusted with and sick of this mankind, but He is still able to save people, and this is God's true love—the essence of God! God's not loving man is due to His essence, and that He can still love man is also due to His essence. So, now that it is clear, which is the truth: That God loves man? Or that He does not love man? (Both are the truth.) Now it is settled. Then, can man do this? No man can do this; there is not one person who can—not even people to their own children. If your child is always making you angry and breaking your heart, you will be angry at first, but in time your heart will grow disgusted; once he has disgusted you for long enough, you will give up completely, and in the end, you will sever relations with him. What is human love? It comes from the affections and the blood relationships of the flesh, so it has nothing to do with the truth; it is the love that arises out of the needs of man's flesh and affections. What is the basis for this love? It is based on affections, blood relationships, and interests, and there is not a shred of truth to it. What, then, is the reason for man's not loving? Having loathed, abhorred, and been disgusted by one who has broken his heart, he no longer loves; he can no longer love. To what extent do you think this mankind has broken God's heart? (It is indescribable.) Yes, it is indescribable. Does God then still love man? You do not know whether God loves man, but even now God is saving you, always working, speaking to lead and provide for you. He will not give up on you until the very last moment, when the work is done. Is this not love? (It is.) Does mankind have love such as this? (It does not.) When people's emotional needs are gone, when their blood relationship is severed, and there is no longer any connection of interest between them, they no longer love, their love is gone, and they then choose to give up—to no longer "invest." They have given up completely. What is the essential expression of love? It is to do practical things and to achieve results, and if these love-related things are not done, then there is no love. Some people say that God loathes man, but this is not entirely correct. God loathes you, but has He spoken to you any less? Has He provided you with any less truth? Has He worked any less in you? (He has not.) Therefore, in saying that God loathes you, you have no conscience; your words are unconscionable. It is not false that God loathes you, but He still loves you, and He has done much work in you. It is a fact that God loathes you, but why? If you obeyed God in every respect and became like Job, would God still loathe you? He would no longer loathe you; He would only have love for you. How does God's love manifest itself? It does not resemble the love of man, which is like wrapping

someone up in cotton wool. God does not love people that way: He lets you have the normal life of created mankind; He lets you become aware of how to live, how to survive, and how to worship Him; how to be master among all things and live a meaningful life; and neither to do meaningless things nor to follow Satan. Is the meaning of God's love not enduring and far-reaching? It is too far-reaching, and the after-effects of God doing these things are of monumental significance and of the most far-reaching value for all mankind. This is something no human being can do: It is of inestimable value, and it cannot be exchanged by man with money or with any material things. You see, people nowadays understand some truths, and they know how to worship God, but did they know any of this 20 or 30 years ago? (They did not.) They did not know how the Bible came to be; they did not know what God's management plan was; they did not know how to worship God and live to be a qualified created being: They knew none of these things. So if you jump forward twenty years from now, will mankind at that time not be far better than you are now? (They will be.) How will this come about? It is because of God's salvation and His infinite love for man. It is because He has such patience, tolerance, and compassion for man, that man has gained so many things. Were it not for God's great love, man would gain nothing.

Do you think God loves man? (He does.) Does God then loathe man? (He does.) In what way? In His heart, God is actually disgusted by man and abhors man's nature essence. He is disgusted by every person, so how can He still work in man? Because He has love, and He wants to save these people. Does He not loathe people when He saves them? He does; loathing and love coexist simultaneously. He loathes, He abhors, and He is disgusted—but at the same time, He works for man's salvation. Who do you think can do that? No man can do that. When people see someone they are disgusted with and abhor, they no longer want to look at them, and even a word with them is too much, or as unbelievers say, "If there is no common ground, a single word is a waste of breath." How many words has God spoken to man? Too many. Can you say that God does not love man? Or that He does not loathe man? (We cannot.) Loathing is a fact, as is love. Suppose you say, "God loathes us; let's not get close to Him. Let's not let God save us, so as not to annoy Him all the time." Is this in order? (It is not.) You are not considerate of God's heart, and you neither understand Him, nor do you know Him. Instead, by saying this, you are rebelling against God and breaking His heart. You have to understand why God loathes man and how He loves man. There are reasons to God's love and loathing; each has its background and principles. If you say, "As God saves me, He must love me; He cannot loathe me," is this an unreasonable demand? (It is.) Even if God loathes you, He does not delay in saving you and still gives you the opportunity to repent. It has no effect on your eating and drinking of the words of God or on your performing your duty, and you continue to enjoy God's grace, so why are you still arguing? God loathing you is as it should be; it is determined by God's essence, and He has not delayed in saving you. Should people not have some knowledge of this

matter? (They should.) What should they know? They must know God's righteous disposition and His holiness. How should one go about knowing them? What is it called, when God loathes this mankind so much but is still able to save it? Abundant mercy. This is what is within God's righteous disposition. Only God can do this; Satan will not do this. While it doesn't loathe you, it tramples upon you. If it loathed you, then it would torment you all day, even depriving you of eternal life and leaving you to descend into the eighteenth circle of hell. Is that not what Satan does? (It is.) But does God treat people this way? Absolutely not. God gives people enough opportunity to repent. Therefore, do not be fearful that God loathes you; His loathing of you is determined by His essence. Do not turn away from God because He loathes you, think, "I'm not worthy of being saved by God, so God needn't save me; let Him be spared any worry," and then forsake God. This will make God loathe you all the more, because you have betrayed and humiliated Him and allowed Satan to laugh at you. Do you think this is how it is? (Sometimes when I experience being dismissed or suffer some setbacks and failures, I feel that I have broken God's heart, and that He will no longer save me; my heart is in a state of avoiding God.) Your breaking of God's heart is no temporary thing; you broke God's heart a long time ago—and more than once! But truly giving up on yourself is tantamount to letting God completely give up on you and not save you, and then God's heart will really be broken. God will not sentence people to death or draw conclusions about them because of their behavior, momentarily or over a period of time; He will not do that. How then should you know God's disposition? How can man's notions and misconceptions be fixed? You do not know what God thinks about many things, and how to align with His righteous disposition and His holy essence. You do not understand, but there is one thing that you must remember: No matter what God does, man must obey; man is a created being, made of clay, and they should obey God. This is man's duty, obligation, and responsibility. This is the attitude people should have. Once people have this attitude, how should they treat God and the things God does? Never condemn, lest you offend God's disposition. If you have notions, then fix them, but do not condemn God or the things He does. Once you condemn them, you are finished: It is equivalent to standing on the opposite side of God, with no chance of receiving salvation. You may say, "I am not standing opposite God now, but I have a misunderstanding of God," or "I have a little doubt in my heart about God; my faith is small, and I have weaknesses and negativities." All of these are manageable; they can be fixed by seeking the truth—but do not condemn God. If you say, "What God has done is not right. It is not in keeping with the truth, so I have reason to doubt, question, and accuse. I will spread this everywhere and unite people in questioning Him," this will be troublesome. God's attitude toward you will change, and if you condemn God, you will be completely finished; there are too many ways in which God can retaliate against you. Therefore, people should not deliberately oppose God. It is not a big problem if you unintentionally do something to resist Him, because it was not done intentionally or on purpose, and God gives you a

chance to repent. If you intentionally condemn it even though you know something is God's doing, and you incite everyone to rebel as one, then this is troublesome. And what will be the result? You will end up like the two hundred and fifty chiefs who resisted Moses. Knowing that it is God, you still dare to clamor with Him. God does not debate with you: His is the authority; He makes the earth split open and swallow you up directly, and that's all. He will never see you or listen to your reasoning. This is God's disposition. What is God's disposition manifesting at this time? It is wrath! Therefore, by no means should people clamor against God or provoke His wrath; should any offend God, the result will be perdition.

Excerpt 24

God loves mankind—this is true and everyone acknowledges this fact—so, how does God love man? (God expresses truth, supplies man with truth, exposes, judges, disciplines, tries and refines them, allowing them to understand and gain the truth.) This is what you have all experienced and seen. God's expression of His love for mankind differs from age to age—in some cases, God's love accords with people's notions and they can immediately grasp and acknowledge it, but sometimes God's love stands in contradiction to people's notions and they are unwilling to accept. Which aspects of God's love stand in contradiction to people's notions? God's judgment, chastisement, condemnation, punishment, wrath, curses, and so on. No one is willing to face these things, nor can they accept them, nor did they ever imagine that God's love may manifest in this way. So, how did man originally delimit God's love? They originally delimited God's love to the Lord Jesus' healing of the sick, driving out of demons, feeding of five thousand people with five loaves and two fish, bestowment of abundant grace, and seeking of those that were lost—in their delineation, God treats mankind like a little lamb, caressing them ever so softly. This, to them, is what God's love consists of. Thus, when they observe God speaking severely and dealing out judgment, chastisement, smiting and discipline, it chafes with their imagined version of God and so they develop notions, become rebellious and even deny God. If God were to curse you, say you lack humanity, do not love the truth, are no better than a beast and that He will not save you, what would you think? Would you think God's love is not true, that God is not loving? Would you lose your faith in Him? Some say: "God judges and chastises me in order to save me, but if He curses me, I will not accept Him as my God. If God curses someone, does that not spell the end for them? Does it not mean that they will be punished and descend into hell? With no outcome in sight, what is the point in believing in God?" Is this not an absurd notion? If God curses you someday in the future, will you still follow Him as you do now? Will you still do your duty? It is difficult to say. Some people are able to persevere in their duty; they place emphasis on pursuing the truth and are prepared. Others, however, do not pursue the truth and do not place importance on life progress they neglect these things. All they think about is receiving rewards and perks and being

a useful person in God's house. Whenever time allows, they are always summarizing what work they have done recently, what good deeds they have performed for the church, what great price they have paid, and what rewards and crowns they should be given. These are the kinds of things they summarize in their spare time. When God curses such people, is it not shocking and unexpected for them? Are they liable to immediately stop believing in God? Is this a possibility? (Yes.) The only attitude that a created being should have toward the Creator is one of obedience, one of unconditional obedience. This is something that some people today may be unable to accept. This is because man's stature is too small and they are without the truth reality. If, when God does things that are at odds with your notions, you are liable to misinterpret God—even to disobey God, and turn your back on Him—then you are far from being able to obey God. While man is provided for and watered by the word of God, they are in fact striving for a single goal, which is ultimately to be able to achieve unconditional, absolute submission to God—at which point, you, this creation, will have reached the standard required. There are times when God deliberately does things that are at odds with your notions, and deliberately does things that go against your wishes, and which may even seem to be at odds with the truth, inconsiderate toward you, and not in keeping with your own preferences. These things may be difficult for you to accept, you may not be able to get your head round them, and no matter how you analyze them, they may feel wrong to you and you may not be able to accept them, you may feel that God was unreasonable to do this—but in fact, God did this deliberately. So what is God's aim in doing these things? It is to test and expose you, to see whether or not you are able to seek the truth, whether or not you have true obedience to God. Do not seek a basis for all that God does and asks, and do not ask why. Trying to reason with God has no use. You just have to recognize that God is the truth and be capable of absolute obedience. You just have to recognize that God is your Creator and your God. This is higher than any reasoning, higher than any worldly wisdom, higher than any human morality, ethics, knowledge, philosophy, or traditional culture—higher, even, than human feelings, human righteousness, and so-called human love. It is higher than everything. If this is not clear to you, then a day will sooner or later come when something happens to you and you fall. At the very least, you will rebel against God and walk a deviant path; if you are ultimately able to repent, and recognize the loveliness of God, and recognize the significance of God's work in you, then you will still have hope of salvation—but if you fall because of this thing and are unable to climb back up, you have no hope. Whether God judges, chastises, or curses people, this is all in order to save them, and they need have no fear. What should you fear? You should fear God saying, "I detest and reject you." If God says this, you are in trouble: This means that God will not save you, that you have no hope of salvation. And so, in accepting God's work, people must understand God's will. Whatever you do, do not nitpick when it comes to God's words, saying, "Judgment and chastisement are okay, but condemnation, curse, destruction—won't that mean it's all over for me? What's the point of being a creature of God? So I'm not going to be, and You won't be my God anymore." If you reject God and do not stand firm in your testimony, then God may truly reject you. Do you know this? No matter how long people have believed in God, no matter how many roads they have traveled, how much work they have done, or how many duties they have performed, everything they have done during this time has been in preparation for one thing. What is that? They have been preparing to ultimately have absolute obedience to God, unconditional obedience. What does "unconditional" mean? It means that you make no justification, and speak nothing of your own objective reasons, it means that you don't split any hairs; you are not worthy of this, for you are a creature of God. When you split hairs with God, you have mistaken your place, and when you try to reason with God—again, you have mistaken your place. Do not argue with God, do not always try to figure out the reason, do not insist on understanding before you obey, and on not obeying when you don't understand. When you do this, you have mistaken your place, in which case your obedience to God is not absolute; it is obedience that is relative and conditional. Are those who make conditions for their obedience to God people who truly obey God? Are you treating God as God? Do you worship God as the Creator? If you do not, then God does not acknowledge you. What must you experience in order to attain the absolute and unconditional obedience to God? And how should you experience? For one thing, people must accept the judgment and chastisement of God, they must accept being pruned and dealt with. In addition, they must accept God's commission, they must pursue the truth as they perform their duty, they must understand the various aspects of the truth that relate to life entry, and attain understanding of God's will. Sometimes, this is beyond people's caliber, and they lack the powers of comprehension to attain understanding of the truth, and can only understand a little when others fellowship with them or through learning lessons from the various situations created by God. But you must be aware that you must have a heart of obedience to God, you must not try to reason with God or make conditions; everything that God does is what ought to be done, for He is the Creator and you are a creature of God. You must have an attitude of obedience, and must not always ask the reason or speak of conditions. If you lack even the most basic attitude of obedience, and are even liable to doubt and be wary of God, or to think, in your heart, "I have to see if God is really going to save me, and whether God is really righteous. Everyone says that God is love—well, then, I have to see whether there really is love involved in what God does in me, whether it really is love," if you constantly examine whether what God does is in line with your notions and tastes, or even what you believe to be the truth, then you have mistaken your place, and you are in trouble: You will be likely to offend God's disposition. Truths relating to obedience are crucial, and no truth can be completely and clearly explained in just a couple of sentences; they all relate to people's various states and corruption. Entry into the truth reality cannot be attained in one or two—or three or five—years. It requires experiencing many things, experiencing

much of the judgment and chastisement of God's words, experiencing much pruning and dealing. Only when you ultimately attain the ability to practice the truth will your pursuit of the truth be effective, and only then will you possess the truth reality. Only those who possess the truth reality are those who have true experience.

Excerpt 25

Several years after this stage of work began, there was a man who believed in God but did not pursue the truth; all he wanted was to earn money and find a partner, to lead the life of the rich, and so he left the church. After roaming around for a few years, he returned unexpectedly. He felt great remorse in his heart, and wept untold tears. This proved that his heart did not leave God completely, which is a good thing; he still had a chance and a hope of being saved. Had he stopped believing, becoming the same as unbelievers, then he would have been completely done for. If he can truly repent, then there is hope for him yet; this is rare and precious. Regardless of how God acts, and no matter how He treats people—even if He hates, detests, or curses them—if there comes a day when they can make a turnaround, then I will take great comfort, for this will mean that they still have that little bit of room for God in their hearts, that they have not completely lost their human reason or their humanity, that they still want to believe in God, and they have at least some intention to acknowledge and return before Him. For people who truly have God in their hearts, no matter when they left God's house, if they return and still hold this family dear, then I will become somewhat sentimentally attached and will take some comfort in it. However, if they never return, I will think it a pity. If they can return and truly repent, then My heart will especially be filled with gratification and comfort. That this man was still capable of returning implies that he had not forgotten God; he returned because in his heart, he still longed for God. It was very touching when we met. When he walked away, he certainly was being quite negative, and he was in a bad state; if he can come back now, though, it proves he still has faith in God. However, whether or not he can continue forward is an unknown factor, because people change so quickly. In the Age of Grace, Jesus had pity and grace for humans. If one sheep was lost out of a hundred, He would leave the ninety-nine to look for the one. This line does not represent a kind of mechanical action, nor a rule; rather, it shows God's urgent intention to bring salvation to people, as well as His deep love for them. It is not a way of doing things; it is a kind of disposition, a sort of mentality. Thus, some people leave the church for six months or a year, or have however many weaknesses or suffer from however many misconceptions, and yet their ability to later wake up to reality, gain knowledge and make a turnaround, and get back on the right track makes Me feel especially comforted and brings Me a little piece of enjoyment. In this world of gaiety and splendor, and in this evil age, being able to acknowledge God and get back on the right track is something that brings guite a bit of comfort and excitement. Take raising children, for example: Whether or not they are filial, how would you feel if they did not acknowledge you, and left home, never to return? Deep down, you would still keep on feeling concerned about them, and you would always wonder, "When will my son return? I'd like to see him. After all, he is my son, and it wasn't for nothing that I raised him and loved him." You have always thought this way; you have always longed for that day to come. Everyone feels the same in this regard, to say nothing of God—is His not an even greater hope that man will find their way back after having gone astray, that the prodigal son will return? People these days are small of stature, but the day will come when they understand God's will—unless they have no inclination toward true faith, unless they are nonbelievers, in which case they are beneath God's concern.

Excerpt 26

There are different types of people, and they are differentiated by what sort of spirit they have. Some people have human spirits, and they are the ones whom God has predestined and selected. Some do not have human spirits; they are demons who have tricked their way in. They who were not predestined and chosen by God cannot be saved even if they have managed to sneak into God's house, and ultimately, they will be revealed and cast out. Whether people can accept God's work, and, after they have accepted it, what kind of path they walk and whether they can transform, all depends on the spirit and nature within them. Some people cannot help but go astray; their spirits determine them to be such people, and they cannot change. In some people, the Holy Spirit does not work, because they do not walk the right path; if, however, they could make a turnaround, the Holy Spirit could yet work. If they do not, then it will be all over for them. Every kind of situation exists, but God is righteous in His treatment of every person. How do people know and grasp God's righteous disposition? The righteous receive His blessings and the wicked are cursed by Him. This is God's righteousness. God rewards good and punishes evil, and He recompenses every man according to their deeds. This is correct, but there are at present some events that do not accord with man's notions, namely, that there are some who believe in God and worship Him who are killed or meet with His curses, or who God has never blessed or paid attention to; no matter how much they worship Him, He ignores them. There are some wicked people who God neither blesses nor punishes, yet they are rich and have many offspring, and all goes well for them; they are successful in everything. Is this God's righteousness? Some people say, "We worship God, yet haven't gotten blessings from Him, while wicked people who don't worship God and even resist Him are living better and more prosperously than we do. God isn't righteous!" What does this show you? I just gave you two examples. Which one speaks to God's righteousness? Some people say, "They are both manifestations of God's righteousness!" Why do they say this? There are principles to God's actions—it is just that people cannot see them clearly, and being unable to see them clearly, they cannot say that God is not righteous. Man can only see what is on the surface; they cannot see through to things as they are. Therefore, what God does is

righteous, however little it accords with man's notions and imaginings. There are many people who constantly moan that God is not righteous. This is because they do not understand the situation for what it is. It is easy for them to make mistakes when they are always looking at things in light of their notions and imaginings. People's knowledge exists among their own thoughts and viewpoints, within their ideas of transactions, or within their perspectives on good and evil, on right and wrong, or on logic. When someone sees things from such perspectives, it is easy for them to misunderstand God and to give rise to notions, and that person will resist Him and complain about Him. There was a poor person who knew only to worship God, but God just ignored him, and did not bless him. Perhaps you are thinking, "Even if God did not bless him in this life, certainly God will bless him in eternity and reward him ten thousand times over. Would that not make God righteous? A rich man enjoys hundredfold blessings in this life, and in eternity meets with destruction. Is this not also the righteousness of God?" How should one understand God's righteousness? Take understanding God's work as an example: If God had concluded His work after completing His work in the Age of Grace and had not done the work of judgment in the last days, and had not thoroughly saved mankind, leading to mankind's complete extermination, could He be considered to possess love and righteousness? If those that worship God were cast into the lake of fire and brimstone, while those that do not worship God and do not even know God exists were allowed by God to survive, what should be made of this? When speaking in the context of doctrine, people typically always say that God is righteous, but if faced with this kind of situation, they may be unable to discern properly and might even blame God and judge Him to be unrighteous.

God's love and righteousness must be understood thoroughly and must be explained and grasped based upon God's words and the truth. Furthermore, one must also undergo true experience and attain God's enlightenment in order to truly know God's love and righteousness. One's appraisal of His love and righteousness should not be based on one's notions and imaginings. According to human notions, good is rewarded and evil punished, good people are recompensed with good and evil ones are recompensed with evil, and those who do no evil should all be recompensed with good and receive blessings. It would appear that, in all cases where people are not evil, they should be recompensed with good; only this is God's righteousness. Is this not people's notion? But what if they fail to be recompensed with good? Would you then say that God is not righteous? For instance, during Noah's time, God said to Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Genesis 6:13). He then ordered Noah to build the ark. After Noah accepted God's commission and built the ark, a great downpour of rain fell upon the earth for forty days and nights, the entire world was submerged below floodwaters and, with the exception of Noah and his seven family members, God destroyed all the humans of that age. What do you make of this? Would you say that

God is not loving? As far as man is concerned, no matter how corrupt humankind may be, as long as God destroys mankind, this means that He is not loving—are they correct in believing this? Is this belief not absurd? God did not love those that He destroyed, but can you honestly say that He did not love those that survived and attained His salvation? Peter loved God to the uttermost and God loved Peter—can you really say that God is not loving? God loves those that truly love Him and He despises and curses those that resist Him and refuse to repent. God is possessed of both love and hate, this is the truth. People should not pigeonhole or judge God according to their notions and imaginings, because mankind's notions and imaginings, which are their way of viewing things, have no truth at all. God must be known based on His attitude toward man, on His disposition and essence. One absolutely must not try to define what essence God has based on the externalities of those things He does and addresses. Mankind is so deeply corrupted by Satan; they do not know the nature essence of corrupt mankind, much less what corrupt mankind is before God, nor how they ought to be treated according to His righteous disposition. Consider Job, he was a righteous man and God blessed him. This was God's righteousness. Satan made a wager with Jehovah: "Does Job fear God for nothing? Have not You made an hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face" (Job 1:9-11). Jehovah God said, "All that he has is in your power; only on himself put not forth your hand" (Job 1:12). So Satan went to Job and attacked and tempted Job, and Job encountered trials. Everything he had was stripped away—he lost his children and his property, and his whole body became covered in boils. Now, did Job's trials have within them the righteous disposition of God? You can't say clearly, can you? Even if you are a righteous person, God has a right to subject you to trials and to allow you to bear Him witness. God's disposition is righteous; He treats everyone equally. It is not that righteous people do not then need to undergo trials even if they can withstand them or that they must then be protected; this is not the case. God has the right to put righteous people through trials. This is the revelation of God's righteous disposition. Finally, after Job had finished undergoing trials and bearing witness to Jehovah, Jehovah blessed him even more than before, even better than before, and He gave him twice as many blessings. Furthermore, Jehovah appeared to him, and spoke to him from out of the wind, and Job saw Him as though face to face. This was a blessing given to him by God. This was God's righteousness. What if when Job had finished undergoing trials and Jehovah saw how Job had borne witness to Him in Satan's presence and shamed Satan, Jehovah then turned away and left, ignoring him, and Job did not receive blessings afterward—would this have God's righteousness in it? Regardless of whether Job was blessed after the trials or not, or whether Jehovah appeared to him or not, all of this contains God's good will. Appearing to Job would have been God's righteousness, and not appearing to him would also have been God's

righteousness. Upon what basis do you—a created being—make demands of God? People are not qualified to make demands of God. There is nothing more unreasonable than making demands of God. He will do what He ought to do, and His disposition is righteous. Righteousness is by no means fairness or reasonableness; it is not egalitarianism, or a matter of allocating to you what you deserve in accordance with how much work you have completed, or paying you for whatever work you have done, or giving you your due according to what effort you expend. This is not righteousness, it is merely being fair and reasonable. Very few people are capable of knowing God's righteous disposition. Suppose God had eliminated Job after Job bore witness for Him: Would this be righteous? In fact, it would be. Why is this called righteousness? How do people view righteousness? If something is in line with people's notions, it is then very easy for them to say that God is righteous; however, if they do not see that thing as being in line with their notions—if it is something that they are incapable of comprehending then it would be difficult for them to say that God is righteous. If God had destroyed Job back then, people would not have said He was righteous. Actually, though, whether people have been corrupted or not, and whether they have been profoundly corrupted or not, does God have to justify Himself when He destroys them? Should He have to explain to people upon what basis it is that He does so? Must God tell people the rules He has ordained? There is no need. In God's eyes, someone who is corrupt, and who is liable to oppose God, is without any worth; however God handles them will be appropriate, and all are the arrangements of God. If you were displeasing to God's eyes, and if He said that He had no use for you after your testimony and therefore destroyed you, would this, too, be His righteousness? It would. You might not be able to recognize this right now from the facts, but you must understand in doctrine. What would you say is God's destruction of Satan an expression of His righteousness? (Yes.) What if He allowed Satan to remain? You dare not say, yes? God's essence is righteousness. Though it is not easy to comprehend what He does, all that He does is righteous; it is simply that people do not understand. When God gave Peter to Satan, how did Peter respond? "Mankind is unable to fathom what You do, but all of what You do contains Your good will; there is righteousness in all of it. How can I not utter praise for Your wisdom and deeds?" You should now see that the reason God does not destroy Satan in the time of His salvation of man is that humans may see clearly how Satan has corrupted them and the extent to which it has corrupted them, and how God purifies and saves them. Ultimately, when people have understood the truth and clearly seen Satan's odious countenance, and beheld the monstrous sin of Satan's corruption of them, God will destroy Satan, showing them His righteousness. The timing when God destroys Satan is filled with God's disposition and wisdom. Everything that God does is righteous. Though humans may not be able to perceive God's righteousness, they should not make judgments at will. If something He does appears to humans as unreasonable, or if they have any notions about it, and that leads them to say that He is not righteous, then

they are being most unreasonable. You see that Peter found some things to be incomprehensible, but he was sure that God's wisdom was present and that His good will was in those things. Humans cannot fathom everything; there are so many things that they cannot grasp. Thus, to know God's disposition is not an easy thing. Despite there being so many people that believe in God in the religious world, few are able to know His disposition. When some people tried to spread the gospel to religious people and have them read God's words, not only did they not seek and investigate, they even burned books of God's words and were punished. Others believed rumors, blasphemed God and were punished. There are many, indeed, countless examples of this kind of thing happening. Some new believers are arrogant and haughty, so they do not accept this when they hear about it—they develop notions. God sees that you are foolish and ignorant and ignores you, but there will come a day when He will make you understand. If you have followed God for many years and still behave in this way, clinging to your notions no matter how many, not only not seeking the truth to resolve issues, but even spreading your notions everywhere and mocking and satirizing God's house, you should meet with retribution. In some cases, God may forgive you because you were just being foolish and ignorant, but if you know better and still intentionally act that way, failing to listen regardless of how much council you are given, then you ought to be punished by God. You only know that God has a tolerant side, but do not forget that He also has an unoffendable side, which is His righteous disposition.

Excerpt 27

"Blasphemy and slander against God is a sin that will not be forgiven in this age or the coming age, and those who commit this sin will never be reincarnated." This means that God's disposition does not tolerate being offended by man. It is certain beyond doubt that blasphemy and slander against God will not be forgiven in this age or the coming age. Blasphemy against God, whether or not it is intentional, is something that offends God's disposition, and speaking blasphemous words against God, no matter the reason, will certainly be condemned. However, some people speak condemnable, blasphemous words in situations where they do not understand this, or in which they have been deceived, controlled, and suppressed by others. After they say these words, they feel uneasy, they feel that they have been accused, and they are very remorseful. After this, they prepare enough good deeds while gaining knowledge and changing in this, and God therefore no longer remembers their previous transgressions. You must know God's words precisely and not arbitrarily apply them according to your notions and imaginings. You must understand at whom His words are targeted, and in what context He is speaking. You must not arbitrarily apply or casually define God's words. People who do not know how to experience do not reflect on themselves about anything, and they do not hold themselves up against God's words, while those who have had some experiences and insight are prone to be oversensitive, holding themselves up against

God's words arbitrarily when they read His curses or His detesting and casting out people. These people do not understand God's words, and always misread Him. Some people did not read God's current words or investigate His current work, let alone gain the enlightenment of the Holy Spirit. They spoke in judgment of God, and then someone spread the gospel to them, which they accepted. After this, they regret what they did and are willing to repent, in which case we will see what their behaviors and manifestations are like going forward. If their behavior is especially poor after they start believing, and they add insult to injury by thinking, "Well, I already spoke blasphemous, slanderous and judgmental words toward God, and if God condemns these kinds of people, then my pursuits are useless," then they are completely done for. They have abandoned themselves to despair and dug their own grave.

Most people have transgressed and besmirched themselves in certain ways. For example, some people have resisted God and said blasphemous things; some people have rejected God's commission and not performed their duty, and were spurned by God; some people have betrayed God when they were faced with temptations; some have betrayed God by signing the "Three Letters" when they were under arrest; some have stolen offerings; some have squandered offerings; some have frequently disturbed the church life and caused harm to God's chosen people; some have formed cliques and handled others roughly, making a shambles of the church; some have often spread notions and death, harming the brothers and sisters; and some have engaged in fornication and promiscuity, and have been a terrible influence. Suffice it to say that everyone has their transgressions and stains. Yet some people are able to accept the truth and repent, while others cannot and would die before repenting. So people should be treated according to their nature essence and their consistent behavior. Those who can repent are those who truly believe in God; but as for the truly unrepentant, those who should be cleared out and expelled will be cleared out and expelled. Some people are wicked, some are ignorant, some are foolish, and some are beasts. Everyone is different. Some wicked people are possessed by evil spirits, while others are the lackeys of Satan the devil. Some are particularly sinister by nature, while some are particularly deceitful, some are especially greedy when it comes to money, and others enjoy being sexually promiscuous. Everyone's behavior is different, so people should all be viewed comprehensively in accordance with their natures and consistent behaviors. According to the instincts of man's mortal flesh, every person has a free will no matter who they are. They can think about things according to man's notions, and do not have the faculty to directly penetrate the spiritual world or have any way to know its truth. For example, when you believe in the true God and want to accept this stage of His new work, yet no one has come to spread the gospel to you and only the work of the Holy Spirit is enlightening you and guiding you somewhere, then you are so limited in what you know. It is impossible for you to know what work God is doing now and what He will accomplish in the future. People cannot fathom God; they do not have the faculty to do so, nor do they possess the faculty to directly comprehend the spiritual world or to thoroughly understand God's work, much less to serve Him most willingly just like an angel. Unless God first conquers, saves, and reforms people through His words, or waters them and supplies them with the truths He expresses, people are unable to accept the new work, gain the truth and life, or come to know God. If God does not do this work, they will not have these things within them; this is decided by their instinct. Thus, some people resist or rebel, incurring God's anger and hatred, but God treats each case differently and deals with each of them separately in accordance with man's instinct. Any work done by God is appropriate. He knows what to do and how to do it, and He will certainly not make people do anything that they cannot do instinctually. God's handling of each person is based in the actual situations of that person's circumstances and background at the time, as well as in that person's actions and behavior and their nature essence. God will never wrong anyone. This is one side of God's righteousness. For example, Eve was seduced by the serpent into eating the fruit from the tree of the knowledge of good and evil, but Jehovah did not reproach her by saying, "I told you not to eat it, so why did you do it anyway? You should have had discernment; you should have known that the serpent spoke only to seduce you." Jehovah did not reprimand Eve like that. Because humans are God's creation. He knows what their instincts are and what those instincts are capable of, to what extent people can control themselves, and how far people can go. God knows all this quite clearly. God's handling of a person is not as simple as people imagine. When His attitude toward a person is one of loathing or revulsion, or when it comes to what this person says in a given context, He has a good understanding of their states. This is because God scrutinizes man's heart and essence. People are always thinking, "God has only His divinity. He is righteous and brooks no offense from man. He doesn't consider man's difficulties or put Himself in people's shoes. If a person should resist God, He will punish them." That is not how things are at all. If that is how someone understands His righteousness, His work, and His treatment of people, they are gravely mistaken. God's determination of each person's outcome is not based in man's notions and imaginings, but in God's righteous disposition. He will repay each person according to what they have done. God is righteous, and sooner or later, He will see to it that all people are convinced, through and through.

Words on Knowing God's Incarnation

Excerpt 28

Knowing God must be done by reading God's words, and practicing and experiencing God's words, as well as experiencing many trials, refinements, pruning and dealing; only then is it possible to have true knowledge of God's work and God's disposition. Some

say: "I haven't seen God incarnate, so how should I come to know God?" In fact, God's words are an expression of His disposition. From God's words, you can see His love and salvation for humans, as well as His method for saving them.... This is because His words are expressed by God Himself, not written by humans. They have been personally expressed by God; God Himself is expressing His own words and His heart's voice, which can also be called the words from His heart. Why are they called the words from His heart? It is because they are issued from deep down, and express His disposition, His will, His ideas and thoughts, His love for mankind, His salvation of mankind, and His expectations of mankind.... God's utterances include harsh words, and gentle and considerate words, as well as some revelatory words that are not mindful of people's feelings. If you look only at the revelatory words, you might feel that God is rather stern. If you look only at the gentle words, you might feel that God is not very authoritative. You therefore should not take them out of context; rather, look at them from every angle. Sometimes God speaks from a compassionate perspective, and then people see His love for mankind; sometimes He speaks from a very strict perspective, and then people see that His disposition tolerates no offense, that man is deplorably filthy, and is not worthy of seeing God's face or of coming before Him, and that it is purely by His grace that they are now allowed to come before Him. God's wisdom can be seen from the way He works and in the significance of His work. People can still see these things in God's words, even without any direct contact with Him. When someone who genuinely knows God comes into contact with Christ, their encounter with Christ can correspond with their existing knowledge of God; however, when someone who has only a theoretical understanding encounters Christ, they cannot see the correlation. The truth of God's incarnation is the most profound of mysteries; it is difficult for man to fathom. Draw together God's words on the mystery of the incarnation, look at them from all angles, and then pray together, ponder, and fellowship further on this aspect of the truth. In doing so, you will be able to gain the enlightenment of the Holy Spirit and come to understand. Because humans have no chance of having direct contact with God, they must rely on this kind of experience to feel their way through and enter a little bit at a time if they are to ultimately attain true knowledge of God.

Knowing Christ and knowing the practical God is the most profound aspect of the truth. All those that place importance on seeking this aspect of the truth will feel increasingly at ease in their hearts and will have a path to follow. This aspect of the truth can be compared to the human heart—when a person's heart is healthy, they feel energetic, but when a person's heart is afflicted with disease, they feel tired and fatigued. In the same way, the more thoroughly someone understands the truth of God's incarnation, the more enthusiasm and drive they will have in their faith in God. Some people who are new to the faith read God's word, and feel that it is the voice of God, but they still have doubts: "Does the fact that He says these words really prove that He is God incarnate? Does His ability to express these truths really prove that He is God Himself?" Doubts such as these about God incarnate often arise in those who do not

understand the truth. In fact, God incarnate possesses the divine essence, and no matter how many words He expresses, He is God Himself. No matter how much or how little He speaks, His divine essence is immutable. When the Lord Jesus came, He did not speak many words. He just carried out the work of redemption—is He not also God Himself? When it is said that He is God, how exactly is that determined? Is it only determined based on these words and truths? This is a key question. Some people even mistakenly believe that these words are guided by the Holy Spirit, and that once the Holy Spirit finishes His guidance, He leaves and ceases to work. They believe that this flesh is ordinary, normal flesh, and as such, He cannot be called God—He can be called "the Son of man," but not God. Some people harbor this kind of misunderstanding. What is the root cause of this kind of misunderstanding arising in them? It is that people have not fully grasped the idea of the incarnation—they have not excavated it deeply, and their understanding of it is too superficial, they only know the surface of it. There are also those who believe that because God expresses many truths, He is certainly God. If God didn't speak as many words, if He spoke less, would He still be God? In actuality, even if He says just a few words, they are still the expression of divinity, and He is God. No matter how much God says, He is, after all, still God. Even if God does not speak at all, He is still God—this is fact and no one can deny it. Nowadays, most people that follow God have been conquered and are all able to resolutely follow Him and loyally fulfill their duties. God has gained a group of people in China; people have knowledge of God's incarnation, and they have seen that the incarnate flesh is the real and actual God Himself. However, if this stage of work is still not complete, can people recognize that the incarnate flesh is God Himself? Previously, when some people observed that God is always working by uttering and expressing words, they kept wondering, "Is He God or not? Is this what God incarnate is like? Can everything that God says really be fulfilled?" They always held a suspicious attitude toward this stage of God's work. If you can doubt the flesh into which God has incarnated, this proves that you do not believe in the incarnate flesh, or that He is God, that He possesses the essence of God, that the words He speaks are the expressions of God, and much less do you believe that His words are the outpourings of God's disposition and expressions of God's essence. Some people think in their hearts: "At first, the Holy Spirit directly pronounced utterances and now it is God incarnate that utters and speaks. What form will God take in the future to do His work?" As of now, these people are still looking on, they are still looking to see what is actually the case. Many people that investigate the true way acknowledge that these words are the truth, that they are God's words, but still want to observe and get to the bottom of the matter before accepting them. These people are all researching Godthey are opportunists. Some people just want to see how many more truths God will express and if He will speak in the language of the third heaven. If they had an X-ray machine, they would want to use it on God: "Let me see if He still has any truths in His heart, whether the Spirit of God works within Him, and whether the Spirit of God helps Him and directs what He says. If He lacks the truth and is just a normal person, I will not believe in Him." Some people harbor such suspicions and they are always thinking about this. Why do people find themselves in this kind of state? It is because they do not have a thorough grasp of God's incarnation—they lack a thorough comprehension of this aspect of the truth and do not truly understand it. Nowadays, people only acknowledge that this person has the Spirit of God within Him, but when it comes to the fact that He has the essence of God, God's disposition, what God has and is, and all of God within Him, that He is God, some people just cannot grasp this, and fail to make the connection regarding some matters. That which man sees in and believes about God is not God's essence—that is, man only sees the words God expresses and the practical work that He does. They only believe that God did a part of the work, and that this is the only work God incarnate is capable of doing. Not a single person believes that even though God incarnate is just doing this particular work right now, He actually possesses the entire essence of divinity. No one believes this.

Some people say: "It is so difficult to know God incarnate. If it were the Spirit of God working directly, and we could see God's power and authority directly, it would be easy for us to know God." Is this a tenable statement? Let Me ask you all a question: "Is it easier to know God incarnate or the Spirit of God? If God incarnate and Jehovah performed the same amount of work, who would be easier to know?" It may be said that neither of Them are easy to know. When God incarnate first began working and speaking, did people not fail to understand Him? Did they not all misunderstand Him? No person knows why God is doing His work. If people have spiritual understanding, it is easy for them to come to know God, but if they lack spiritual understanding, and can't understand His words, they find it difficult to know Him. This is a fact. However, through eating and drinking God's words and undergoing judgment, chastisement, and being dealt with and pruned, lovers of the truth ultimately come to understand the truth, achieve dispositional transformation, and gain real knowledge of God incarnate. This proves that it is relatively easier to know God incarnate who is directly expressing truths, but it requires going through certain experiences. When the Spirit works, He can't possibly express so many truths. He can only move or enlighten people, in which case there will be a limit to how much of the truth people can understand. No matter how many years people experience the work of the Spirit, they still will not receive as substantive benefits as they will by experiencing the work of God incarnate. This is because the work of God incarnate is visible and tangible to all, and He can express Himself anytime and anywhere. His words are truly numerous and clear, and all may grasp them. This is a very clear advantage and it is something that people can experience for themselves. When the Spirit works, He leaves after speaking some words—all people do is obey and carry them out, but do people know what is really going on? Can people know the disposition of Jehovah from these words? Some people say: "The Spirit is easy to know, the Spirit comes to do work carrying the true image of God. How is He not easy to know?"

Indeed you know His outer image, but can you know the essence of God? Now God incarnate is an ordinary and normal person, whom people feel is easy to get in touch with. However, when His essence and His disposition are expressed, do people know those things easily? Do people easily accept the words He says that don't conform to their notions? Some people say: "Knowing God incarnate is difficult. If later God was transfigured, it would be so easy to know God." The people who say this put all of the responsibility on God incarnate. Is that really the way it is? Even if God's Spirit arrived you would still fail to understand Him all the same. When the Spirit works, He leaves right after He finishes speaking to people, and does not explain that much to them, and does not associate and live with them in a normal way, so people do not have the opportunity to have direct contact with or come to know God. The benefit of the work of God incarnate to people is immense. The truths that it brings people are more practical. It helps people see the practical God Himself. However, knowing the essence of the incarnation and knowing the essence of the Spirit is equally difficult. These are similarly hard to know.

What does it mean to know God? It means being able to comprehend His joy, anger, sorrow, and happiness, and thus know His disposition—this is what it is to truly know God. You claim that you have seen Him, yet you do not understand His joy, anger, sorrow, and happiness and you do not understand His disposition. You also understand neither His righteousness nor His mercifulness, nor do you know what He likes or what He loathes. This is not knowledge of God. Some people are able to follow God, but do not necessarily truly believe in God. To truly believe in God is to obey God. Those who do not truly obey God do not truly believe in God—this is where the difference lies. When you have followed God for several years, and have knowledge and understanding of God, when you have some understanding and grasp of God's will, when you are aware of God's painstaking intention in saving man, that is when you truly believe in God, truly obey God, truly love God, and truly worship God. If you believe in God but do not pursue knowledge of God, and have no understanding of God's will, God's disposition, and God's work, then you are just a follower who runs around for God and follows whatever the majority does. That cannot be called true submission, much less true worship. How does true worship come about? Without exception, all who see God and genuinely know God worship and fear Him; they are all compelled to bow down and worship Him. At present, while God incarnate is at work, the more understanding people have of His disposition and of what He has and is, the more they will treasure these things and the more they will fear Him. Generally, the less understanding of God people have, the more careless they are, and so they treat God as human. If people really knew and saw God, they would tremble in horror and bow down on the ground. "He that comes after me is mightier than I, whose shoes I am not worthy to bear" (Matthew 3:11)—why did John say this? Though deep down he did not have a very profound knowledge of God, he knew that God is awe-inspiring. How many people these days are capable of fearing God? If they do not know His disposition, then how can they fear God? If people neither know

Christ's essence nor understand God's disposition, they will be even less able to truly worship the practical God. If they see only the ordinary and normal outward appearance of Christ, yet do not know His essence, then it is easy for them to treat Christ as just an ordinary man. They may adopt an irreverent attitude toward Him and can cheat Him, resist Him, disobey Him, and cast judgment on Him. They can be self-righteous and not take His words seriously; they can even give rise to notions, condemnations, and blasphemy against God. To resolve these issues, one must know Christ's essence and divinity. This is the main aspect of knowing God; it is what everyone who believes in the practical God must enter and achieve.

Excerpt 29

Some people ask, "God looks deep into the heart of humankind, and God's flesh and Spirit are one. God knows everything that people say and do, so does God know that I now believe in Him?" These things relate to a question, that is, how to understand God incarnate and the relationship between His Spirit and flesh. Some people think God may not know it because He is practical, yet there are others who think God knows it since God's flesh and Spirit are one. To understand God is principally to understand His essence and the attributes of His Spirit, and man should not try to determine whether God's flesh knows any given thing or whether His Spirit knows any given thing; God is wise and wonderful, unfathomable to man. The flesh and the Spirit, and the humanity and divinity—these are matters you have not clearly understood. When God becomes flesh and the Spirit is substantiated in the flesh, His essence is divine, completely different from the essence of a human person and what kind of spirit resides within a human body; they are two completely different things. The essence of a human and their spirit is affixed to that individual. The Spirit of God is affixed to His flesh, but He is still almighty. While He is doing His work from within the flesh, His Spirit also operates everywhere. You cannot ask, "How exactly is God almighty? Show me and let me see it clearly." There is no way to see it clearly. It is enough for you to see how the Holy Spirit works among the churches when the flesh does His work. God's Spirit has the characteristic of being almighty; He controls the entire universe and saves those whom He chooses, and He also works among the churches to enlighten people, while the flesh is doing His work at the same time. You cannot say that the flesh lacks the Spirit while the Spirit works among the churches. If you say that, would you not deny God's incarnation? However, there are some things the flesh does not know. This not knowing is the normal and practical aspect of Christ. That God's Spirit is concretely realized within the flesh proves that God Himself is the essence of that flesh. His Spirit already knows any given thing that His flesh does not know, so one can say that God already knows that thing. If you deny the aspect of the Spirit because of the practical aspect of the flesh, then you deny that this flesh is God Himself, and you have committed the same error as the Pharisees. Some say, "God's flesh and Spirit are one, so God might know how many people we have won to Him here in one go when we preach the gospel. The Spirit knows and so the flesh also learns about it, because They're one!" Your speaking like this denies the essence of the flesh. The flesh has His practical and normal aspect: There are some things the flesh can know and some things the flesh does not need to know. That is His normal and practical aspect. Some say, "That which the Spirit knows, the flesh is guaranteed to know also." This is supernatural, and to say this denies the essence of the flesh. The incarnate God is normal and practical. He is not as humans imagine in some matters, able to know them mysteriously without seeing or touching them, unlimited by space or geography. That is not the flesh but the spiritual body. After Jesus resurrected from the dead, He could appear and disappear and enter rooms by passing through walls, but that was the resurrected Jesus. Before the resurrection, Jesus could not enter rooms by passing through walls. He was constrained by space, geography, and time. That is the normality of the flesh.

Coming to know God's incarnation is no simple matter—you must look at it from various angles according to God's words, make holistic considerations, and absolutely refrain from basing your knowledge on rules or your own imaginings. You say God's flesh and Spirit are one and the flesh knows all that the Spirit knows, but the flesh also has a normal and practical aspect. What's more, there is another aspect, which is that during the time when the flesh is at work, it is God Himself that is working: The Spirit is at work and the flesh is also at work, but it is mainly the flesh that is working—the flesh plays a leading role, while the Spirit performs certain work to enlighten, guide, assist, protect and watch over humankind. The work of the flesh plays a leading role—if He wants to know about a person, it is extraordinarily easy for Him to do so. When a human wants to know about someone, if they have not observed that person's behavior on multiple occasions, they will be unable to gain insight into them. Humans cannot see through to the nature essence of other people, but God incarnate always has a sense of and is always able to judge what kind of person someone is, as well as their behavior and essence. It is impossible that He has no such perception. For example, He knows and comprehends how a given person behaves, what they can do, and what evil they can do and to what degree. Some say, "If God comprehends all, does He know where I am right now?" It is not essential to know this. For God to comprehend a person is not to know where they are every day. There is no need to know that. Comprehending what a person will do by nature is enough, and is sufficient for Him to do His work. God is practical in how He goes about His work. It is not like what people imagine that when God wants to know about a person, He must know where that person is, what they're thinking, what they're saying, what they'll do later, how they dress, what they look like, etc. Actually, the work of salvation that God does fundamentally does not require knowing those things. God only focuses on knowing the essence of a person and the process of their life progress. When God becomes flesh, all the manifestations of the flesh are practical and normal, and this practicality and normality is possessed in order

to accomplish the work of conquest and salvation of humankind. But, no one must forget that the practicality and normality of the flesh is the most normal manifestation of God's Spirit living in His flesh. So, do you think the Spirit knows those human things? The Spirit knows, yet He does not pay attention to them. So the flesh does not care about those matters of yours, either. No matter what, God's Spirit and flesh are one, and no one can deny this. Sometimes you have some thoughts and ideas—does the Spirit know what you are thinking? Of course the Spirit knows. The Spirit of God looks deep into the heart of humankind and knows what people think, but His work is not merely to be aware of everyone's thoughts and ideas. Rather, He is to express truth from within the flesh in order to change people's thoughts and ideas, to change people's thinking and views, and finally, to change people's corrupt dispositions. Your thoughts about some things are too immature. You think that God incarnate should be all-knowing. Some people doubt God incarnate if He does not know something they imagine He should. This is all because people have an insufficient understanding of the essence of God's incarnation. There are some things outside of the scope of the work of the flesh, so He will not bother with them. God only does the work He is supposed to do. This is a principle of how God works. Do you understand these things now? Tell Me, do you know what kind of spirit you have? Are you able to feel your soul? Are you able to touch your soul? Are you able to sense what your soul is doing? You do not know, do you? If you are able to feel or touch such a thing, then it is another spirit inside of you doing something by force, having you do and say things. That is something outside of yourself, not inherent to you. Those with the work of evil spirits have a deep understanding of this. Although God's flesh has a practical and normal aspect, as a human one cannot casually define or come to conclusions about Him. God humbles and conceals Himself to become as a human; His acts are unfathomable and cannot be fathomed by humans.

Words on Performing a Duty

Excerpt 30

What is a duty? The commission that God entrusts to man is the duty that man should perform. Whatever He entrusts to you is the duty you should perform. To perform your duty, you must learn to keep both feet on the ground and not reach for what is beyond your grasp. Do not always think the grass is greener on the other side and insist on doing what is not suitable for you. Some people are suited to hosting, yet they insist on being leaders; others are suited to be actors, but they want to be directors. It is not good to always strive for higher positions. One must find and pinpoint their own role and position—that is what a person with sense does. Then they should perform their duty well with a firmly grounded attitude to repay God's love and satisfy Him. If one has this attitude while performing their duty, their heart will be steady and at peace, they will be

able to accept the truth in their duty, and they will gradually come to perform their duty in accordance with God's requirements. They will be able to cast off their corrupt dispositions, submit to all of God's arrangements, and perform their duty adequately. This is the way to gain God's approval. If you can truly expend yourself for God and perform your duty with the correct mindset, a mindset of loving and satisfying Him, you will be led and guided by the work of the Holy Spirit, you will be willing to practice the truth and act in accordance with the principles while performing your duty, and you will become a person who fears God and shuns evil. In this way, you will fully live out true human likeness. People's lives gradually grow as they perform their duties. Those who do not perform duties cannot obtain the truth and the life, no matter how many years they believe, because they lack God's blessing. God only blesses those who truly expend themselves for Him and perform their duties to the best of their ability. Whatever duty you perform, whatever you can do, consider it your responsibility and your duty, accept it and do it well. How do you do it well? By doing it exactly as God demands with all your heart, with all your mind, and with all your strength. You should contemplate these words and consider how you can perform your duty with all your heart. For example, if you see someone performing their duty without principles, doing it carelessly and according to their own will, and you think to yourself, "I don't care, it's not my responsibility," is this doing your duty with all your heart? No, it is being irresponsible. If you are a responsible person, when such a situation befalls you, you will say, "This won't do. It may not be under the scope of my supervision, but I can report this issue to the leader and have them handle it in accordance with the principles." After doing so, everyone will see that it was appropriate, your heart will be at ease, and you will have fulfilled your responsibility. Then you will have done your duty with all your heart. If, no matter which duty you are performing, you are always inattentive, and you say, "If I do this work in a simple and cursory way, I can get by with just muddling through it. After all, no one will check it. I've done the best I can with the limited abilities and professional skills that I have. It's good enough just to get by. Besides, no one will ask about it or get serious with me—it's not that important." Is having this intent and this mindset performing your duty with all your heart? No, this is being careless and perfunctory, and it is a revelation of your satanic, corrupt disposition. Can you perform your duty with all your heart by relying on your satanic disposition? No, that would not be possible. So, what does it mean to do your duty with all your heart? You will say: "Even though the Above has not inquired about this task, and it doesn't seem very important among all of the work of God's house, I will still do it well-it is my duty. Whether a task is important or not is one thing; whether I can do it well or not is another." What is important? Whether or not you can perform your duty well and with all your heart, and whether you can adhere to the principles and practice in accordance with the truth. This is what is important. If you can practice the truth and do things in accordance with the principles, then you are truly performing your duty with all your heart. If you have performed one

kind of duty well, but you are still not satisfied and wish to perform an even more important type of duty, and you are capable of performing it well, then this is doing your duty with all your heart to an even greater degree. So, if you are able to do your duty with all your heart, what does this imply? In one respect, it means that you are doing your duty in accordance with the principles of God's words. In another respect, it means that you have accepted God's scrutiny and have God in your heart; it means that you are not doing your duty merely for show, or however you please, or according to your own preferences—instead you are regarding it as a commission entrusted to you by God and you are doing it with that responsibility and heart, not according to your own will but entirely according to God's requirements. You are putting your whole heart into your duty—this is performing your duty with all your heart. Some people do not understand the truths about performing duties. When some hardship befalls them, they complain, and they always make a fuss about their personal interests, gains, and losses. They think, "If I perform the work given to me by the leader well, it will bring them honor and glory, but who will remember me? No one will know that I did the work, and the leader will get all the credit for it. Isn't performing my duty in this way serving others?" What kind of disposition is this? It is rebelliousness—these people are absurd types. They do not understand God's commission in the correct way. They always want to be in positions of authority, to take credit and be rewarded, and to make themselves look good. Why do they always focus on prestige and profit? It shows that their desire for prestige and profit is too strong, and that they do not understand that performing a duty is about satisfying God, or that God scrutinizes the depths of every person's heart. These people lack true faith in God, so they pass verdicts based on the facts that they can see with their own eyes, which leads to them forming erroneous views. Consequently, they become negative and passive in their work and unable to perform their duties with all their hearts and all their strength. Because they lack true faith and they do not know that God scrutinizes the depths of people's hearts, they focus on performing their duties for others to see, on making the sufferings and hardships they endure known to others, and seeking praise and approval from the leaders and workers. They think that performing a duty is only worthwhile if they do it in this manner, and only glorious if everyone sees them do it. Is this not vile? They believe in God, but not only do they have no faith, they also do not accept or understand the truth to any degree. How can people like this perform a duty well? Is there not a problem with their disposition? If you try to fellowship about the truth with them and they still do not accept it, then they have an evil disposition. They fail to attend to their proper responsibilities and they do not hold to their duties. Sooner or later, they must be cast out. Those who perform duties must be people with normal humanity. They must have sound reason and they must be able to submit to all of God's arrangements and orchestrations. God bestows different calibers and gifts on different people, and different people are best suited to perform different duties. You must not be picky and choose a duty based on your preferences, choosing only to

perform comfortable, easy duties that line up with your own wishes. This is wrong. This is not doing a duty with all your heart and this is not performing a duty. In order to perform a duty the first thing you must do is put all your heart into it. Next, regardless of what you are doing, whether it be a big task or a small one, a dirty one or a tiring one, a task that is done in front of other people or one that is done out of sight, an important task or an unimportant one, you should regard them all as your duty and adhere to the principle of doing them with all your heart, all your mind, and all your strength. If, after performing your duty, you end up feeling that your conscience is not completely clear regarding some of the work that you have done, and that even though you have put all your heart into it, some of your work has not been done well and the results of your efforts are not very good, what should you do? Some people think, "Well, I've put all my heart into my duty, but the results were not very good. It's not my problem. It's in God's hands now." What kind of view is this? Is it the right view? They are not truly expending themselves for God because they are unwilling to seek the truth to resolve problems; they are unwilling to satisfy God and they still have a careless and perfunctory perspective on their duty. These kinds of people, it seems, have no heart. When we speak of doing your duty with all your heart, it means using your entire heart—you cannot do your duty halfheartedly, you should devote yourself, perform your duty attentively, and show your loyalty, adopting a responsible attitude to ensure that tasks are done well, achieving the results that you ought to achieve. Only then can this be called performing a duty with all one's heart. If you see that the results of your work are not so good and you think to yourself, "I've done my best. I've sacrificed sleep, skipped meals, and stayed up late, sometimes remaining behind while others have gone out to relax and take a stroll. I have endured hardships and not been greedy for the comforts of the flesh. That means that I've done my duty with all my heart." Is this view right? You have invested your time and you have labored. On the surface, you seem to have gone through all of these motions, but the results that you have gotten are not good, and you do not accept responsibility for this and you do not care. Is this doing your duty with all your heart? (No.) This is not doing your duty with all your heart. When God determines whether a person is doing something with all their heart, what does He look at? In one respect, He looks at whether you approach that thing with a conscientious and responsible attitude. In another respect. He looks at what you are thinking while you do it, whether you are attentively performing the duty you should perform, and whether you are consistently doing it in accordance with the truth principles, and whether, when hardship befalls you, you are intently seeking the truth to resolve problems so that you can perform your duty well. As humans do things, God watches and scrutinizes. He is looking into their hearts the whole time. Although people do not know it, they can sometimes sense His scrutiny. Some people are always careless and perfunctory in their duties, and eventually, God arranges an environment to expose them. At that point, they sense His abandonment, and everyone sees that they do not resemble believers—that they resemble unbelievers,

devils, and Satan. These kinds of people are cast out during the performance of their duties. Some people often reflect on themselves while performing duties. Sometimes, the results that they get are not good, or a problem arises, and they can feel it in their hearts, and they think, "Am I being careless and perfunctory again?" They feel reproached. How does this come about? It is brought about by God, it is the Holy Spirit's enlightenment. So, why is God enlightening you? Upon what basis is He enlightening you? Within what context is He reproaching you? You must have the right mindset and say, "I must do my duty with all my heart, and that means doing it in accordance with the truth. Have I truly done my duty with all my heart?" If you always ponder on this, God will enlighten you and make you understand, "I didn't do that task with all my heart. I thought I was doing guite well, I would have scored myself 99 out of 100. But now I see that's not really the case—I was actually barely adequate." Only then will you discover God's dissatisfaction. This is God enlightening you and allowing you to understand how well you actually perform your duty and how far you still are from His requirements. If someone falls far below the minimum standards in the performance of their duty, will God still enlighten them? Probably not. Who does God enlighten? Firstly, those who love the truth; secondly, those with an attitude of obedience; thirdly, those who long for the truth; and fourthly, those who examine and reflect on themselves in all respects. These are the kinds of people who can gain God's enlightenment. By practicing and experiencing in this way, your personal experience of doing your duty with all your heart—this aspect of the practice of the truth and this aspect of reality—will grow ever greater. Gradually, you will become clear on which people do their duties with all their hearts and which do not, and the attitudes and behaviors of various individuals toward performing duties. When you know yourself, you will be able to discern others, and you will become more and more meticulous in your duty. The slightest instance of carelessness or being perfunctory will not escape your notice, and you will be able to seek the truth to resolve it. You will be able to handle things in accordance with the principles while performing your duty, you will be practicing the truth more and more, and your heart will be steady and at peace. If one day you know in your heart that you have not performed a duty well, what should you do? You must ponder on it, look for information, and seek advice from others, then before you know it, you will gain an understanding of the matter. Will this not assist you in the performance of your duty? (Yes.) It will be helpful. This will be the case no matter what duty you are performing. So long as people do their duties with all their hearts, seek the truth principles, and persevere in their efforts, they will ultimately achieve results.

Excerpt 31

Since people have corrupt dispositions, they are often perfunctory and careless when they perform their duties. This is one of the most serious problems of all. If people are to perform their duties properly, they must first address this problem of perfunctoriness

and carelessness. As long as they have such a perfunctory and careless attitude, they will not be able to perform their duties properly, which means that solving the problem of perfunctoriness and carelessness is extremely important. So how should they practice? Firstly, they must solve the problem of their state of mind; they must approach their duties correctly, and do things with seriousness and a sense of responsibility. They should not intend to be deceitful or perfunctory. One's duty is performed for God, not any one person; if people are able to accept God's scrutiny, they will have the correct state of mind. What's more, after doing something, people must examine it, and reflect on it, and if they feel a bit uneasy in their hearts, and after detailed inspection, they discover there really is a problem, then they must make changes; once these changes have been made, they will feel at ease in their hearts. When people feel uneasy, this proves there is a problem, and they must diligently examine what they have done, especially at key stages. This is a responsible attitude toward performing one's duty. When one can be serious, take responsibility, and give all their heart and strength, the work will be done properly. Sometimes you are in the wrong state of mind, and cannot find or discover a mistake that is clear as day. If you were in the right state of mind, then, with the enlightenment and guidance of the Holy Spirit, you would be able to identify the issue. If the Holy Spirit guided you and gave you an awareness, allowing you to feel clarity at heart and to know where the error lies, you would then be able to correct the deviation and strive for the truth principles. If you were in the wrong state of mind, and were absentminded and careless, would you be able to notice the mistake? You would not. What is seen from this? This shows that to perform their duties well, it is very important that people cooperate; their frames of mind are very important, and where they direct their thoughts and ideas is very important. God scrutinizes and can see what state of mind people are in, and how much energy they exert as they perform their duties. It is crucial that people put all their hearts and strength into what they do. Their cooperation is a crucial component. Only if people strive to have no regrets about the duties they have completed and the things they have done, and not to be in debt to God, will they be acting with all their hearts and strength. If you consistently fail to put all your heart and strength into performing your duty, if you are perennially careless and perfunctory, and cause tremendous harm to the work, and fall far short of the effects required by God, then only one thing can happen to you: You will be cast out. And will there still be time for regrets, then? There will not. These actions will become an eternal lament, a stain! To be perennially careless and perfunctory is a stain, it is a serious transgression—yes or no? (Yes.) You must strive to carry out your obligations, and everything you ought to do, with all your heart and strength, you must not be careless and perfunctory, or leave any regrets. If you can do that, the duty you perform shall be commemorated by God. Those things commemorated by God are good deeds. What, then, are the things that are not commemorated by God? (They are transgressions and evil deeds.) You might not accept that they are evil deeds if they were described thus presently, but, if a day

comes when there are serious consequences to these things, and they give rise to a negative influence, then you will sense that these things are not mere behavioral transgressions, but evil deeds. When you realize this, you will be regretful, and think to yourself: "I should have chosen an ounce of prevention! With a little more thought and effort at the start, this consequence could have been avoided." Nothing will wipe this eternal stain from your heart, and if it should leave you in permanent debt, then you'll be in trouble. So today you must strive to put all your heart and strength into the commission given to you by God, to perform every duty with a clear conscience, without any regrets, and in a fashion that is commemorated by God. Whatever you do, do not be careless and perfunctory. If you make a mistake on an impulse and it is a serious transgression, this will become an eternal stain. Once you have regrets, you will not be able to make up for them, and they will be permanent regrets. Both of these paths should be seen clearly. Which is the one you should choose, in order to meet with God's praise? Performing your duty with all your heart and strength, and preparing and accumulating good deeds, without any regrets. Whatever you do, do not do evil that will disturb others' performance of their duties, do not do anything that goes against the truth and is in resistance against God, and do not incur lifelong regrets. What happens when a person has committed too many transgressions? They are accruing God's anger at them in His presence! If you transgress ever more, and God's wrath toward you grows ever greater, then, ultimately, you shall be punished.

On the surface, some people do not seem to have any serious problems throughout the time they perform their duties. They do nothing overtly evil; they do not cause disruptions or disturbances, or walk the path of the antichrists. In performing their duties, they do not have any major mistakes or problems of principle come up, yet, without realizing it, in a few short years they are exposed as not accepting the truth at all, as being one of the nonbelievers. Why is this so? Others cannot see an issue, but God scrutinizes these people's innermost hearts, and He sees the problem. They have always been perfunctory and unrepentant in the performance of their duties. As time goes on, they are naturally exposed. What does it mean to remain unrepentant? It means that though they have performed their duties throughout, they have always had the wrong attitude toward them, an attitude of carelessness and perfunctoriness, a casual attitude, and they are never conscientious, much less are they giving all their hearts to their duties. They may put in a little effort, but they are just going through the motions. They are not giving their all to their duties, and their transgressions are without end. In God's eyes, they have never repented; they have always been perfunctory and careless, and there has never been any change in them—that is, they do not relinquish the evil in their hands and repent to Him. God does not see in them an attitude of repentance, and He does not see a reversal in their attitude. They are persistent in regarding their duties and God's commissions with such an attitude and such a method. Throughout, there is no change in this stubborn, intransigent disposition, and, what is more, they have never

felt indebted to God, have never felt that their carelessness and perfunctoriness is a transgression, an evildoing. In their hearts, there is no indebtedness, no guilt, no selfreproach, and much less is there self-accusation. And, as much time passes, God sees that this kind of person is beyond remedy. No matter what God says, and no matter how many sermons they hear or how much of the truth they understand, their heart is not moved and their attitude is not altered or turned around. God sees this and says: "There is no hope for this person. Nothing I say touches their heart, and nothing I say turns them around. There is no means of changing them. This person is unfit to perform their duty, and they are unfit to render service in My house." Why does God say this? It is because when they perform their duty and do work they are consistently careless and perfunctory. No matter how much they are pruned and dealt with, and no matter how much forbearance and patience are extended to them, it has no effect and cannot make them truly repent or change. It cannot make them do their duty well, it cannot allow them to embark on the path of pursuing the truth. So this person is beyond remedy. When God determines that a person is beyond remedy, will He still keep a tight hold on this person? He will not. God will let them go. Some people always beg, "God, go easy on me, don't make me suffer, don't discipline me. Give me some freedom! Let me do things a little carelessly and perfunctorily! Let me be a bit dissolute! Let me be my own master!" They do not want to be restrained. God says, "Since you do not wish to walk the right path, then I shall let you go. I shall give you free rein. Go and do what you want. I shall not save you, for you are beyond remedy." Do those who are beyond remedy have any sense of conscience? Do they have any sense of indebtedness? Do they have any sense of accusation? Are they able to sense God's reproach, discipline, smiting, and judgment? They cannot feel it. They are unaware of any of these things; these things are faint in their hearts, or even absent. When a person has come to this stage, with God no longer in their heart, can they still achieve salvation? It is hard to say. When one's faith has come to such a point, they are in danger. Do you know how you should pursue, how you should practice, and what path you should choose to avoid this consequence and assure that such a state will not arise? What is most important is first to choose the correct path, and then to focus on performing well the duty you should perform at present. This is the minimum standard, the most basic standard. It is upon this basis, that you should seek the truth and strive for the standards to perform your duty adequately. This is because the thing that most perceptibly reflects the bond that links you to God is how you treat the matters God entrusts to you and the duty He assigns you, and the attitude you have. What is most observable and most practical is this issue. God is waiting; He wants to see your attitude. At this crucial juncture, you should hurry and make your position known to God, accept His commission, and perform your duty well. When you have grasped this crucial point and fulfilled the commission God has given to you, your relationship with God will be normal. If, when God entrusts a task to you, or tells you to perform a certain duty, your attitude is cursory and apathetic, and you do not take it seriously, is

this not precisely the opposite of giving all your heart and strength? Can you perform your duty well in this way? Certainly not. You will not perform your duty adequately. So, your attitude when performing your duty is of crucial importance, as are the method and path you choose. No matter how many years they have believed in God, those who fail to perform their duties well will be cast out.

Excerpt 32

Many people perform their duties in a careless and perfunctory way, never taking it seriously, as if they are working for unbelievers. They do things in a crude, superficial, indifferent and negligent way, as if everything is a joke. Why is this? They are unbelievers rendering service; nonbelievers performing duties. These people are exceedingly roguish; they are dissolute and unrestrained, and they are no different to unbelievers. When they do things for themselves, they are certainly not careless and perfunctory, so why then are they not in the least bit earnest or diligent when it comes to performing their duties? Whatever they do, whatever duty they perform, there is a quality of playfulness and mischief. These people are always careless and perfunctory and have a quality of deceit about them. Do people like this have humanity? They certainly do not have humanity; neither do they have the least degree of conscience and reason. Like wild donkeys or wild horses, they require constant management and supervision. They deceive and trick God's house. Does this mean they possess any sincere belief in Him? Are they expending themselves for Him? They certainly fall short and are not qualified to render service. If such people were employed by anyone else, they would be fired within a few days. In God's house it is entirely accurate to say that they are service-doers and laborers, and they can only be cast out. Many people are frequently careless and perfunctory while performing their duties. When faced with being pruned and dealt with, they still refuse to accept the truth, stubbornly argue their point, and even complain that God's house is unfair to them, lacking compassion and tolerance. Is this not unreasonable? To put it more objectively, this is an arrogant disposition, and they lack the slightest conscience and reason. Those who truly believe in God must at least be able to accept the truth and do things without violating conscience and reason. People who are unable to accept or submit to being pruned and dealt with, are too arrogant, self-righteous, and simply unreasonable. To call them beasts is not an exaggeration because they are utterly indifferent to everything they do. They do things exactly as they please and without any regard for the consequences; if problems arise, they do not care. People like this are not qualified to render service. Because they treat their duties in this way, others can't stand to watch them and lack confidence in them. Is God then able to have confidence in them? By not even meeting this minimum standard, they are unqualified to render service and can only be cast out. How arrogant can some people get? They always think they can do anything; regardless of what has been arranged for them, they say, "This is easy; it's no big deal. I can handle it. I don't need anyone to

fellowship with me about the truth principles; I can keep an eye on myself." By always having this kind of attitude, both leaders and workers can't stand to watch these people and lack confidence in the things they do. Are these not arrogant and self-righteous people? If someone is overly arrogant and self-righteous, this is shameful behavior, and if there is no change, they will never perform their duties adequately. What attitude should one have toward performing their duties? At the very least, one should have an attitude of responsibility. No matter the difficulties and problems that befall one, one should seek the truth principles, understand the standards required by God's house, and know what results one ought to achieve by performing their duties. If one can grasp these three things, they can easily perform their duties adequately. No matter what duties one performs, if they first understand the principles, understand the requirements of God's house, and know what results they ought to achieve, don't they have a path for performing their duties? Therefore, one's attitude to performing duties is very important. Those who do not love the truth perform their duties in a careless and perfunctory way they do not have the correct attitude, they never seek the truth principles, and they don't think about the requirements of God's house and what results they ought to achieve. How can they perform their duties adequately? If you are someone who sincerely believes in God, when you are careless and perfunctory, you must pray to Him and reflect on and know yourself; you must forsake your corrupt dispositions, work hard on the truth principles, and strive to meet His required standards. By performing your duty in this way, you will gradually satisfy the requirements of God's house. The truth is, it is not very hard to perform your duty well. It is just a matter of having conscience and reason, of being upright and diligent. There are many unbelievers who work earnestly and become successful as a result. They do not know anything about the truth principles, so how do they do so well? It is because they're deliberate and diligent, so they can work earnestly and be meticulous, and in this way, they get things done easily. None of the duties of God's house are very difficult. As long as you put your whole heart into it and try your best, you can do a good job. If you are not upright, and are not diligent in anything you do, if you are always trying to save yourself trouble, if you are always careless and perfunctory and muddle through everything, if you don't perform your duty well, make a mess of things and bring harm to God's house as a result, that means that you are doing evil, and it will become a transgression that is detested by God. During the key moments of spreading the gospel, if you don't achieve good results in your duty and don't play a positive role, or if you cause disruptions and disturbances, naturally you will be detested by God and be cast out and lose your chance at salvation. This will be an eternal regret of yours! God exalting you for doing your duty is your only chance at salvation. If you are irresponsible, treat it lightly and are careless and perfunctory, that is the attitude with which you are treating the truth and God. If you are not the least bit sincere or obedient, how can you obtain God's salvation? Time is so precious right now; every day and every second are crucial. If you do not seek the truth, if you do not focus on life entry, and if you are careless and perfunctory and deceive God in your duty, that is truly senseless and dangerous! As soon as you are detested by God and cast out, the Holy Spirit will no longer work in you, and there is no coming back from that. Sometimes, what a person does in a single minute can ruin their life. Sometimes, because of a single word that offends the disposition of God, a person is exposed and cast out—is this not something that can happen in the matter of a few minutes? It is just like some people, who, despite performing their duties, consistently act irresponsibly, behave recklessly, and act without any restraint. They are essentially unbelievers and nonbelievers, and no matter what they do, they mess things up. Not only do such people bring loss to God's house as a result, but they also forfeit their chance of salvation. In this way, they have their qualifications to perform their duties revoked. This means they have been exposed and cast out, which is a sad affair. Some of them want to repent, but do you think they will get the chance? Once cast out, they will have lost their chance. And once abandoned by God, it will be almost impossible for them to redeem themselves.

What kind of person does God save? You could say that they all have conscience and reason and can accept the truth, because only those with conscience and reason are able to accept and treasure the truth, and so long as they understand the truth, they can practice it. Those unconscientious and unreasonable people are ones that lack humanity; colloquially we say they lack virtue. What is the nature of lacking virtue? It is a nature without humanity, unworthy of being called human. As the saying goes, a person can lack anything except virtue—they are no longer human, but rather a beast in human form. Look at those demons and devil kings who only do things to rebel against God and harm His chosen people. Are they not lacking virtue? They are; they truly lack it. People who do too many things that lack virtue will undoubtedly face retribution. Those who lack virtue are without humanity; how can they perform their duties well? They are unworthy to perform duties because they are beasts. Those who lack virtue do not perform any duties well. Such people are unworthy of being called human. They are beasts, beasts in human form. Only those with conscience and reason can handle human affairs, be true to their word, trustworthy, and qualify as an "upright gentleman." The term "upright gentleman" is not used in God's house. Instead, God's house requires people to be honest, for that is the truth. Only honest people are trustworthy, have conscience and reason, and are worthy to be called human. If one can accept the truth while fulfilling their duties and can act according to principles, performing their duties adequately, then this person is truly honest and is indeed trustworthy. And those who can obtain God's salvation are honest people. Being an honest person who is trustworthy is not about your abilities or appearance, and even less about your caliber, competence, or gifts. So long as you accept the truth, act responsibly, and you have conscience and reason and can submit to God, that is enough. No matter the capabilities a person possesses, the real concern is whether they lack virtue or not. Once someone is without virtue, they can no longer be considered human, but rather a beast. Those who are cast

out of God's house are cast out because they are without humanity and virtue. Therefore, people who believe in God must be able to accept the truth, be an honest person, at least possess conscience and reason, be able to perform their duties well, and be able to fulfill God's commission. Only these people can obtain God's salvation; they are the ones who sincerely believe in Him and the ones who sincerely expend themselves for Him. These are the people who God saves.

Do you frequently examine your behavior and intentions as you are doing things and performing your duties? (Rarely.) If you rarely examine yourself, can you recognize your corrupt dispositions? Can you understand your true state? If you truly reveal corrupt dispositions, what will be the consequences? You must be very clear about all these things. If one does not examine oneself, consistently doing things in a careless and perfunctory way and without the slightest principle, it will result in one committing many evils and being exposed and cast out. Is this not a serious consequence? Examining oneself is the way to resolve this problem. Tell Me, as human corruptions run deep, is it acceptable to examine oneself only rarely? Can one perform duties well without seeking the truth to resolve one's corrupt dispositions? If corrupt dispositions are not resolved, it is easy to do things wrong, violate the principles, and even do evil. If you never examine yourself, then this is troublesome—you are no different than an unbeliever. Are not many people cast out for just this reason? When pursuing the truth, how must one practice in order to attain it? The important thing is to frequently examine oneself while performing one's duty, reflecting on whether one has violated the principles and revealed corruption, and whether one has wrong intentions. If you reflect on yourself in accordance with God's words and see how they apply to yourself, it will be easy to know yourself. If you reflect on yourself in this way, you will gradually resolve your corrupt dispositions and easily resolve your wicked ideas and harmful intentions and motivations. If you only reflect after something has gone wrong, only reflect after making a mistake, or only reflect after committing an evil, then it's a bit too late. The consequences have already occurred, and this constitutes a transgression. If you do evil too much and you only reflect on yourself once you have been cast out, it will be too late and all you will be able to do is to weep and gnash your teeth. Those who truly believe in God can perform their duties—this is God's exaltation and blessing, and it is an opportunity that you ought to cherish. Therefore, it is all the more important that you frequently reflect on yourself as you perform your duties. One must reflect often and introspect on all things. One must introspect on one's intentions and one's state, examining whether one lives before God, whether the intentions behind one's actions are proper, and whether both the motives for, and the source of, one's actions can withstand God's scrutiny and have been subjected to God's examination. Sometimes, people feel that seeking the truth when they face difficulties in the performance of their duties is burdensome. They think, "This will do. It's good enough." This reflects a person's attitude toward matters and a mentality toward their duties. This mentality is a kind of state. What is this state? Is it not approaching

duties without a sense of responsibility, a kind of careless and perfunctory attitude? (Yes.) Given the existence of such a serious problem, to not examine oneself is very dangerous. Some people are indifferent to this state. They think, "It's normal to be a little careless and perfunctory, that's just how people are. What's the problem?" Aren't these muddled people? Isn't it too dangerous for someone to see things this way? Look at those who are cast out. Do they not always perform their duties in a careless and perfunctory way? This is what happens when one is careless and perfunctory. Sooner or later, people who are easily careless and perfunctory will ruin themselves, and they refuse to change their ways until they are right at death's door. Performing duties in a careless and perfunctory way is a serious problem, and if you cannot reflect well on yourself and seek the truth to resolve problems, this is indeed extremely dangerous—you could be cast out at any time. If such a serious problem exists and you still do not examine yourself and seek the truth to resolve it, you will harm and ruin yourself, and when the day comes when you are cast out and you begin to weep and gnash your teeth, it will all be too late.

Excerpt 33

Some people don't know how to experience God's work and don't know how to bring His words into the performance of their duties or into real life. They always rely on going to many gatherings to gain the truth and grow in life. However, this is unrealistic and an argument that does not hold water. Life is gained by experiencing God's words and experiencing judgment and chastisement. Those who know how to experience His work are able, regardless of what duty they perform, to understand and practice the truth, accept being pruned and dealt with, enter into the truth reality, attain change in their disposition, and be perfected by God when performing their duties. Those who are lazy and greedy for comforts are unwilling to perform duties, and do not experience God's work when performing their duties, endlessly demanding that God's house provide them with gatherings, sermons, and fellowshiping about the truth. As a result, after ten or twenty years of belief and after listening to countless sermons, they still have not understood the truth or gained the truth. They don't know how to experience God's work, don't understand what belief in God is, and don't know how to experience God's word to know themselves and gain the truth and life. They are people who crave comfort and shirk their duties; therefore, they are exposed and cast out for how they perform their duties. Now, all those people who are content to perform their duties and place importance on pursuing the truth have some life entry when performing their duties, reflect to know themselves when they display corruption, and when they encounter difficulties in the performance of their duties, they seek the truth and fellowship about the truth to resolve problems. Unwittingly, after several years of performing duties, they reap clear rewards, can speak of some experiential testimony, possess some knowledge of God's work and of His disposition, and thus bring about changes in their life disposition.

Currently, churches everywhere are cleansing themselves of evil people and those who are disruptive and cause disturbances. Those who remain are generally those who are able to persist in performing their duties, have a degree of loyalty, and place importance on seeking the truth to resolve problems. They are the kind of people who can stand firm in their testimony. You must learn to bring God's words into real life and into the duties you perform, practicing them and putting them into use, and then when problems and difficulties arise, seek the truth to resolve them. Additionally, you must learn to be considerate of God's will when performing your duties, and work on practicing the truth and handling things according to the principles in every matter. You must learn to practice love for God, and with a God-loving heart, be considerate of His burden, and reach the point where you can satisfy Him. Only this is someone who sincerely loves God. By practicing in this way, even if you don't fully understand the truth, you are still able to perform your duties adequately, and not only can you resolve your carelessness and perfunctoriness, but you can learn to practice love for God, submit to Him, and satisfy Him when performing your duties—this is the lesson of life entry. If you can practice the truth and act according to the principles in this way for every matter, then you are entering into the truth reality and will have life entry. No matter how busy you are performing your duties, when you have the fruits of life entry, growth in life, and can submit to God's orchestrations and arrangements, then you will find enjoyment in performing your duties. You won't feel weary no matter how busy you are. You will always have peace and joy in your heart and feel particularly enriched and calm. No matter what difficulty arises, when you seek the truth, the Holy Spirit will enlighten and guide you. Then you will receive God's blessing. Furthermore, regardless of whether you are busy or not when performing your duties, it is important to engage in occasional suitable exercise and sensible fitness activities. This will promote circulation, help maintain high energy levels, and can be effective in preventing certain occupational diseases. This is highly beneficial for performing your duties well. Therefore, when performing your duties, if you are able to learn many lessons, gain an understanding of many truths, truly know God, and finally fear God and shun evil, then you will be completely aligned with His will. If you can attain love for God, bear witness for Him, and achieve unity of heart and will with Him, you are walking the path of being perfected by Him. This is a person who has gained God's blessing, and it is an incredibly blessed thing! If you sincerely expend yourself for God, you will certainly receive abundant blessings from Him. Can those who do not expend themselves for God, and do not perform their duties gain the truth? Can they attain salvation? It is difficult to say. All blessings can only be gained through performing one's duties and experiencing God's work. It is in the course of performing one's duties that one knows how to experience God's work, and knows how to experience judgment and chastisement, trials and refinement, and being pruned and dealt with. These are the things most worthy of being blessed. So long as a person loves the truth and pursues it, they will eventually gain the truth, change their life disposition, gain God's approval, and become someone who is blessed by Him.

Some people do not seek the truth when things befall them in the course of their duties, always living according to their own notions and imaginings, doing things according to personal preferences, and blindly acting according to their own will. As a result, they do many things wrong and delay the work of the church. When faced with being pruned and dealt with, they still do not accept the truth and continue their willful and reckless behavior. Consequently, they lose the work of the Holy Spirit and their belief in God becomes confused and shrouded in darkness. Some people are fond of prestige and self-interest, and pursue status, busying themselves with these things without considering God's will or accepting any fellowship about the truth. Eventually, they are exposed and cast out, and fall into darkness. Some believers acknowledge God's incarnation, yet in their hearts they still only believe in the heavenly God and in the Spirit of God. They constantly have notions about the practical God and their hearts are guarded toward Him, fearing He will grasp their true selves. They avoid God at every turn, and when they see Him, they look at Him as if He were a stranger. As a result, even after several years of belief, they have gained nothing and do not have the slightest faith in Him. They are no different from nonbelievers. This is entirely because they do not pursue the truth. Some people constantly want to see the practical God. They long to please God and have Him elevate their status, so they can throw their weight around at church. As a result, due to their dishonesty, lack of frankness, constant observation of God's countenance, and speculation about His meaning, they are spurned by Him. God no longer wishes to see people like this. What is the purpose of these people's belief in God? With God speaking so much truth, why do they still examine Him? If they believe in God, why don't they pursue the truth? Why are they constantly ambitious and desirous, seeking prestige, self-interest, status, benefits and advantages? They harbor malicious motives for believing in God and people find them inscrutable. These are all behaviors of nonbelievers. Strictly speaking, anyone who believes in God but cannot accept the truth is a nonbeliever. Only those who pursue the truth, strive to perform their duties well, and seek to satisfy God have a sincere belief in God and are able to gain His approval.

Now, every day and year that passes in your life holds value. Where does this value lie? When a person comes before the Creator, performs their duty as an object of creation, and gains the truth from the Creator, they become useful in the eyes of God. Is contributing your humble efforts to God's management plan not what makes each day of your life valuable? (Yes, it is.) This is the value of each day of life, and it is precious! If each day of your life has such value, what is a little suffering or illness when performing your duties? People should not complain. People have gained so much by being in God's presence; they enjoy unseen grace and blessings, and unseen protection that surpass anything they can imagine and see. People have received so much—what does some

minor illness matter? Isn't that the lesson that people should learn? If, through illness, one can understand the truth, attain obedience to God, and satisfy Him, isn't that another blessing from Him? Among those making a living in the world, who doesn't experience physical ailments? Who cares if they have an illness? No one cares, no one asks, and there is no one to provide them with assurance. Do you who perform duties in God's house have assurance? (Yes.) All those who sincerely expend themselves for God have assurance and receive His blessings. What kind of assurance do you see and recognize? (I am no longer influenced or poisoned by the evil trends of the world; I have shunned the bullying and harm of unbelievers, and have God's protection and blessings in all things. I will no longer be seized or persecuted by the great red dragon. I will live in God's house, interact with other brothers and sisters, and my heart will be peaceful, joyful, and calm. Every day, I will eat and drink God's word and fellowship on the truth, and my heart will become brighter and brighter. After understanding the truth, my heart is particularly joyful, my spirit gains freedom and liberation, and I am no longer deceived or harmed by evil and deceitful people. Furthermore, after witnessing God's protection and blessings, I am no longer afraid when disasters befall me; my heart feels calm and at peace. I have set aside worries about things such as whether my basic needs will be met in the future, and whether anyone will provide for me when I'm old. Living in God's presence is truly a blessing and a joy!) What you are tasting now is limited, but after the great disaster, you will understand and see many things clearly. All of this is God's protection and His blessing. Currently, even though you sometimes experience being pruned and dealt with, and go through trials and refinement, and sometimes experience God's judgment and chastisement, and suffer from His words, this is the suffering of attaining salvation and being perfected—it is not the same as the suffering of unbelievers. The most important thing is that by performing your duties in God's house, you become a useful object of creation and live a life of value and meaning—instead of living for the flesh and for Satan, you live for the pursuit of the truth and to satisfy God. In the course of performing your duties, you gain an understanding of many truths and of God's will. This is a most precious thing. After you understand the truth, have entered into the truth reality, and have gained the truth as your life, you will be living in God's presence, and living in the light. You are now performing your duties every day, and each day you live has its rewards and value. You have also gained the truth, and live in the presence of God. Is this having assurance? (Yes.) What is this assurance? (Not being captured by Satan.) Apart from not being captured by Satan, what is the even more crucial thing? God created you as a human being, and now you are able to perform your duty, understand His will, have the truth reality, follow His way, and live according to His will. God approves of you, and that is your assurance and guarantee that you will not be destroyed by God. Is this not your life's capital? Without these things, are you qualified to go on living? (No.) How does one acquire this qualification? Is it not by being able to perform the duties of an object of creation, satisfy God's will, and follow His way,

as well as by gaining the truth reality, and treating God's word as one's life? (Yes.) Because of these things, you are able to worship Him, and in His eyes, you are an adequate object of creation. How can He not delight in you? Who are the people that God wants to destroy? What kind of objects of creation are they? (Evildoers.) Anyone who does evil is resisting God, and is hostile toward Him—they are enemies of God and will be the first to be destroyed. Antichrists who vie with God for status, nonbelievers; those fed up with the truth, who are hostile to God, do not pursue the truth and oppose Him to the end, and those who cannot perform their duty as objects of creation to any degree—these are the people God wants to destroy. Some people who do not perform their duties are nonbelievers. Others, even though they perform their duties, are consistently careless and perfunctory, are capable of doing evil and causing a disturbance, and resist and oppose God. Can such people be deemed adequate objects of creation in the eyes of God? (No, they cannot.) What will ultimately result in objects of creation which are deemed inadequate? (God will cast them out and destroy them.) Is there value in the lives of objects of creation which are deemed inadequate? (No.) They may think, "My life has value. I want to live. I can do good things with my life!" In the eyes of God, however, they cannot even perform their basic duty as objects of creation. If they cannot perform their duty adequately, is their life worth living? Is there value in their existence? If there is no value in their existence, then does God still want them? (No.) What will God do? He will cast them out. The lighter cases will be set aside and handed over to unclean devils and evil spirits, while severe ones will receive punishment, and even more severe cases will lead to destruction.

Excerpt 34

There are some people who are unwilling to suffer at all in their duties, who always complain whenever they encounter a problem and refuse to pay a price. What kind of attitude is that? It is a perfunctory and careless one. If you perform your duty perfunctorily and carelessly, and approach it with an irreverent attitude, what will the result be? You will perform your duty poorly, though you are capable of performing it well—your performance will not be up to standard, and God will be very dissatisfied with the attitude you have toward your duty. If you could have prayed to God, sought the truth, and put your whole heart and mind into it, if you could have cooperated in this way, then God would have prepared everything for you in advance, so that when you were handling matters, everything would fall into place, and get good results. You would not need to exert a vast amount of energy; when you did your utmost to cooperate, God would have already arranged everything for you. If you are slippery and slack off, if you do not attend properly to your duty, and always go down the wrong path, then God will not act upon you; you will lose this opportunity, and God will say, "You are no good; I cannot use you. Go stand off to the side. You like being wily and slacking off, don't you? You like being lazy, and taking it easy, do you not? Well then, take it easy forevermore!" God will give this grace and opportunity to someone else. What do you say: Is this a loss or a win? (A loss.) It is an enormous loss!

God perfects those who truly love Him, and all those who pursue the truth, in a variety of different environments. He enables people to experience His words through different environments or trials, and to thereby gain an understanding of the truth, true knowledge of Him, and to ultimately gain the truth. If you experience God's work in this manner, your life disposition will change, and you will be able to gain the truth and the life. How much have you gained through these years of experience? (A lot.) So, is enduring a bit of suffering and paying a bit of a price when performing your duty not worthwhile? What have you gained in return? How much of the truth have you understood? This is a priceless treasure! What do people want to gain through belief in God? Is it not to gain the truth and the life? Do you think you can gain the truth without experiencing these environments? You absolutely cannot. If, when some special difficulties befall you or you encounter some particular environments, your attitude is always to avoid them or to flee from them, to desperately try to reject them and get rid of them—if you do not want to put yourself at the mercy of God's orchestrations, are unwilling to submit to His orchestrations and arrangements, and do not want to let the truth take charge of you if you always want to call the shots and to control everything about yourself according to your satanic disposition, then the consequences will be that, sooner or later, God will certainly set you aside or deliver you to Satan. If people understand this matter, they must guickly turn back and follow their road in life according to the correct path that God requires. This path is the right one, and when the path is right, that means that the direction is right. There may be bumps on the road and difficulties during this period, they may stumble or sometimes get a bit disgruntled and become negative for several days. As long as they can persist in performing their duties and not delay things, these problems will all be insignificant, but they must promptly reflect on themselves, seek the truth to resolve these issues, and they absolutely must not procrastinate, throw in the towel, or give up on their duties. This is crucial. If you think to yourself, "Being negative and weak isn't a big deal; it's an internal matter. God doesn't know about it. And considering how I've suffered in the past and the prices I've paid, He will surely be lenient toward me," and if this weakness and negativity continues, and you do not seek the truth or learn lessons in the environments that God has orchestrated for you, you will lose your chances again and again, and as a result, you will miss, sabotage, and ruin all of the opportunities in which God intended to perfect you. What will be the consequence of this? Your heart will become darker and darker, you will no longer feel God in your prayers, and you will become negative to the point where your thoughts are filled with evil and betrayal. Then you will be trapped in extreme misery, feeling completely powerless and deeply upset. You will feel that you have no path or direction, and that you cannot see any light or find any hope. Is it tiring to live like this? (Yes, it is.) Those who don't walk the bright path of pursuing the truth will forever live under Satan's power,

in perpetual sin and darkness, and with no hope. Can you understand the meaning of these words? (I must pursue the truth and perform my duty with all my heart and mind.) When a duty befalls you, and it is entrusted to you, do not think of how to avoid facing difficulties; if something's difficult to handle, don't put it to one side and ignore it. You must face it head-on. You must remember at all times that God is with people, and they need only pray and seek from Him if they have any difficulties, and that with God, nothing is hard. You must have this faith. Since you believe that God is the Ruler of all things, why do you still feel afraid when something befalls you, and that you have nothing to rely on? This proves that you do not rely on God. If you do not take Him as your support and as your God, then He is not your God. In real life, regardless of what situations you encounter, you must come before God often to pray and seek the truth. Even if you understand the truth and gain something with regard to just one matter each day, it will not have been time wasted! How much time in a day are you able to come before God right now? How many times do you come before God a day? Have you attained any results? If a person seldom comes before God, their spirit will be dried up and very dark. When all is well, people stray from God and ignore Him, only seeking Him out when difficulties arise. Is this believing in God? Is this experiencing God's work? These are the manifestations of nonbelievers. With this kind of belief in God, it is impossible to gain the truth and life.

When people do not understand or practice the truth, they often live amid the corrupt dispositions of Satan. They live within various satanic traps, thinking about their own future, pride, status, and other interests, and racking their brains over these things. But if you apply this attitude to your duty, to seeking and pursuing the truth, then you can gain the truth. For example, you rack your brains for the sake of a trifling personal gain, you think about it carefully and meticulously, planning everything to perfection, putting a great deal of thought and energy into it. If you were to put this same energy into performing your duty and into seeking the truth to resolve problems, you would see that God has a different attitude toward you. People constantly complain about God: "Why is He good to others but not to me? Why does He never enlighten me? Why am I always weak? Why am I not as good as them?" Why is this? God does not show favoritism. If you do not come before God, and always want to resolve things that befall you on your own, He will not enlighten you. He will wait until you come to pray and beseech Him, then He will grant it to you. What kind of people does God like? What is God waiting for people to ask from Him? Does He want them to ask for money, comfort, prestige, profit, and pleasure, like those shameless people? God dislikes it when people ask Him for such things. Those who seek these things from God are shameless, they are the lowest of all people, and God does not want them. He wants people who are able to awaken from sin, and to seek and accept the truth from Him—these are the kinds of people who He finds acceptable. You should pray like this: "Oh God, I have been deeply corrupted by Satan, and I often live amid my corrupt dispositions. I am unable to overcome the

various temptations of reputation and status, and I do not know how to handle them. I lack understanding of the truth principles. I beg You to enlighten and guide me," and "I am willing to perform my duty, but I feel that I am inadequate—for one thing, my stature is too small, and for another, I lack an understanding of this field. I am worried that I won't do things well. I beg You for Your guidance and help." God is waiting for you to come and seek the truth. When you come before God seeking with an honest heart, He will enlighten and illuminate you, and you will then have a path and know how to perform your duty. If you always put in effort with regard to the truth, and bring your true state before God in prayer, and ask for God's guidance and grace, then in this way you will gradually come to understand and practice the truth, and what you live out shall have human likeness, and normal humanity, and the truth reality. If you are not considerate of God's will, and do not pursue the truth, and often plan, contemplate, put thought and hard work into, and even give your life for your various interests, doing whatever it takes for them, then you might gain people's respect, as well as different benefits and forms of pride—but which is more important, these things or the truth? (The truth.) People understand this doctrine, yet they do not pursue the truth, they value their own interests and status. So, do they truly understand it, or is this a false understanding? (It is a false understanding.) They are, in fact, foolish. They do not see the matter clearly. When they are capable of seeing this clearly, they will have gained a little stature. This requires them to pursue the truth, to expend effort on the word of God; they cannot be muddleheaded and careless. If you do not pursue the truth and a day comes when God says, "God has finished speaking His words, He wishes to say nothing more to this mankind, and to do nothing more, and the time has come to inspect the work of man," then you are destined to be cast out. No matter how great your backers are, how many gifts and talents you possess, how educated you are, or how much prestige you have, or how prominent your position in this world is, none of these things will be of any use. At that time, you will realize the preciousness and importance of the truth, you will understand that if you have not gained the truth, you have nothing to do with God, and you will know how pitiful and tragic it is to believe in God without gaining the truth. Nowadays, many people already have a faint sense of this in their hearts, but this feeling has not yet aroused a determination in them to pursue the truth. They have not felt the preciousness and importance of the truth deep within their hearts. A little awareness is not enough; one must truly see the essence of this matter clearly. When you do so, you will know which aspect of the truth to use to resolve this problem. Only the truth can resolve the various difficulties that people face, and resolve their various erroneous thoughts, narrowed-minded views, depraved dispositions, as well as various problems to do with corruption. By just pursuing the truth and continually using the truth to resolve problems, you will be able to cast off your corrupt dispositions and achieve submission to God. If you only rely on human methods and human restraint to resolve whatever problems befall you, you will never be able to resolve these difficulties and corrupt

dispositions. Some people say, "If I read God's words more, and spend several hours each day reading them, will I definitely be able to achieve dispositional change?" It depends on how you read God's words and whether you can understand the truth and put it into practice. If you merely go through the motions when reading His words and do not pursue the truth, then you will not gain the truth, and if you do not gain the truth, your life disposition absolutely will not change. In summary, one absolutely must pursue the truth, and one must pursue the truth and practice it in order to achieve dispositional change. Simply reading God's words without practicing the truth will never do. Being like the Pharisees, who specialized in preaching the word of God to others and telling them how to put it into practice, but did not do so themselves, is the incorrect path. God demands that people read His word more so that they can understand the truth, practice the truth, and live out the truth reality. God asking people to enter into the truth reality, follow His way, and walk the correct path in life of pursuing the truth, relates directly to His demand that people practice giving all of their hearts and strength when performing their duties. In following God, people must experience His work through the performance of their duties in order to be able to attain salvation and be perfected.

Excerpt 35

Now, can things befalling you that do not accord with your notions affect the performance of your duty? For example, sometimes the work becomes busy, and people are required to endure some hardship and pay a bit of a price to perform their duties well; some people then develop notions in their minds and resistance arises in them, and they may become negative and slack off in their work. Sometimes, the work is not busy, and people's duties become easier to perform, and some people then feel happy and think, "It would be great if performing my duty was always this easy." What kind of people are they? They are lazy individuals who are greedy for the comforts of the flesh. Are such people loyal in performing their duties? (No.) Such people claim to be willing to submit to God, but their submission comes with conditions—things must fit with their own notions and not cause them to suffer any hardship in order for them to submit. If they might encounter adversity and need to endure hardship, they complain a lot and even rebel against and oppose God. What kind of people are they? They are people who do not love the truth. When God's actions accord with their own notions and desires, and they don't have to endure hardship or pay a price, they are able to submit. But if God's work does not align with their notions or preferences, and it requires them to endure hardship and pay a price, they are not able to submit. Even if they don't openly oppose it, in their hearts, they are resistant and annoyed. They perceive themselves as enduring great hardship and they harbor complaints in their hearts. What kind of problem is this? It shows that they do not love the truth. Can prayer, vows, or resolutions resolve this problem? (No, they cannot.) How should this problem be resolved, then? First, you must understand God's will and His requirements, and understand what true submission is. You must know what rebelliousness and opposition are, reflect on which corrupt dispositions are hindering your submission to God, and see through to these matters. If you are someone who loves the truth, you will be able to forsake the flesh, especially your fleshly preferences, and then practice submission to God, and act according to His requirements. In this way, you will be able to resolve your corruption and rebelliousness and achieve submission to God. If you do not understand the truth, you will be unable to see through to these matters, unable to discern your inner states, and unable to see through to what things are hindering your submission to God. Consequently, it will be impossible for you to forsake the flesh and practice submission to God. If a person cannot even forsake their fleshly preferences, it will be very difficult for them to achieve loyalty in the performance of their duty. Can such people be considered as submitting to God? Without loyalty, can people perform their duties adequately? Can they meet God's requirements? Certainly not. If a person wants to perform their duty adequately, they must, at the very least, be able to practice the truth and genuinely submit to God. If someone cannot forsake their fleshly preferences, then they cannot put the truth into practice. If you always act according to your own will, then you are not a person who submits to God. Even if you occasionally submit to Him, it is conditional; you can only submit when things align with your own notions and when you are in a good mood. If God's actions do not align with your notions, if the duty that God arranges and the environments that He orchestrates for you bring you great hardship, embarrassment, or a strong sense of discontentment, will you still be able to submit? It will be difficult for you to submit; you will find many reasons to rebel against God and to oppose Him. Even upon later self-reflection, it will not be easy for you to forsake the flesh, as forsaking the flesh is not a simple matter. How does one forsake the flesh? Naturally, one must seek the truth. One must also recognize their corrupt essence and their corrupt ugliness, reaching a point of despising themselves, and of despising their fleshly preferences and the essence of the flesh. Only then will they be willing to forsake the flesh. If one does not understand the truth, they will not be able to hate fleshly things, and without hatred, it is impossible to forsake the flesh. Therefore, it is necessary to pray to God and rely on Him in order to have a path to follow. Without the truth, people lack strength, and they could not put the truth into practice, even if they want to. One absolutely must pray to God and rely on Him.

Some people do not pursue the truth; they are only greedy for the comforts of the flesh, and they are unwilling to endure hardship for the sake of attaining the truth. Whenever they face even a little hardship, they complain and blame God, and they do not seek the truth to resolve this. They also pray to God, saying, "Oh God, Your identity and essence are so noble. I am unworthy of loving You, but I am willing to submit to You. No matter the situation, I am willing to submit to You. May You guide, illuminate, and enlighten me. If I cannot truly love You and obey You, please examine and punish me. Let Your judgment come upon me." After praying in this way, they feel quite good about

it, but is this not just a pile of empty words? Can constantly praying with empty words and reciting a few words and doctrines resolve problems? (No, it cannot.) When a person prays with empty words, what kind of problem is this? Does it not have a bit of a deceptive nature to it? Is it useful to pray like this before God? Being lazy and unable to endure suffering, while being greedy for the comforts of the flesh, knowing the truth but being unable to submit to it, knowing one's duty but failing to uphold it, and talking about how one wishes to love God while knowing that they have not given all of their heart and strength—is this not duping God? There is nothing God despises more than the prayers of religious ceremony. God only accepts prayers when they are sincere. If you have nothing sincere to say, then keep quiet; do not always come before God speaking false words or blindly making oaths to deceive Him. Do not talk about how much you love Him, about how much you wish to be loyal to Him. If you are incapable of achieving your wishes, if you lack this resolve and stature, you absolutely must not come before God and pray thusly. That is ridiculing God. What does ridiculing mean? Ridiculing means making fun of someone, toying with them. When people come before God to pray with this kind of disposition, then at the very least, this is deception. At worst, if you do this often, then you are of utterly base character. If God were to condemn you, He would call this blasphemy! People do not have God-fearing hearts, they do not know how to fear God, or how to love and satisfy Him. If the truth is not clear to them, or if they have corrupt dispositions, God will let it slide. But they come before God while living amid their corrupt dispositions and use the unbelievers' methods for duping other people on God, and they "solemnly" kneel before Him in prayer, using these words to try and dupe God. When they are finished praying, they not only feel no self-reproach, but also have no sense of the seriousness of their actions. That being the case, is God with them? God is not with them. Can someone who is utterly without the presence of God gain His enlightenment and illumination? Can they gain light with regard to the truth? (No, they can't.) Then they are in trouble. Have you prayed thus many times? Do you not do so often? (Yes.) When people spend too long in the secular world, they reek of society's stench, their scummy nature becomes too severe, and they become suffused with satanic poisons and philosophies; what comes from their mouths are words of falseness and deceit, and their prayers are full of empty words and words of doctrine, devoid of any speech that comes from the heart or any talk of their real difficulties. They always appeal to God for the sake of their personal preferences and seek His blessings, rarely having a heart that seeks the truth, and they do not pray based upon a God-obeying heart. Such prayers only reveal deceit and falseness. These people have severely corrupt dispositions, they have simply become living demons. When coming before God in prayer, they do not speak human words or speak from the heart. Instead, they bring Satan's deception and falseness before God. Does this not offend God's disposition? Can God listen to such prayers? God is fed up with such individuals and certainly does not like them. Such prayers can be said to be attempts to deceive and fool God. These

people are not seeking the truth at all, nor are they speaking from the heart and confiding in God. Their prayers are incompatible with God's will and His requirements. At the root, this is caused by human nature rather than a momentary revelation of corruption. These people think, "Well, I can't see or feel God, and I don't know where God is. I'll just say a few random words to God, who knows if He is even listening." They pray to God with a mindset of skepticism and of testing Him—what kind of feeling will they have after praying like that? Is it not still hollowness? Is being without any feeling at all not troublesome? Prayer is built upon a foundation of faith. It is praying to God within one's heart, speaking to God from the heart, opening one's heart to Him, and seeking the truth from Him. When a person prays in this manner, they will have a sense of peace within and a feeling of God's presence. This is God listening to them, unseen. Whenever a person prays to God from the heart like this, they will feel as if they have had a personal encounter with Him. Their faith will be strengthened, their relationship with God will become more intimate, and they will take a step closer to Him. They will feel a sense of fulfillment and will be particularly steadfast in their heart. These are the genuine feelings that arise after prayer. By chanting religious prayers, people merely go through the motions, repeating the same few phrases every day, to the point where they no longer desire to say them. After such prayers, they feel nothing, and no results are achieved at all. Can people like this have true faith? It is impossible.

Some people are not loyal in performing their duties. They are always careless and perfunctory, or they feel that their duties are too difficult and tiring. They don't want to submit, they constantly wish to escape and refuse them, and they always want to perform duties that are easier, that do not expose them to the elements, that do not come with any risk, and allow them their fleshly comforts. In their hearts, they know they are lazy, greedy for the comforts of the flesh, and unable to endure hardship. However, they never express their true thoughts to anyone, fearing they will be laughed at. Verbally, they say, "I must perform my duty well and be loyal to God," and when they fail to do anything well, they tell everyone, "I have no humanity and no loyalty in performing my duty." However, in reality, they do not think that at all. When a person is in such a state, how can they pray in a manner that has reason? The Lord Jesus said to worship God with one's heart and with honesty. When you come before God, your heart must be honest and without falseness. Do not say one thing in front of others while thinking differently in your heart. If you come before God putting on a front, spouting some pleasant and pretty words like you're trying to write an essay, is doing so not deceiving God? As a result, God will see that you are not someone who worships Him with their heart and with honesty. He will see that your heart is not honest, that it is extremely sinister and wicked, and that you harbor evil intentions, and He will abandon you. So how should people pray about the things that frequently happen to them and the problems they often encounter in their daily lives? They must learn to speak to God from the heart. You say, "Oh God, I'm finding this duty so exhausting. I'm a person who is greedy for the comforts of the flesh, lazy, and averse to hard work. I cannot offer my loyalty in the duty You have entrusted to me, and I cannot even perform it with all my strength. I always want to escape and refuse it, and I am always careless and perfunctory. Please discipline me." Are these not true words? (Yes, they are.) Do you dare to speak like this? You are afraid of what might happen if God really disciplines you one day after saying it, and you become fearful, always on edge, and paranoid. When people perform their duties, they always want to avoid hardship. They are greedy for the comforts of the flesh and want to shrink back when they face a little difficulty, when some effort is required, or when they feel a little bit tired. They are constantly picking and choosing, and when they experience a little hardship, they ponder, "Does God know? Will He remember? After enduring such great hardship, will I receive any reward in the future?" They are always seeking a result. These problems all need to be resolved. In the past, I assigned someone to pass on a message and when he came back to report to Me, he first talked about his great achievements. He explained how he'd resolved the problem, talking about how much he'd worried about it and how much he'd had to talk, how difficult that person had been to handle, and how many nice-sounding words he had used with them, finally completing the task. He constantly took credit for it and kept talking about it. What is the underlying implication in this? "You must praise me, make me a promise, and tell me what rewards I will get in the future." He was openly seeking a reward. Tell Me, is doing this small task worthy of praise? If one always seeks praise for performing a bit of one's duty, what disposition is that? Is it not Satan's nature? He expected praise and rewards for this small task—does this not mean that if he were to undertake significant tasks or accomplish great work, his behavior would be even worse? If he couldn't obtain God's approval and blessing, would he rebel? Would he go up to the third heaven and argue with God? Then what path is he walking in his belief in God? (The path of the antichrist.) The path of the antichrist, just like Paul. Paul always sought rewards and status from God. If God did not grant it, he would become negative and he would slack off in his work, opposing the Lord, and betraying Him. Tell Me, what kind of person wants a reward after enduring a little bit of hardship in their duty? (An evil person.) Their humanity is very evil. Do ordinary people have these states within them? Every person has these states. The nature essence is the same in everyone, it's just that some people do not exhibit it as strongly. They possess rationality and know that such actions and thoughts are wrong, and that they cannot solicit rewards from God. But what should one do about such a state? One must seek the truth to resolve it. What aspect of the truth can resolve this state? It is crucial for a person to know who they are, what position they should stand in, what path they should pursue, and what kind of person they should be. These are the minimum things one should know. If a person doesn't even know these things, they are far from understanding the truth, practicing the truth, or pursuing salvation.

When it comes to performing certain special duties or more strenuous and tiring duties, in one respect, people must always contemplate on how to perform those duties,

what hardships they should endure, and how they should uphold their duties and submit. In another respect, people must also examine what adulterations there are in their intentions and how these hinder their performance of their duties. People are born with an aversion toward suffering hardship—not a single individual derives more enthusiasm or more joy from enduring more hardship. Such people do not exist. It is the nature of man's flesh for people to feel worried and distressed as soon as their flesh endures hardship. But how much hardship do you have to endure now in the duty you perform? You only have to endure your flesh feeling a little tired and toiling a little. If you cannot endure even this little bit of hardship, can you be considered as having resolve? Can you be considered as sincerely believing in God? (No.) This won't do. When you are performing your duty in God's house, no person is supervising you. It is entirely reliant on you taking the initiative yourself. In God's house, there are work arrangements and systems, and it is up to individuals to rely on their faith, and on their conscience and reason. Only God examines whether you do well or not at your duty. If, no matter what corrupt dispositions they reveal while performing their duties or when engaging with the people, events, and things around them, people are always unaware of it and feel no reproach, is this a good thing or a bad thing? (It is a bad thing.) Why is it considered a bad thing? Man's conscience and reason have a minimum standard. If your conscience lacks any awareness and cannot hold you back from doing bad things, or restrain your behavior, if you act in a way that violates the administrative decrees and the principles, and lacks humanity, but you are bereft of reproach in your heart, is this not lacking a moral baseline? Is this not being without the awareness of your conscience? (Yes.) Are you usually aware of it when you do something wrong, or violate the principles, or when you are not loyal in performing your duty over a long period of time? (Yes.) Then, can your conscience restrain you and make you do things according to your conscience and reason, and in accordance with the truth principles? If you are a person who understands the truth, can you rise up from acting based on your conscience to acting in accordance with the truth principles? If you can do that, you can be saved. Being able to endure hardship in performing one's duty is not an easy task. It is also not easy to perform a particular kind of work well. It is certain that the truth of God's words is at work within people who can do these things. It is not that they were born without fear of hardship and fatigue. Where could such a person be found? These people all have some motivation, and they have some of the truth of God's words as their foundation. When they take up their duties, their views and standpoints change—performing their duties becomes easier and enduring some fleshly hardship and fatigue begins to feel insignificant to them. Those who do not understand the truth and whose views on things haven't changed live according to human ideas, notions, selfish desires, and personal preferences, so they are reluctant and unwilling to perform their duties. For example, when it comes to doing dirty and tiring work, some people say, "I will obey the arrangements of God's house. Whatever duty the church arranges for me, I will perform it, regardless of whether it is dirty or tiring, whether it is impressive or unremarkable. I have no demands, and I will accept it as my duty. This is the commission that God has entrusted to me, and a little dirt and fatigue are the hardships that I should endure." As a result, when they are engaged in their work, they don't feel they are enduring any hardship at all. While others may find it dirty and tiring, they find it easy, because their hearts are calm and undisturbed. They are doing it for God, so they don't feel that it is difficult. Some people consider doing dirty, tiring, or unremarkable work an insult to their status and character. They perceive it as others not respecting them, bullying them, or looking down on them. As a result, even when faced with the same tasks and workload, they find it strenuous. Whatever they do, they carry a sense of resentment in their hearts, and feel that things are not the way they want them to be or that they are unsatisfactory. Inside, they are full of negativity and resistance. Why are they negative and resistant? What is the root of it? Most often, it's because performing their duties doesn't earn them a salary; it feels like working for free. If there were rewards, it might be acceptable for them, but they do not know whether they will get them or not. Therefore, people feel that performing duties is not worthwhile, equating it to working for nothing, so they often become negative and resistant when it comes to performing duties. Is this not the case? Frankly speaking, these people are unwilling to perform duties. Since no one is forcing them, why are they still coming to perform their duties? It is because they force themselves—because of their desire to gain blessings and enter the kingdom of heaven they have no choice but to perform their duties. It is a manifestation of how stuck they are. This is the mindset behind them trying to strike a deal with God. Some ask how such people can resolve the problem of having negativity and resistance in their hearts. This problem can only be resolved by fellowshiping on the truth. If they do not love the truth, no matter how the truth is fellowshiped on with them, they will be unable to accept it. In that case, they are nonbelievers, and they have been exposed. Because they want to strike deals and won't do anything unless it benefits them, if God promises them rewards and entry into the kingdom of heaven, and writes them a guarantee, they will certainly perform their duties enthusiastically. In reality, God's promise is open, and those who pursue the truth can obtain it. Those who do not pursue the truth, however, are unable to obtain it. It is not that they are unaware of God's promise; it's just that in their hearts it feels intangible and uncertain. To them, God's promise is like a rubber check—they're not able to believe in it, and they do not have true faith in it, and there is nothing that can be done about this. They desire tangible things, and if you were to pay them a salary, they would surely be energized. However, those without conscience and reason may not necessarily be energized; they are so wretched. If they were to be employed in the secular world, they wouldn't work diligently, they would be slippery and slack off, and they would certainly be sacked. This is simply a problem with their nature. For those who are consistently careless and perfunctory in the performance of their duties, the only solution is to clear them out and cast them out. There is no other way for those who do not accept the truth. Their excuses and justifications are all unreasonable, and it is not necessary to discuss the quality of their humanity.

Nowadays, most people have begun to perform duties. Do you understand what duties are, how they arise, and who gives them? (Duties are commissions entrusted to people by God.) That's right. If you believe in God and come to His house, if you are able to accept God's commission, then you are a member of His house. The tasks that God's house arranges for you, the way that God tells you to follow, and the commissions entrusted to you by God are your duties, and they are what God has given to you. When you eat and drink the words of God, comprehend His will, and listen to and understand the arrangements of God's house, when you know in your heart what duty you should perform and the responsibilities you are capable of fulfilling, and when you accept God's commission and start performing your duty, you become a member of God's house and a part of the expansion of the gospel. God regards you as a member of His house and as a part of the expansion of His work. At this point, you have the duty that you ought to perform. Whatever you are capable of doing, whatever you are able to achieve, they are your responsibilities and your duty. It can be said that they are God's commission, your mission, and your bounden duty. Duties come from God; they are the responsibilities and commissions that God entrusts to man. How, then, should man understand them? "Since this is my duty and the commission that God has entrusted to me, it is my obligation and responsibility. It is only right that I accept it as my bounden duty. I can't decline or refuse it; I can't pick and choose. What falls to me is certainly what I ought to do. It's not that I'm not entitled to make a choice—it's that I shouldn't make a choice. This is the sense that a created being ought to have." This is an attitude of submission. Some people constantly cherry-pick when performing their duties, always wanting to do work that is easy and that they enjoy, unable to submit to the arrangements of God's house. This shows that their stature is too small, and that they do not possess normal human reason. If it is a young person and they have been pampered and spoiled at home without experiencing any hardships, it is understandable for them to be a bit willful. As long as they can accept the truth, this will gradually change. However, if an adult in their thirties or forties behaves in this revolting way, then it is a problem of laziness. The disease of laziness is congenital and the most difficult to treat. It is a problem with one's nature, and it is only through being left without any other choices in particular environments or situations that people like this are able to endure a bit of hardship and fatigue. It is just like how some beggars are well aware that being a beggar invites disdain and discrimination from others, but due to their laziness and unwillingness to work, they have no other choice but to resort to begging. Otherwise, they would have to starve. In sum, if a person cannot perform their duty conscientiously and responsibly, sooner or later they will be cast out. The greatest transgression is to believe in God but not submit to Him. If you refuse to perform your duty or are consistently averse to hardships and afraid of exertion, then you are a person without conscience and reason. You are

unsuited to performing duties, and you may leave. One day, when you realize that not performing your duty is tantamount to refusing the commission entrusted to you by the Lord of Creation, and that you are a person who is rebelling against God, without conscience and reason, when you realize that those who believe in God should perform their duties well and that it is necessary, then you should behave yourself and perform your duty well. This is submission. If a person is rebellious or negative in their duty, that is, if they show a complete lack of submission to God, such a person is not sincerely expending for Him. Willingly performing one's duty well is the minimum expression of submission to God. So, how do duties arise? (Duties come from God; they are responsibilities given to people by God.) Duties are responsibilities given to people by God, so do unbelievers have duties? (No, they don't.) Why do you say that they don't? (They are not people of God's house.) That's right, unbelievers only busy themselves for their fleshly lives, and their actions are not worthy to be called duties. Unbelievers are of the world and of Satan. God only arranges their life destiny—the time of their birth, the family they are born into, the work they do when they grow up, and the time of their death—He does not choose them, nor does He save them. Those who believe in God are different. On a smaller scale, all the work they do in God's house are duties that they should perform. On a broader scale, within God's entire management plan, the duty performed by every created being is cooperating with God's work. To put it plainly, they are rendering service for God's management plan. Whether you render service with loyalty or not, you are far from being a person who does God's will. In fact, a person can only be considered as one of God's people and adequate created beings when they can truly fulfill their duty, achieve the outcome of bearing witness for God, and gain His approval. If you perform every duty well that God entrusts to you, meeting the standards required, then you are a member of God's house, and someone that God recognizes as a person of His house.

Excerpt 36

The words of the song "It's Such a Joy to be an Honest Person" are all quite practical, and I've chosen a few lines to fellowship on. Let's fellowship first on the line, "I uphold my duty with all my heart and mind, and I have no concerns for the flesh." What state is this? What kind of person is someone who can uphold their duty with all their heart and mind? Do they have a conscience? Have they fulfilled their responsibility as a created being? Have they repaid God in any way? (Yes.) The fact that they can uphold their duty with all their heart and mind means that they fulfill it seriously, responsibly, without muddling through, without being sly or avoiding work, and without shirking responsibility. They have a proper attitude and their state and mentality are normal. They have sense and a conscience, they are considerate of God, and they are loyal and devoted to their duty. What does it mean to have "no concerns for the flesh"? There are some states here, too. It primarily means they are not concerned for the future of their flesh, and do

not make plans for what is to come for them. It means they do not consider what they will do later on when they are old, who will care for them, or how they will live then. They do not consider these things, and instead submit to God's orchestrations and arrangements in all things. Fulfilling their duty well is their first and foremost task upholding their duty, and upholding God's commission are the most important things. When people can perform their duties well as created beings, do they not have some human likeness? This is having human likeness. People must at least fulfill their duty well, be devoted, and put all their heart and mind into it. What does it mean to "uphold one's duty"? It means that whatever difficulties people encounter, they do not throw up their hands, become deserters, or shirk their responsibility. They do all they can. That is what it means to uphold one's duty. Say, for instance, it has been arranged for you to do something, and no one is there to watch you, supervise you or urge you on. What would upholding your duty look like? (Accepting God's scrutiny and living in His presence.) Accepting God's scrutiny is the first step; that is one part of it. The other part is to do your duty with all your heart and mind. What must you do in order to be able to do it with all your heart and mind? You must accept the truth and put it into practice; that is, you must accept and obey whatever God demands; you must handle your duty as you would handle your own personal affairs, requiring no one else to watch you, supervise you, check to make sure you are doing it right, keep on you, oversee what you are doing, or even prune or deal with you. You must think to yourself, "Performing this duty is my responsibility. It's my part, and since it's been given to me to do, and I've been told the principles and grasped them, I'll keep doing it single-mindedly. I'll do all I can to see it done well." You must persevere in doing this duty, and not be held back by any person, matter, or thing. This is what it means to uphold your duty with all your heart and mind, and this is the likeness people should have. So, what must people be equipped with in order to uphold their duty with all their heart and mind? They must first have the conscience that created beings ought to have. That is the minimum. Beyond that, they must also be devoted. As a human, to accept God's commission, one must be devoted. One must be completely devoted to God alone, and cannot be half-hearted, or fail to take responsibility; to act based on one's own interests or moods is wrong—it is not being devoted. What does being devoted mean? It means that you fulfill your duties, and are not influenced or constrained by your mood, environment, or other people, matters, and things. You must think to yourself, "I have accepted this commission from God; He has given it to me. This is what I'm supposed to do, so I will do it the same way I would my own affairs, in whichever way yields good results, with importance laid on satisfying God." When you are in this state, not only is your conscience in control, but devotion is also present within you. If you are satisfied with just getting the task done, do not aspire to be efficient or achieve results, and feel it is enough to simply put all your effort into it, then this is merely fulfilling the standard of people's conscience, and cannot be counted as devotion. Being devoted to God is a higher requirement and standard than the

standard of conscience. It is not just a matter of putting all your effort into it; you also must put your entire heart into it. In your heart, you must always regard your duty as your job to do, take burdens for this task, suffer reproach if you make the slightest mistake or are in a state where you are slipshod, and you must feel you cannot comport yourself this way because it makes you owe God so much. People who genuinely have a conscience and sense fulfill their duty as though it is their own job to do, regardless of whether anyone is watching or supervising them. Whether God is happy with them and no matter how God treats them, they always strictly demand themselves to perform their duties well and complete the commission God entrusted to them. This is called devotion. Is this not a higher standard than the standard of conscience? When acting by the standard of conscience, people are often influenced by external things, or think it is enough to just put all their effort into their duty; the level of purity is not that high. However, when speaking of devotion and being able to faithfully uphold one's duty, the level of purity is higher. It is not about just exerting effort; it requires you to throw your entire heart, mind and body into your duty. To perform your duty well, you must sometimes endure a little physical hardship. You must pay a price, and devote all your thoughts to fulfilling your duty. No matter what circumstances you face, they do not affect your duty or delay you from fulfilling your duty, and you are able to satisfy God. To do this, you must be able to pay a price. You must abandon your family of the flesh, personal matters, and self-interest. Your vanity, pride, feelings, physical pleasures, and even things like the best years of your youth, your marriage, your future, and your destiny must all be let go of and abandoned, and you must willingly perform your duty well. Then, you will have achieved devotion, and will have human likeness by living like this. Not only do people like this have a conscience, but they use the standard of conscience as a foundation from which to demand of themselves the devotion God demands of man, and to use this devotion as a means by which to evaluate themselves. They diligently strive toward this goal. People like this are rare on earth. In every thousand or ten thousand of God's chosen, there is only one. Do people like this live lives of value? Are they people whom God treasures? Of course they live lives of value and are people God treasures.

The next line of the song says, "Though my caliber is low, I have an honest heart." These words sound very real, and speak of a requirement God makes of people. What requirement? That if people are lacking in caliber, it is not the end of the world, but they must possess an honest heart, and if they do, they will be able to receive God's commendation. No matter your situation or background, you must be an honest person, speak honestly, act honestly, be able to perform your duty with all your heart and mind, be devoted to performing your duty, not look to cut corners, not be a slippery or deceitful person, not lie or deceive, and not talk in circles. You must act according to the truth and be someone who pursues the truth. Many people think they are of poor caliber, and that they never fulfill their duty well or up to standard. They give their very best in what they do, but they can never grasp the principles, and still cannot produce very good results.

Ultimately, all they can do is complain that they are too poor in caliber, and they become negative. So, is there no way forward when a person is of poor caliber? Being of poor caliber is not a fatal disease, and God never said He does not save people who are of poor caliber. As God said before, He is grieved by those who are honest but ignorant. What does it mean to be ignorant? Ignorance in many cases comes from being of poor caliber. When people are of poor caliber they have a shallow understanding of the truth. It is not specific or practical enough, and is often limited to a surface-level or literal understanding—it is limited to doctrine and rules. That is why they cannot make sense of many problems, and can never grasp the principles while fulfilling their duty, or do their duty well. Does God not want people of poor caliber then? (He does.) What path and direction does God point people toward? (That of being an honest person.) Can you be an honest person just by saying so? (No, you must have the manifestations of an honest person.) What are the manifestations of an honest person? Firstly, having no doubts about God's words. That is one of the manifestations of an honest person. Apart from this, the most important manifestation is seeking and practicing the truth in all matters—this is most crucial. You say that you are honest, but you always push God's words to the back of your mind and just do whatever you want. Is that the manifestation of an honest person? You say, "Although my caliber is poor, I have an honest heart." And yet when a duty falls to you, you are afraid of suffering and bearing responsibility if you do not do it well, so you make excuses to shirk your duty or suggest that someone else do it. Is this the manifestation of an honest person? Clearly, it is not. How, then, should an honest person behave? They should submit to God's arrangements, be devoted to the duty they are supposed to perform, and strive to satisfy God's will. This manifests itself in several ways: One is accepting your duty with an honest heart, not considering your fleshly interests, not being half-hearted about it, and not plotting for your own benefit. Those are manifestations of honesty. Another is putting all your heart and strength into performing your duty well, doing things properly, and putting your heart and love into your duty to satisfy God. These are the manifestations an honest person should have while performing their duty. If you do not carry out what you know and understand, and if you only put in 50 or 60 percent of your effort, then you are not putting all your heart and strength into it. Rather, you are sly and slacking off. Are people who perform their duties in this way honest? Absolutely not. God has no use for such slippery and deceitful people; they must be cast out. God only uses honest people to perform duties. Even devoted service-doers must be honest. People who are perennially careless, perfunctory, sly and looking for ways to slack off are all deceitful, and are all demons. None of them truly believe in God, and they shall all be cast out. Some people think, "Being an honest person is just about telling the truth and not telling lies. It's easy to be an honest person, really." What do you think of this sentiment? Is being an honest person so limited in scope? Absolutely not. You must reveal your heart and give it to God; this is the attitude an honest person ought to have. That is why an honest heart is

very precious. What does this imply? That an honest heart can control your behavior and change your state. It can lead you to make the right choices, and to submit to God and gain His approval. A heart like this is truly precious. If you have an honest heart like this, then that is the state you should live in, that is how you should behave, and that is how you should give of yourself. You should contemplate these lyrics thoroughly. No sentence is as simple as its literal meaning, and you will have gained something if you really understand it after contemplating it.

Let's look at another line of the lyrics: "In all things satisfy God's will with all your devotion." There is a path to practice in these words. Some people become negative when they face difficulties in the course of fulfilling their duty, and it makes them unwilling to do their duty. There is something wrong with these people. Are they even sincerely expending themselves for God? They should reflect on why they become negative when they face difficulties, and why they cannot seek the truth to resolve problems. If they can reflect on themselves and seek the truth, then they will be able to see the problems they have. Actually, the biggest difficulty for people is mainly the problem of a corrupt disposition. If you can seek the truth, then your corrupt disposition will be easy to fix. As soon as you fix your corrupt disposition, you will be able to give all your devotion in all things to satisfy God's will. "All things" means that whatever it is, whether it is something God gave you, something a leader or worker arranged for you, or something you encountered by accident, so long as it is what you are meant to do and you can fulfill your responsibility, you give it all your devotion, and fulfill the responsibilities and the duty you should, and make satisfying God's will your principle. This principle sounds a little grand and a little hard for people to live up to. Speaking in more practical terms, it means fulfilling your duty well. Upholding your duty and fulfilling it well are not easy things to do. Whether it is being a leader or worker, or some other duty, you must understand some truths. Can you fulfill your duty well without understanding the truth? Can you do it well without upholding the truth principles? If you understand all aspects of the truth and you can practice according to the truth principles, then you will have done your duty well, upheld your duty, entered into the truth reality, and can satisfy God's will. This is the path to practice. Is this easy to do? If the duty that you fulfill is something you are good at and like, then you feel it is your responsibility and your obligation, and that doing it is something perfectly natural and justified. You feel joyful, happy, and at ease. It is something you are willing to do, and to which you can give all your devotion, and you feel that you are satisfying God. But when you one day face a duty that you do not like or have never performed before, will you be able to give it all your devotion? This will test whether you are practicing the truth. For example, if your duty is in the hymn group, and you can sing and it is something you enjoy doing, then you are willing to fulfill this duty. If you were given another duty where you were told to spread the gospel, and the job was a bit difficult, would you be able to obey? You contemplate it and say, "I like singing." What does this mean? It means that you do not want to spread the gospel. This

is clearly what it means. You just keep on saying "I like singing." If a leader or worker reasons with you, "Why don't you train at spreading the gospel and equip yourself with more truths? It will be more beneficial for your growth in life," you still insist and say, "I like singing, and I like dancing." You do not want to go spread the gospel no matter what they say. Why don't you want to go? (Because of a lack of interest.) You lack interest so you don't want to go—what is the problem here? It is that you choose your duty according to your preferences and personal tastes, and you do not obey. You have no obedience, and that is the problem. If you do not seek the truth to resolve this problem, then you are not really showing much true obedience. What should you do in this situation to show true obedience? What can you do to satisfy God's will? This is when you need to contemplate and fellowship on this aspect of the truth. If you wish to give all your devotion in all things to satisfy God's will, you cannot do it by just performing one duty; you must accept any commission God bestows upon you. Whether it is to your tastes and matches your interests, or is something you do not enjoy, have never done before, or is difficult, you should still accept it and obey. Not only must you accept it, but you must also proactively cooperate, and learn about it, while experiencing and entering. Even if you suffer hardship, are tired, humiliated, or are ostracized, you must still give it all your devotion. Only by practicing in this way will you be able to give all your devotion in all things and satisfy God's will. You must regard it as your duty to fulfill, not as personal business. How should you understand duties? As something that the Creator—God gives someone to do; this is how people's duties come about. The commission that God gives you is your duty, and it is perfectly natural and justified that you perform your duty as God demands. If it is clear to you that this duty is God's commission, and that this is God's love and God's blessing coming upon you, then you will be able to accept your duty with a God-loving heart, and you will be able to be mindful of God's will as you perform your duty, and you will be able to overcome all difficulties to satisfy God. Those who truly expend themselves for God could never refuse God's commission; they could never refuse any duty. No matter what duty God entrusts you with, regardless of what difficulties it entails, you should not refuse it, but accept it. This is the path of practice, which is to practice the truth and give all your devotion in all things, in order to satisfy God. What is the focus here? It is on the words "in all things." "All things" does not necessarily mean things that you like or are good at, much less things with which you are familiar. Sometimes they will be things you are not good at, things you need to learn, things which are difficult, or things where you must suffer. However, regardless of what thing it is, as long as God has entrusted you with it, you must accept it from Him, and having accepted it, you must perform the duty well, giving it all your devotion and satisfying God's will. This is the path of practice. No matter what happens, you must always seek the truth, and once you are certain what sort of practice is in line with God's will, that is how you should practice. Only by doing this are you practicing the truth, and only in this way can you enter the truth reality.

There is one more line from the song, which goes, "I'm open and upright, without deceit, living in the light." Who gives this path to man? (God.) If someone is open and upright, they are an honest person. They have opened up their heart and spirit completely to God, and have nothing to hide, and nothing to hide from. They have handed their heart over to God, and shown it to Him, which means they have given their whole self to Him. So, can they still be estranged from God? No, they cannot, and therefore, it is easy for them to submit to God. If God says they are deceitful, they admit it. If God says they are arrogant and self-righteous, they admit that too, and they don't just admit these things and leave it at that—they are able to repent, to strive toward the truth principles, to rectify it when they realize they are wrong, and fix their mistakes. Before they know it, they will have corrected many of their erroneous ways, and they will become less and less deceitful, deceptive, careless and perfunctory. The longer they live this way, the more open and honorable they will become, and the closer they will be to the goal of becoming an honest person. That is what it means to live in the light. All of this glory goes to God! When people live in the light it is God's doing—it is not something for them to boast about. When people live in the light, they understand every truth, they have a God-fearing heart, they know to seek and practice the truth in every issue they encounter, and they live with conscience and reason. Although they cannot be called righteous people, in God's eyes they have some human likeness, and at the very least, their words and deeds do not vie with God, they can seek the truth when things befall them, and they have a God-obeying heart. Therefore, they are relatively safe and secure, and could not possibly betray God. Though they do not have a very deep understanding of the truth, they are able to obey and submit, they have a God-fearing heart, and they can shun evil. When they are given a task or a duty, they are able to do it with all their heart and mind, and to the best of their ability. This kind of person is worthy of trust, and God has confidence in them—people like this live in the light. Are those who live in the light able to accept God's scrutiny? Might they still hide their hearts from God? Do they still have secrets they cannot tell God? Do they still have any shady tricks up their sleeves? They do not. They have completely opened up their hearts to God, and there is nothing they are still hiding or have tucked away out of sight. They can confide candidly in God, fellowship with Him about anything, and let Him know everything. There is nothing they will not tell God and nothing they will not show Him. When people are able to attain this standard, their lives become easy, free and liberated.

Excerpt 37

What are the primary principles that performing one's duties is based on? One must act according to the standards, principles, and demands of God's house, practice according to the truth, and perform their own duties with all their heart and all their strength by using God's words, the truth, and protecting the work and the interests of God's house as principles. Then how does one generally act for themselves? They do

whatever they please, prioritizing their interests in their actions and placing them above all else. They do whatever is in their own interest, acting entirely to satisfy their selfish fleshly desires and not considering justice, conscience, and reason in the slightest; such things are not in their hearts. They only follow a satanic disposition and act according to man's preferences, scheming right and left and living according to satanic philosophies. What kind of way to live is this? It is Satan's way to live. When following God and performing one's duties, one should act according to the truth principles, and at the very least one must have a conscience and reason—this is the bare minimum. Some people say: "I'm in a bad mood today, so I want to be careless in this matter." Is this a conscientious way of doing things? (It is not.) In times when you want to be careless, are you conscious of this? (We are.) Are there times when you are not conscious of it? (Yes, there are.) Then are you able to examine yourself and detect this after the fact? (Somewhat.) After you detect that you were careless, the next time you have similar ideas of being careless and perfunctory, are you able to forsake them and resolve it? (When I am aware of it, I can forsake these ideas somewhat.) Every time you forsake your own thoughts and wishes, a battle will take place, and if your selfish desires prevail at the end of this battle, then you have intentionally opposed God and are in danger. Let's say you believe in God for 10 years, and for the first three years you muddle along and are somewhat earnest, but three years later you realize that when believing in God one must practice the truth, enter the truth reality, and forsake one's flesh. Then, little by little you begin to recognize your own corruption and malice and your own evil and arrogant nature, and by then you truly know yourself—you know your own corrupt essence. You feel that accepting the truth is extremely necessary and that it is crucial to resolve your corrupt dispositions, and only at this time do you feel that not having the truth reality is quite pitiful. Though there is a battle waged in one's heart each time their corruption is revealed, in each of these battles they are unable to defeat their own selfish desires and still act according to their own preferences. In fact, they themselves know all too well that in their heart, Satan's disposition is still calling the shots, and therefore it is difficult to put the truth into practice. This proves that they do not have any truth reality, and it is very hard to say whether or not they will be able to attain salvation in the end. If you truly have the will, you should put the truths that you understand into practice, and no matter which corrupt dispositions obstruct you when you practice these truths, you should always pray to and rely on God, seek the truth to resolve the corrupt dispositions, dare to fight against them, and dare to forsake your flesh. If you have this kind of faith, then you can put the truth into practice. Although there will occasionally be times in which you fail, you will not become discouraged and will still be able to rely on praying to God and looking up to Him in order to triumph over Satan. Fighting like this for several years, the times in which you triumph over your flesh and practice the truth will increase, and those in which you fail will gradually be reduced, and even if you fail on occasion, you will not become negative and will continue praying and looking up to God until you are

able to put the truth into practice. This will mean that there is hope for you, that the clouds have parted and you can see the blue sky. As long as there are times in which you succeed when you are practicing the truth, this proves that you are someone who has will and who has hopes of being able to attain salvation. People who pursue the truth only finally enter the truth reality after going through many failures when practicing it. No matter how many times one fails and no matter how negative they are, as long as they can rely on and look up to God, they will always have times in which they succeed. No matter how many times they fail over and over again, there will still be hope for them as long as they do not give up. When the day comes that they truly discover that they can practice the truth, act according to the principles, not make compromises with Satan on key matters—particularly in regard to performing their duties—and not give up on their duties while also standing firm in their testimony, then there is absolutely hope for them to be saved.

Every time you practice the truth, you will go through an inner battle. Have any of you not experienced any battles in your practicing of the truth? Absolutely not. Only if a person has already entered the truth reality and hardly reveals any corrupt dispositions could they basically not have major battles. However, under special circumstances and in certain contexts, they would still battle a bit. That is to say, the more one understands the truth, the less they battle, and the less one understands the truth, the more battles they have. Especially with new believers, the battles in their hearts each time they practice the truth must all be extremely fierce. Why are they fierce? Because people do not only have their own preferences and fleshly choices, they also have practical difficulties, in addition to the corrupt dispositions holding them back. For every aspect of the truth you understand, you must battle against these four aspects that are obstructing you, meaning that you at least have to pass through these three or four obstructing barriers before you can put the truth into practice. Do you have this experience of continuously battling against your corrupt dispositions? When you need to practice the truth and protect the interests of God's house, are you able to overcome the control of your corrupt dispositions and stand on the side of the truth? For example, you are paired with someone to carry out the work of cleansing the church, but they always fellowship to the brothers and sisters that God saves people to the greatest possible extent, and that we must treat people with love and give them opportunities to repent. You become aware that something is wrong with their fellowship, and although the words that they speak seem quite correct, you discover upon detailed analysis that they are harboring intentions and goals, are not willing to offend anyone, and do not want to carry out the work arrangements. When they fellowship like this, people who are small in stature and undiscerning will be disturbed by them, recklessly show love in an unprincipled manner, pay no heed to being discerning toward others, and not expose or report antichrists, evildoers, and nonbelievers. This is an obstruction to the work of cleansing the church. If antichrists, evildoers, and nonbelievers cannot be cleansed away in a timely manner,

it will affect God's chosen ones' normal eating and drinking of His words and the normal performance of their duties, and will especially disrupt and disturb the work of the church while harming the interests of God's house. At a time like this, how should you practice? When you notice the problem, you must stand up and expose this person; you must put a stop to them and protect the work of the church. You may ponder: "We are work partners. If I directly exposed them and they did not accept it, then wouldn't we have a falling out? No, I can't just speak out, I have to be a bit more tactful." So, you give them a simple reminder and some words of advice. After hearing what you say, they do not accept it, and also rattle off a bunch of reasons to refute you. If they do not accept it, the work of God's house will suffer losses. What should you do? You pray to God, saying: "God, please arrange and orchestrate this. Discipline them—there is nothing I can do." You think that you cannot stop them and so you let them go unchecked. Is this responsible behavior? Do you practice the truth? If you cannot stop them, why do you not report this to the leaders and workers? Why do you not take this matter to a gathering and let everyone fellowship on it and discuss it? If you do not do this, then would you really not blame yourself afterward? If you say, "I can't manage this, so I'll just ignore it. I have a clear conscience," then what kind of heart do you have? Is it a heart that truly loves or is it one that harms others? Your heart is such a vicious one, because when something befalls you, you are afraid of offending people and do not adhere to the principles. Actually, you know very well that this person has their own goal in acting this way and that you cannot listen to them on this matter. However, you are unable to adhere to the principles and stop them from deceiving others, and this ultimately harms the interests of God's house. Would you blame yourself at all after this? (I would.) Does blaming yourself enable you to retrieve the losses? They are irretrievable. Afterward, you ponder again: "I have fulfilled my responsibilities anyway, and God knows. God examines the bottom of people's hearts." What kind of words are these? These are deceitful, devilish words that cheat both man and God. You have not fulfilled your responsibilities, and still look for reasons and excuses to shirk them. This is deceitful and intransigent. Does a person like this have any sincerity toward God? Do they have a sense of justice? (They do not.) This is a person who does not accept the truth in the slightest, a person of Satan's ilk. When something befalls you, you live by philosophies of dealing with the world, and do not practice the truth. You are always afraid of offending others, but not of offending God, and will even sacrifice the interests of God's house to protect your interpersonal relationships. What are the consequences of acting in this way? You will have protected your interpersonal relationships guite well, but you will have offended God, and He will detest and reject you, and be angry with you. Which is better, on balance? If you cannot tell, then you are completely muddled; it proves that you do not have the slightest understanding of the truth. If you go on like that without ever waking up to it, the danger is great indeed, and if you are unable to attain the truth in the end, it will be you who has suffered a loss. If you do not seek the truth in this

matter, and you fail, will you be able to seek the truth in the future? If you still cannot, it will no longer be an issue of suffering a loss—you will ultimately be cast out. If you have the motivations and perspective of a "nice person," then, in all matters, you will be incapable of practicing the truth and abiding by principle, and you will always fail and fall down. If you do not awaken and do not ever seek the truth, then you are a nonbeliever, and you will never gain the truth and life. What, then, should you do? When faced with such things, you must pray to God and call out to Him, begging for salvation and asking that He give you more faith and strength and enable you to abide by the principles, do what you should do, handle things according to the principles, stand firm in the position you should stand in, protect the interests of God's house, and prevent any harm from coming to the work of God's house. If you are able to forsake your self-interests, your pride, and your standpoint of a "nice person," and if you do what you should do with an honest, undivided heart, then you will have defeated Satan and gained this aspect of the truth. If you always persist in living by the philosophy of Satan, protecting your relationships with others, never practicing the truth, and not daring to abide by the principles, then will you be able to practice the truth in other matters? You will still have no faith or strength. If you are never able to seek or accept the truth, then will such faith in God allow you to obtain the truth? (No.) And if you cannot obtain the truth, can you be saved? You cannot. If you always live by the philosophy of Satan, utterly devoid of the truth reality, then you can never be saved. It should be clear to you that obtaining the truth is a necessary condition for salvation. How, then, can you obtain the truth? If you are able to practice the truth, if you can live by the truth, and the truth becomes the basis of your life, then you will gain the truth and have life, and so you will be one of those who are saved.

Excerpt 38

What is going on, when some people are too lacking in professional knowledge to fulfill their duties, and it is very difficult for them to learn anything? It is because they are of poor caliber. The truth is beyond reach for people of excessively low caliber, and they do not learn easily. Most of them have fatal shortcomings; not only do they not have a conscience or reason, but they also do not have a place for God in their hearts. Their eyes are lifeless and dull and they're in a stupor, just like animals. They only know how to eat, drink, and have fun, and they don't study or have any skills. They only learn things on a superficial level, and think that they've understood when they've only just scratched the surface. When others try to explain more, they refuse to listen, believing that it's unnecessary. They don't listen to or accept anything others say, and as a result, they can't accomplish anything and are basically useless. Being of poor caliber itself is fatal. If one also has a bad disposition, lacks morality, doesn't listen to advice, can't accept positive things, and is unwilling to learn and embrace new things, such a person is useless! Those who fulfill their duties must possess a conscience and reason, know their

own measure and their own shortcomings, and understand what they lack and need to improve. They must always feel they are lacking so much, and that if they don't study and accept new things, they may be cast out. If they have a sense of impending crisis in their heart, it gives them motivation and a willingness to learn things. In one aspect, one should equip themselves with truths, and in another aspect, they should acquire professional knowledge related to fulfilling their duties. By practicing this way, they can make progress, and performing their duties will yield good results. Only by doing one's duties well and living out the semblance of humanity can one's life have value, so performing one's duties is the most meaningful thing. Some people have a bad disposition, and are not only ignorant but also arrogant. They always think that seeking in regard to all things and always listening to others will make others look down on them, and make them lose face, and that comporting oneself in this way lacks dignity. In reality, it's the opposite. Being arrogant and self-righteous, not learning anything, lagging behind and being outdated in everything, and lacking knowledge, insight, and ideas is what's truly embarrassing, and this is when one loses integrity and dignity. Some people can't do anything well, have a rudimentary understanding of everything they learn, are satisfied with understanding just a few doctrines, and think they're competent. But they still can't accomplish anything, and they have no tangible results. If you tell them that they don't understand anything and have accomplished nothing, they are unconvinced and persistently argue their point. But when they're doing things, they do them poorly, and are half-baked. Is one not useless if one cannot handle any task well? Is one not good-for-nothing? People of excessively low caliber cannot handle even the simplest tasks. They are good-for-nothings and their lives have no value. Some people say, "I grew up in the countryside, without education or knowledge, and my caliber is poor, unlike you people who live in the city, and are educated and knowledgeable, so you can excel in everything." Is this statement correct? (No.) What's incorrect about it? (Whether a person can achieve things has nothing to do with their environment; it primarily depends on whether a person makes an effort to learn and improve themselves.) How God treats people does not hinge on how educated they are, or what kind of environment they were born in, or how talented they are. Rather, He treats people based on their attitude toward the truth. What is this attitude related to? It is related to their humanity, and also to their dispositions. If you believe in God you must be able to handle the truth correctly. If you have an attitude of humility and acceptance of the truth, then even if you are of slightly poor caliber, God will still enlighten you and allow you to gain something. If you are of good caliber but are always arrogant and self-righteous, thinking that whatever you say is right and whatever others say is wrong, refusing whatever suggestions others propose, and even unaccepting of the truth, however it is fellowshiped about, and always resisting it, then can such a person as you gain God's approval? Will the Holy Spirit work on such a person as you? He will not. God will say that you have a bad disposition and are not worthy of receiving His enlightenment, and if you do not repent,

He will even take away what you once had. This is what it is to be exposed. People like this lead pathetic lives. They are clearly nothing, and inept at everything, yet they still think they are pretty good, and are better than everyone else in all respects. They never discuss their flaws or shortcomings in front of others, nor their weaknesses and negativity. They are always feigning competence and giving others a false impression, making others think they are adept at everything, devoid of weaknesses, do not need any help, have no need to listen to others' opinions, and do not need to learn from the strengths of others to make up for their own shortcomings, and that they will always be better than everyone else. What kind of disposition is this? (Arrogance.) Such arrogance. People like this lead pathetic lives! Are they actually capable? Can they actually accomplish things? They messed up many things in the past, and yet people like this still think they can do anything. Isn't that so unreasonable? When people lack reason to such an extent, they are muddle-headed people. Such people don't learn new things or accept new things. Inside they are dried up, narrow-minded, and impoverished, and regardless of the situation, they fail to figure out and grasp principles or understand God's will, and only know to stick to rules, speak words and doctrines, and show off in front of others. The upshot is that they have no understanding of any truth and haven't the slightest bit of truth reality, yet they remain so arrogant. They are simply muddle-headed people, and are utterly impervious to reason, and they can only be cast out.

When you are cooperating with others to fulfill your duties, are you able to be open to differing opinions? Are you able to let others speak? (I am, a little. Before, a lot of the time I wouldn't listen to the suggestions of the brothers and sisters and would insist on doing things my own way. Only later, when the facts proved I was wrong, did I see that most of their suggestions had been correct, that it was the resolution that everyone discussed that was actually suitable, and that by relying on my own views I was unable to see things clearly and that I was lacking. After experiencing this, I realized how important harmonious cooperation is.) And what can you see from this? After experiencing this, did you receive some benefit, and understand the truth? Do you think anyone is perfect? No matter how strong people are, or how capable and talented, they still are not perfect. People must recognize this, it is fact, and it is the attitude that people should have to correctly approach their own merits and strengths or faults; this is the rationality that people should possess. With such rationality, you can properly deal with your own strengths and weaknesses as well as those of others, and this will enable you to work alongside them harmoniously. If you have understood this aspect of the truth and can enter this aspect of the truth reality, then you can get along harmoniously with your brothers and sisters, drawing on their strong points to offset any weaknesses you have. In this way, no matter what duty you are performing or what you are doing, you will always get better at it and have God's blessing. If you always think you are pretty good and that others are worse by comparison, and if you always want to have the final

say, then this will be troublesome. This is a problem of disposition. Are such people not arrogant and self-righteous? Imagine someone gives you good advice, but you think that if you accept it they might look down on you, and think you are not as good as them. So, you just decide not to listen to them. Instead, you try to overshadow them with lofty and high-sounding words to make them hold you in high regard. If you always interact with people in this way, can you cooperate with them in harmony? Not only will you fail to achieve harmony, but there will also be negative consequences. Over time, everyone will perceive you as too cunning and crafty, someone they can't fathom. You don't practice truth, and you're not an honest person, so others are repelled by you. If everyone is repelled by you, doesn't this mean you are rejected? Tell Me, how would God treat someone whom everyone rejects? God would also detest such a person. Why does God detest people like this? Although their intentions in performing their duty are genuine, their methods are what God detests. The disposition that they reveal and their every thought, idea and intent are evil in God's eyes, and are things that God detests and which disgust Him. When people always employ despicable tactics in their words and actions with the aim of making others hold them in high regard, this behavior is detested by God.

When people do their duty or any work before God, their heart must be pure: It must be like a bowl of fresh water—crystal clear, without impurity. So what kind of attitude is correct? No matter what it is that you're doing, you are able to discuss with others whatever is in your heart, whatever ideas you may have. If someone says that your way of doing things will not work, and they propose another idea, and if you feel it is a pretty good idea, then you give up your own way, and do things according to what they think. By doing that, everyone sees that you can accept others' suggestions, choose the correct path, act according to principles, and with transparency and clarity. There's no darkness in your heart, and you act and speak sincerely, relying on an attitude of honesty. You call a spade a spade. If it is, it is; if it isn't, it isn't. No tricks, no secrets, just a very transparent person. Isn't that a kind of attitude? This is an attitude toward people, events and things and it is representative of a person's disposition. On the other hand, someone might never open up and communicate what they think with others. And in all that they do, they never consult with others, but instead they keep their hearts closed off to others, seemingly constantly on their guard against others at every turn. They enshroud themselves as tightly as can be. Is this not a cunning person? For example, they have an idea that they feel is ingenious, and think, "I'll keep it to myself for now. If I share it, you could use it and steal my thunder, and that just wouldn't do. I'll hold back." Or if there's something they don't fully understand, they will think: "I won't speak up now. If I do, and someone says something more elevated, won't I look like a fool? Everyone will see right through me, see my weakness in this. I shouldn't say anything." Regardless of the considerations, regardless of the underlying motive, they're afraid everyone will see right through them. They always approach their own duty and people, things and

events with this kind of perspective and attitude. What kind of disposition is this? A crooked, deceitful and evil disposition. They seem, on the surface, to have said everything to others that they believe they can, but below the surface, they hold some things back. What do they hold back? They never say things that touch upon their reputation and interests—they think these things are private and they never speak on them to anyone, not even to their parents. They never say these things. This is trouble! You think that if you don't say these things, God won't know about it? People say that God knows, but can they be sure in their hearts that God knows? People never realize that "God knows everything; that which I think in my heart, even if I haven't revealed it, God scrutinizes in secret, God absolutely knows. I cannot hide anything from God, so I must speak it out, openly communicate with my brothers and sisters. Regardless of whether my thoughts and ideas are good or bad, I must speak them truthfully. I cannot be crooked, deceitful, selfish, or despicable—I must be an honest person." If people can think this way, this is the right attitude. Instead of searching for the truth, most people have their own petty agendas. Their own interests, face, and the place or standing they hold in other people's minds are of great importance to them. These are the only things they cherish. They cling to these things with an iron grip and regard them as their very lives. And how they are viewed or treated by God is of secondary importance; for the moment, they ignore that; for the moment, they only consider whether they are the boss of the group, whether other people look up to them, and whether their words carry weight. Their first concern is with occupying that position. When they are in a group, almost all people look for this kind of standing, these kinds of opportunities. When they're highly talented, of course they want to be top dog; if they are of middling ability, they'll still want to hold a higher position in the group; and if they hold a low position in the group, being of average caliber and abilities, they, too, will want others to look up to them, they won't want others to look down on them. These people's face and dignity are where they draw the line: They have to hold on to these things. They could have no integrity, and be possessed of neither God's approval nor acceptance, but they absolutely cannot lose the respect, status, or esteem they have strived for among others—which is the disposition of Satan. But people have no awareness of this. It is their belief that they must cling to this scrap of face to the very end. They are not aware that only when these vain and superficial things are completely relinquished and put aside will they become a real person. If a person guards these things that should be discarded as life, their life is lost. They do not know what is at stake. And so, when they act, they always hold something back, they always try to protect their own face and status, they put these first, speaking only for their own ends, to their own spurious defense. Everything they do is for themselves. They rush to anything that shines, letting everyone know they were a part of it. It didn't actually have anything to do with them, but they never want to be left in the background, they're always afraid of other people looking down on them, they're always fearful of other people saying they're nothing, that they are incapable of anything,

that they have no skills. Is this all not directed by their satanic dispositions? When you are able to let go of things like face and status, you will be much more relaxed and freer; you will have set foot on the path to being honest. But for many, this is not easy to achieve. When the camera appears, for example, people scramble to the front; they like having their face on camera, the more coverage the better; they're afraid of not getting enough coverage, and will pay any price for the chance to get it. And is this not all directed by their satanic dispositions? These are their satanic dispositions. So you get coverage—what then? People think highly of you—so what? They idolize you—so what? Does any of this prove you have the truth reality? None of this has any value. When you can overcome these things—when you become indifferent to them, and no longer feel them important, when face, vanity, status, and people's admiration no longer control your thoughts and behavior, much less how you perform your duty—then your performance of your duty will become ever more effective, and ever more pure.

Excerpt 39

Some people never behave themselves when it comes to their duties. Instead, they constantly seek out new things to distinguish themselves and spout high-sounding ideas. Is this a good thing? Can they collaborate harmoniously with others? (They can't.) If someone spouts high-sounding views, what kind of disposition is that? (Arrogance and self-righteousness.) It is arrogance and self-righteousness. What is the nature of their actions? (They are seeking to establish their independence, to fly their own colors, and to set up their own faction.) Setting up their own faction means making other people obey them and not handle matters according to the truth principles. Their intention and aim is to establish their independence and fly their own colors, so there is a sense of disturbing the order of things to their actions. What does it mean to disturb the order of things? It signifies causing destruction, there is a nature of disruption and disturbance to it. Typically, the majority of problems can be solved through group fellowship and discussions, with most of the decisions that are made adhering to the truth principles, being both correct and precise. However, some people persistently resist this consensus; not only do they avoid seeking the truth, they disregard the interests of God's house. They expound strange theories to stand out and make others esteem them. They want to contradict the correct decisions that have been made, and to refute the choices everyone has made. This is what it means to disturb the order of things and to cause destruction, to create disruptions and disturbances. This is the essence of spouting highsounding ideas. So what is the issue with this kind of behavior? First, they are revealing a corrupt disposition, and a complete lack of obedience. Additionally, these willful people always want to stand out and make others esteem them, and as a result, they disrupt and disturb the work of the church. Without the truth, they are incapable of seeing through to things, yet they persist in spouting high-sounding ideas to show themselves off, not seeking the truth in the slightest. Is this not being arbitrary and reckless? In order

to fulfill one's duties well, learning to collaborate with others is essential. A discussion between two people always engenders a more comprehensive and accurate perspective than one person's view on things. If someone always wants to act in a nonconformist way or habitually spouts high-sounding ideas in order to make others follow them, this is dangerous, this is walking down one's own path. One must discuss everything they do with others. Listen first to what everyone else has to say. If the majority view is right and accords with the truth, you should accept it and submit to it. Whatever you do, do not spout high-sounding views. Doing so is never a good thing, in any group of people. When you preach a high-sounding idea, if it's in line with the truth principles and has the majority's approval, it might be considered acceptable. However, if it contradicts the truth principles and is detrimental to the church's work, you must bear responsibility for it and face the consequences of your actions. Additionally, spouting high-sounding ideas is a dispositional issue. It proves that you do not have the truth reality, and that you are instead living on the basis of your corrupt disposition. When you spout high-sounding views, you are trying to lead others, to be in command, and you are also trying to fly your own colors, and to set up your own domain; you want to make God's chosen people all listen to you, follow you, and obey you. This is walking the path of the antichrist. Are you certain you can guide God's chosen people to enter into the truth realities? Can you lead them into God's kingdom? You lack the truth yourself, and are capable of doing things to resist and betray God—if you still want to lead God's chosen people down this path, have you not then become an arch-sinner? Paul became an arch-sinner and is still enduring God's punishment. If you walk the path of the antichrist, you are walking the path of Paul, and your final outcome and end will be no different from his. Therefore, those who believe in and follow God must not spout high-sounding ideas. Rather, they must learn to seek the truth, to accept it, and to submit to both the truth and to God. Only by doing this can they ensure that they do not go their own way, and that they can follow God without deviating in either direction. God's house requires people to harmoniously cooperate in the performance of their duties. This is meaningful, and it is also the correct path of practice. In the church, it is possible that the Holy Spirit's enlightenment and guidance may come upon any one of those who understand the truth and who have the comprehension ability. You should grab hold of the Holy Spirit's enlightenment and illumination, following it closely and cooperating intimately with it. In doing so, you will be walking the most correct path; it is the path guided by the Holy Spirit. Pay special attention to how the Holy Spirit works in and guides those who He works upon. You should often fellowship with others, making suggestions and expressing your own views—this is your duty and your freedom. But in the end, when a decision is to be made, if it is you alone who makes the final verdict, having everyone do as you say and go along with your will, then you are violating the principles. You should make the correct choice based on what the majority thinks, and then make the decision. If the suggestions of the majority do not accord with the truth principles, you should hold to the truth. Only

this accords with the truth principles. If you are always spouting high-sounding views, trying to expound some sophisticated theories to impress others, and, in fact, you feel in your heart that this is wrong, then don't force yourself into the spotlight. Is this the duty you should perform? What is your duty? (To do everything in my power to perform the duty that I ought to, and to only talk about what I comprehend. If I don't have my own opinion, I should learn to listen more to everyone else's suggestions, to discern wisely, and reach the point where I can cooperate harmoniously with everyone.) If nothing is clear to you and you have no opinion, learn to listen and obey, and to seek the truth. This is the duty you should perform; this is a well-behaved attitude. If you have no opinions of your own and are always afraid of looking foolish, of not being able to distinguish yourself, and of being humiliated—if you fear being disdained by the others and having no place in their hearts, and so you always try to force yourself into the spotlight and always want to spout high-sounding ideas, putting forward some absurd assertions that do not correspond with reality, which you would have others accept—are you performing your duty? (No.) What are you doing? You are being destructive. When you notice someone constantly acting in such a manner, you must set limitations on them. And how should the limits be set? You need not completely silence them nor withhold any opportunity for them to speak. You can let them fellowship, and they should not be excluded, but everyone around them should exercise discernment. This is the principle. For instance, if someone puts forward an incorrect viewpoint that completely aligns with man's notions and imaginings, and the majority endorse and agree with that person, but a few people who have a bit of discernment can detect that their viewpoint is adulterated with their will, and their ambitions and desires, then these individuals should expose that person, and get them to self-reflect and know themselves. This is the correct approach. If no one exercises discernment or voices their opinion, and everyone just acts like people-pleasers, there will inevitably be those who will lick that person's boots, endorse and support them, thereby fueling that person's ambitions and desires. That person will then begin to really gain power in the church. This is when it becomes dangerous, as they could join together with those that support them, becoming a force of their own, doing evil and disturbing the church's work. In this way, they will have set foot on the path of the antichrist. Once they seize control of the church, they will become an antichrist and begin establishing their own independent kingdom.

Excerpt 40

When things happen, everyone should pray together more and have a God-fearing heart. People absolutely should not rely on their own ideas to act arbitrarily. So long as people are of one mind and one heart in praying to God and seeking the truth, then they will be able to obtain the enlightenment and illumination of the work of the Holy Spirit, and they will be able to gain the blessings of God. What did the Lord Jesus say? ("That if two of you shall agree on earth as touching any thing that they shall ask, it shall be

done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the middle of them" (Matthew 18:19-20).) What issue does this illustrate? It shows that man cannot depart from God, that man must rely on God, that man cannot go it alone, and that going one's own way is not acceptable. What is meant when we say that man cannot go it alone? This means that people must collaborate harmoniously, do things with one heart and one mind, and have a common goal. Colloquially, it can be said that "Sticks in a bundle cannot be broken." So how can you become like a bundle of sticks? You must cooperate harmoniously, reach an accord, and then the Holy Spirit will work. If each person is hiding their own secrets, thinking about their own interests, and nobody is being responsible for the church's work, everyone wants to wash their hands of it, no one wants to lead the charge, put in effort or suffer and pay a price for it, will the Holy Spirit do His work? (No.) Why not? When people live in an incorrect state, and do not pray to God or seek the truth, the Holy Spirit will abandon them, and God will not be present. How can those who do not seek the truth possess the work of the Holy Spirit? God is disgusted with them, so His face is hidden from them, and the Holy Spirit is concealed from them. When God is no longer at work, you can do as you please. Once He has cast you aside, aren't you finished? You'll accomplish nothing. Why is it that the unbelievers have such a hard time doing things? Isn't it that they each keep their own counsel? They keep their own counsel, and are unable to accomplish anything—everything is highly strenuous, even the simplest of matters. This is life under the power of Satan. If you do as the unbelievers do, then how are you any different from an unbeliever? There is no difference whatsoever. If power in the church is wielded by those who do not have the truth, if it is wielded by those who are filled with satanic dispositions, then isn't it in fact Satan who wields power? If the actions of people who wield power in the church are all contrary to the truth, then the work of the Holy Spirit ceases, and God hands them over to Satan. Once in Satan's hands, all forms of ugliness—jealousies and disputes, for example—emerge between people. What is illustrated by these phenomena? That the work of the Holy Spirit has ceased, He has taken His leave, and God is no longer at work. Without the work of God, of what use are the mere words and doctrines that man understands? They are of no use. When a person no longer has the work of the Holy Spirit, they will be empty inside, they can't feel anything anymore, they are like the dead, and by this point, they will have become dumbfounded. All inspiration, wisdom, intelligence, insight, and enlightenment in mankind comes from God; it is all God's work. When a person seeks the truth on a certain matter, suddenly reaches an understanding and gains a way, where does this illumination come from? It all comes from God. Just as when people fellowship about the truth, initially they have no understanding, but just as they are fellowshiping, they are illuminated and are then able to speak on some understandings. This is the enlightenment and work of the Holy Spirit. When does the Holy Spirit mostly work? It is when God's chosen people fellowship about the truth, when people pray to God, and when people carry out their duties with unified hearts and minds. These are times when God's heart is most satisfied. So whether there are many or few of you fulfilling your duty together, no matter what the circumstances are, and no matter when, do not forget this one thing—being in one accord. By living within this state, you will have the work of the Holy Spirit.

Excerpt 41

In the house of God, all those who pursue the truth are united before God, not divided. They all work toward a common goal: fulfilling their duty, doing the work that falls to them, acting according to the truth principles, doing as God requires, and satisfying His will. If your goal is not for the sake of this, but for your own sake, for the sake of satisfying your selfish desires, then that is the outpouring of a corrupt satanic disposition. In God's house, duties are done according to the truth principles, while unbelievers' actions are governed by their satanic dispositions. These are two very different paths. Unbelievers keep their own counsel, each with their own aims and plans, everyone living for their own interests. That is why they all scramble for their own benefit and are unwilling to give up an inch of what they gain. They are divided, not united, because they are not out for a common goal. The intention and nature behind what they do is the same. They are all out for themselves. There is no truth that reigns in that; what does reign and is in charge in that is a corrupt satanic disposition. They are controlled by their corrupt satanic disposition and cannot help themselves, and so they fall deeper and deeper into sin. In God's house, if the principles, methods, motivation, and starting point of your actions were no different from those of the unbelievers, if you were also toyed with, controlled, and manipulated by a corrupt satanic disposition, and if the starting point of your actions were your own interests, reputation, pride, and status, then you would perform your duty no differently from the way unbelievers do things. If you pursue the truth, you should change the way that you do things. You should abandon your own interests and your personal intentions and desires. You should first fellowship together on the truth when you do things, and understand God's will and requirements before you divide the labor among you, with an eye on who is good and bad at what. You should take on what you are able to do and hold fast to your duty. Do not struggle or snatch at things. You must learn to compromise and to be tolerant. If someone has just begun performing a duty or only just learned the skills for a field, but is not up to some tasks, you must not force them. You must assign them tasks that are slightly easier. This makes it easier for them to achieve results in performing their duty. That is what it is to be tolerant, patient, and principled. It is a part of what normal humanity ought to have; it is what God requires of people and what people should practice. If you are fairly skilled in some field and have been working in that field longer than most, then you should be assigned the more difficult work. You should accept this from God and obey. Don't be picky and complain, saying, "Why am I being picked on? They give the easy

tasks to other people and give me the hard ones. Are they trying to make life difficult for me?" "Trying to make life difficult for you"? What do you mean by that? Work arrangements are tailored to each person; those who are abler do more. If you have learned much and been given much by God, you should be given a heavier burden not to make life difficult for you, but because it is an exact fit for you. It is your duty, so don't try to pick and choose, or say no, or try to get out of it. Why do you think it is hard? The fact is that if you put some heart into it, you would be entirely up to the task. Your thinking that it is hard, that it is biased treatment, that you are being deliberately picked on—that is the outpouring of a corrupt disposition. It is refusal to do your duty, not accepting from God. That is not practicing the truth. When you pick and choose in performing your duty, doing whatever is light and easy, only doing what makes you look good, this is a corrupt satanic disposition. That you cannot accept your duty or submit proves that you are still rebellious toward God, that you are resisting, refusing, and avoiding Him. This is a corrupt disposition. When you come to know that this is a corrupt disposition, what should you do? If you feel that the tasks given to others can be completed easily while those given to you keep you busy for a long time and require you to put effort into research, and this makes you unhappy, is it right of you to feel unhappy? Certainly not. So, what should you do when you sense that this is not right? If you are resistant and say, "Every time they mete out jobs, they give me the ones that are hard, dirty, and demanding, and give others the ones that are light, simple, and high-profile. Do they think I'm just someone they can push around? This isn't a fair way to distribute jobs!"—if that is your thinking, it's wrong. Irrespective of whether there are any deviations in the distribution of jobs, or whether they are distributed reasonably or not, what is it that God scrutinizes? What He scrutinizes is a person's heart. He looks at whether someone has obedience in their hearts, if they can take on some burdens for God, and if they are a lover of God. As measured by God's requirements, your excuses are invalid, your performance of your duty is not up to standard, and you lack the truth reality. You have no obedience at all, and you complain when you do a few demanding or dirty tasks. What is the problem here? First of all, your mentality is wrong. What does that mean? It means that your attitude toward your duty is wrong. If you are always thinking of your own pride and interests, and are inconsiderate of God's will, and have no obedience at all, then that is not the correct attitude you should have toward your duty. If you expended sincerely for God and had a God-loving heart, how would you treat tasks that are dirty, demanding, or hard? Your mentality would be different: You would choose to do whatever is difficult and seek out heavy burdens to shoulder. You would take up what other people are unwilling to do, and you would do it solely for the love of God and to satisfy Him. You would be filled with joy to do so, without any hint of complaints. The dirty, the demanding, and the difficult show people for who they are. How are you different from people who take on only light and high-profile tasks? You aren't much better than they. Is that not how it is? This is how you must see these things. So then,

what most exposes people for who they are is their performance of their duty. Some people say great things most of the time, claiming that they are willing to love and obey God, but when they come across a difficulty in fulfilling their duty, they let loose all kinds of complaints and negative words. It is obvious that they are hypocrites. If someone is a lover of the truth, then when faced with a difficulty in performing their duty, they will pray to God and seek the truth while treating their duty in earnest even if it isn't suitably arranged. They will not complain, even if faced with heavy, dirty, or difficult tasks, and they can do their tasks well and perform their duty well with a God-obeying heart. They find great enjoyment in doing so, and God is comforted to see it. This is the kind of person that meets with God's approval. If someone becomes prickly and irritable as soon as they encounter dirty, hard, or demanding tasks, and won't let anyone criticize them, such a person is not someone who sincerely expends of themselves for God. They can only be exposed and cast out. In normal cases when you have these states, are you able to perceive the seriousness of this problem? (Some of it.) If you can perceive some of it, can you turn it around on your own strength, your own faith, and your own stature? You need to turn this attitude around. You first need to think, "This attitude is wrong. Isn't it cherry-picking in performing my duty? This isn't obedience. Performing my duty should be a happy thing, done willingly and gladly. Why am I not happy, and why am I upset? I know full well what my duty is and that it's what I should do—why can't I just submit? I must come before God and pray, and come to know the outpouring of these corrupt dispositions deep in my heart." Then, as you do so, you should pray: "God, I've gotten used to being willful—I won't listen to anyone. My attitude is wrong, and I have no obedience. Please discipline me and make me obedient. I don't want to get upset. I don't want to rebel against You anymore. Please move me and make me able to perform this duty well. I'm not willing to live for Satan; I'm willing to live for the truth and to practice it." When you pray like this, the state within you will improve, and when that state improves, you will be able to submit. You'll think, "This isn't much, really. It's just me doing more when others do less, not having fun when they do or chatting idly when they do. God has given me an extra burden, a heavy one; that's His regard for me, His favor toward me, and it proves that I can bear this heavy burden. God is so good to me, and I should be obedient." And your attitude will have changed, without your realizing it. You had a bad attitude when you first accepted your duty. You were unable to submit, but you've been able to turn it promptly around and promptly accept God's scrutiny and discipline. You've been able to come promptly before God with an obedient attitude, one of accepting and practicing the truth, until you were able to receive your duty in its entirety from God and wholeheartedly fulfill it. There is a process of struggle in this. That process of struggle is the process of your change, the process of your accepting the truth. For people to be willing and glad and to submit to whatever comes their way without a second thought would be impossible. If people could do that, it would mean that they had no corrupt disposition, and they would have no need for God to express the truth to save

them. People get ideas; they have wrong attitudes; they have wrong and negative states. These are all real problems—they exist. But when these negative and adverse states, and negative emotions, and corrupt dispositions take charge and control your behavior, your thoughts, and your attitude, what you do, how you practice, and what path you go on to choose will hinge on your attitude toward the truth. You may have emotions or be in a negative or rebellious state, but when these things appear during your performance of your duty, they will be turned readily around, because you come before God, because you understand the truth, because you seek God, and because your attitude is one of obedience and acceptance of the truth. You will then be trouble-free in performing your duty well, and you will be capable of victory over the hold and control that the corrupt satanic disposition has over you. In the end, you will be successful in fulfilling your duty, and fulfill God's commission, and secure the truth and life. The process of fulfilling people's duty and gaining the truth is also that of dispositional change. It is all in the performance of their duties that people receive the Holy Spirit's enlightenment and illumination, and understand the truth, and enter reality. It is also all when there are difficulties in the performance of their duties that they come often before God to pray, to seek, and to discern His will in order to solve them, such that they may perform their duties normally. It is all in the performance of their duties that people are disciplined by God and live under the direction of the Holy Spirit, gradually learning to do things according to the truth principles and coming to perform their duty satisfactorily. This is the truth taking charge and ruling in your heart.

For some people, no matter what issue they might encounter when performing their duties, they do not seek the truth, and they always act according to their own thoughts, notions, imaginings, and desires. They are constantly satisfying their own selfish desires, and their corrupt dispositions are always in control over their actions. They may appear to have always performed their duties, but because they have never accepted the truth, and are incapable of doing things according to the truth principles, they ultimately fail to gain the truth and life, and become service-doers worthy of the name. So, what are such people relying on when performing their duties? They are relying neither on the truth nor on God. That bit of truth that they do understand has not taken up sovereignty in their hearts; they are relying on their own gifts and talents, on whatever knowledge that they have acquired as well as on their own willpower or good intentions, to perform these duties. And with this being the case, will they be able to perform their duties to an acceptable standard? When people rely on their naturalness, notions, imaginings, expertise, and learning to perform their duties, although it may appear as if they are performing their duties and not committing evil, they are not practicing the truth, and have not done anything that is satisfactory to God. There is also another problem that cannot be ignored: During the process of performing your duty, if your notions, imaginings, and personal desires never change and are never replaced with the truth, and if your actions and deeds are never done in accordance with the truth principles,

then what will the final outcome be? You will have no life entry, you will become a service-doer, thus fulfilling the words of the Lord Jesus: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity" (Matthew 7:22-23). Why does God call these people who exert effort and who render service evildoers? There is one point we can be sure on, and that is that no matter what duties or work these people do, their motivations, impetus, intentions, and thoughts arise entirely from their selfish desires, and they are wholly in order to protect their own interests and prospects, and in order to satisfy their own pride, vanity and status. It is all centered around these considerations and calculations, there is no truth in their hearts, they do not have a heart that fears and obeys God—this is the root of the problem. What, today, is it crucial for you to pursue? In all things, you must seek the truth, and you must perform your duty properly according to the will of God and what God asks. If you do, you shall receive God's praise. So what, specifically, is involved in performing your duty according to what God asks? In all you do, you must learn to pray to God, you must reflect on what intentions you have, what thoughts you have, and whether these intentions and thoughts are in line with the truth; if they are not, they should be put aside, after which you should act according to the truth principles, and accept God's scrutiny. This will ensure that you put the truth into practice. If you have your own intentions and aims, and are well aware that they violate the truth and are at odds with God's will, yet still do not pray to God and seek the truth for a solution, then this is dangerous, it is easy for you to commit evil and do things that oppose God. If you commit evil one or two times and repent, then you still have hope of salvation. If you keep committing evil, then you're a doer of all manner of evils. If you still can't repent at this point, then you're in trouble: God shall cast you to one side or abandon you, which means you are at risk of being cast out; people who commit all manner of wicked deeds will surely be punished and cast out.

Words on Knowing Oneself

Excerpt 42

The key to achieving a change in disposition is to know one's own nature, and this must happen in accordance with revelations from God. Only in God's word can one know one's own hideous nature, recognize in one's own nature Satan's various poisons, realize that one is foolish and ignorant, and recognize the weak and negative elements in one's nature. After these are fully known, and you are truly able to hate yourself and forsake the flesh, consistently carry out God's word, consistently pursue the truth while performing your duties, achieve a change in your disposition, and become a person who truly loves God, then you will have embarked on the path of Peter. Without the grace of

God, and without enlightenment and guidance from the Holy Spirit, it would be difficult to walk this path, because people do not possess truth and are unable to betray themselves. Walking Peter's path of perfection primarily rests on being resolved, having faith, and relying on God. Furthermore, one must submit to the work of the Holy Spirit; in all things, one cannot do without God's words. These are the key aspects, none of which can be violated. Getting to know oneself through experience is very difficult; without the work of the Holy Spirit, it is futile. To walk the path of Peter, one must concentrate on knowing oneself and on transforming one's disposition. Paul's path was not one of seeking life or focusing on self-knowledge; he particularly focused on doing work and its influence and momentum. His motivation was to gain God's blessings in exchange for his work and suffering, and to receive rewards from God. This motivation was wrong. Paul did not focus on life, nor did he place any importance on achieving a change of disposition; he focused only on rewards. Because he had the wrong goals, the path on which he walked was, of course, also wrong. This was brought about by his arrogant and conceited nature. Clearly, Paul did not possess any truth, nor did he have any conscience or reason. In saving and changing people, God primarily alters their dispositions. The purpose of His words is to achieve in people the outcome of possessing transformed dispositions and the ability to know God, submit to Him, and worship Him in a normal way. This is the purpose of God's words and of His work. Paul's way of seeking was in direct violation of, and in conflict with, God's will; it ran completely counter to it. However, Peter's way of seeking was completely in accord with God's will: He focused on life, and on changes in disposition, which is precisely the outcome that God desires to achieve in human beings with His work. Peter's path is therefore blessed and receives God's praise. Because the path of Paul is in violation of God's will, God therefore loathes and curses it. To walk the path of Peter, one must know God's will. If one is truly able to fully understand His will through His words—which means understanding what God wants to make of man and, ultimately, what outcome He desires to achieve—only then is one able to have an accurate understanding of which path to follow. If you do not fully understand Peter's path, and merely have a desire to follow it, then you will not be able to embark upon it. In other words, you might know a lot of doctrines, but will ultimately not be able to enter reality. Though you might make a superficial entry, you will be unable to achieve any real outcome.

Nowadays, most people have a very superficial understanding of themselves. They have not come to clearly know the things that are part of their nature at all. They only have knowledge of a few of the corrupt states they expose, the things they are likely to do, or a few of their shortcomings, and this makes them believe that they know themselves. If, furthermore, they abide by a few rules, ensure that they do not make mistakes in certain areas, and manage to avoid committing certain transgressions, they then consider themselves to possess reality in their belief in God and assume that they will be saved. This is completely human imagination. If you abide by those things, will you

really become able to refrain from committing any transgressions? Will you have attained a true change in disposition? Will you really be living out the likeness of a human being? Can you genuinely satisfy God that way? Absolutely not, this is for sure. Belief in God works only when one has high standards and has attained the truth and some transformation in one's life disposition. This first requires dedication to knowing oneself. If people's knowledge of themselves is too shallow, they will find it impossible to solve problems, and their life dispositions simply will not change. It is necessary to know oneself on a profound level, which means knowing one's own nature: what elements are included in that nature, how these things originated, and where they came from. Moreover, are you actually able to hate these things? Have you seen your own ugly soul and your evil nature? If you are truly able to see the truth about yourself, then you will loathe yourself. When you loathe yourself and then practice God's word, you will be able to forsake the flesh and have the strength to carry out truth without believing it to be strenuous. Why do many people follow their fleshly preferences? Because they consider themselves to be pretty good, feeling that their actions are right and justified, that they have no faults, and even that they are entirely in the right, they are therefore capable of acting with the assumption that justice is on their side. When one recognizes what one's true nature is—how ugly, how despicable, and how pitiful—then one is not overly proud of oneself, not so wildly arrogant, and not so pleased with oneself as before. Such a person feels, "I must be earnest and down to earth in practicing some of God's word. If not, then I will not measure up to the standard of being human, and will be ashamed to live in God's presence." One then truly sees oneself as paltry, as truly insignificant. At this time, it becomes easy for one to carry out truth, and one will appear to be somewhat like a human should be. Only when people truly loathe themselves are they able to forsake the flesh. If they do not loathe themselves, they will be unable to forsake the flesh. Truly loathing oneself is not a simple matter. There are several things that must be found in them: First, knowing one's own nature; and second, seeing oneself as needy and pitiful, seeing oneself to be extremely small and insignificant, and seeing one's own pitiful and dirty soul. When one fully sees what one truly is, and this outcome is achieved, one then truly gains knowledge of oneself, and it can be said that one has come to know oneself fully. Only then can one truly hate oneself, going so far as to curse oneself, and truly feel that one has been corrupted profoundly by Satan such that one does not even resemble a human being. Then, one day, when the threat of death appears, such a person will think, "This is God's righteous punishment. God is indeed righteous; I really should die!" At this point, he will not lodge a complaint, much less blame God, simply feeling that he is so needy and pitiful, so filthy and corrupt that he should be cast out and destroyed by God, and a soul like his is not fit to live on earth. Therefore, this person will not complain against or resist God, much less betray God. If one does not know oneself, and still considers oneself to be pretty good, then when death comes knocking, this person will think, "I have done so well in my faith. How hard I have sought! I have given so much, I have suffered so much, yet ultimately, God is now asking me to die. I don't know where God's righteousness is. Why is He asking me to die? If I have to die, then who will be saved? Won't the human race come to an end?" First of all, this person has notions about God. Secondly, this person is complaining, and not showing any submission whatsoever. This is just like Paul: When he was about to die, he did not know himself, and by the time God's punishment was nigh, it was all too late.

Excerpt 43

Although gatherings often fellowship on the truth, dissect people's corrupt dispositions, talk about knowing oneself, and discuss people's various states and behaviors, there are now still many people who do not know their own corrupt disposition. Some people merely acknowledge that they have a corrupt disposition, but do not know it when they reveal it. Some people have comprehension ability, and when reading God's words, they acknowledge that God's words are the truth and that what He says is practical. However, when things befall them, their understanding becomes superficial. They always believe that they are still doing just fine, that they are still a good person, and although they believe they have a bit of a corrupt disposition, they still group themselves together with the good people. They do not know the nature of their corrupt disposition or what consequences it will cause. Is this really knowing oneself? After people have believed in God for a few years, through reading His words, listening to sermons and fellowship, as well as being pruned and dealt with, most of them have finally seen clearly that their humanity is not good, and that they truly have a corrupt disposition and can do things that violate the truth and oppose God. However, many people do not truly recognize this; they merely acknowledge verbally that they are devils, that they are Satans, and that they should be cursed. Is this kind of understanding practical or not? Is it something that comes from the heart? Is it something said out of a genuine hatred of oneself? For example, there was a leader or worker who was dismissed for not doing practical work, and to show everyone their "remorse," they wrote a letter of repentance: "I have let God down and I owe Him. I am not worthy of His salvation or His painstaking care and effort. I am a demon, I am Satan, my humanity is bad. I should be cursed, and I should go to hell and perish!" In this letter of repentance, with every sentence they deny and condemn themselves, speaking words that an unbeliever would never say. Although they acknowledge that they are a demon and Satan, are any of these words truthful? (No. They do not mention which corruptions they have revealed, which bad things they have done, or what losses they have brought to the work of the church.) There is not a single sentence that explains the actual situation or what is in their heart; they are all empty words. Is this true understanding? (No.) If it is not true understanding, then do they acknowledge that they are corrupt? (No.) Let's define it for them: This person does not acknowledge their own corruption. They wrote a letter of repentance, and on the surface, it seems that they know themselves and acknowledge their corruption. From then on,

you should look at how they behave in daily life and whether their true behavior behind the scenes has changed; only then can you draw an accurate conclusion. From what behaviors can we see that they genuinely acknowledge their own corruption, and that they truly know themselves? (After a person has genuine understanding of themselves, there will be real changes.) This is correct. God looks at whether there is real change in a person. If someone writes a letter of repentance, and their words seem sincere and they seem to have genuine understanding, does this mean that they have truly repented? Can it prove that they have truly repented? No, we must look at whether there has been a genuine change in them—this is the most crucial aspect. But after they are dismissed, they often justify and defend themselves before the brothers and sisters, which is tantamount to still not acknowledging their own corruption and having no genuine understanding of themselves. Their resistance, self-defense, and justification behind the scenes have confirmed this point. In addition, when the Above dissects their actions and says that they are an antichrist, a false leader, and someone who does not do practical work, what is their reaction to being exposed by the Above? They reason, defend and justify themselves, explaining these matters everywhere, not acknowledging that they do not do practical work, that they are lacking in caliber, that they do not understand the truth, and that they are a false leader. What kind of disposition is behind this non-acknowledgment and self-defense? This is a kind of intransigent and arrogant disposition, a disposition that is fed up with the truth. When they wrote their letter of repentance, they said that they were a devil and Satan, that they were unworthy of God and owed God, and that their humanity was not good, but immediately after acknowledging this, they reverted to their old ways. What is going on here? (Their acknowledgment is not true.) Which is their true side? What is their true stature? (Defending and justifying themselves.) Their behind-the-scenes justifications and selfdefense, their explaining themselves everywhere—this is their true side. Does this not prove that they do not acknowledge that they cannot do practical work and that they do not have the truth reality? They do not acknowledge it at all. If they do not even acknowledge this, then do they truly know themselves? If they do not know themselves, then is their characterization of themselves as a devil and Satan not deceiving people? Then everything they say about knowing themselves is a lie; all of it is deceitful. They do not acknowledge that they cannot do the work, and that their humanity is not good, so why do they still say those words of self-condemnation? It is unfathomable. If they do not know themselves, why do they still pretend that they do? It is to cheat people. The facts before us have already proven that they are a hypocritical person. So do they acknowledge that they have a corrupt disposition? (They do not acknowledge it.) They refuse to acknowledge it, and even go out of their way to find various excuses and reasons to prove that these things they have done are not wrong. They believe that no matter what they do, it is right, and the Above should not condemn or dissect it. They can accept being dismissed, but not being treated unjustly because of these things. No

matter the reason for their dismissal, they can submit to it and accept it; it is solely because they were dismissed for these particular things they have done that they cannot accept or submit. Is this not the root of their justifications and self-defense? A person like this speaks about being a devil and Satan, says they should be cursed and sent to hell, and repeatedly shouts out these slogans while continuing to argue and justify—do they truly know themselves? (No.) They repeatedly shout out that they are devils and Satans, yet they do not acknowledge any of their wrongdoings. Do they acknowledge that they have corrupt dispositions? (No.) Why is it said that they do not acknowledge it? They all acknowledge that they are devils and Satans, so why do they not acknowledge that they have corrupt dispositions? Which consequence is more severe—acknowledging that one has a corrupt disposition, or acknowledging that one is a devil and Satan? In fact, they understand in their hearts that acknowledging they are Satans and devils can deceive others and achieve a good result, and that people will not do anything to them. However, if they acknowledge their wrongdoings, or that they do not have humanity, people will shun and despise them. Therefore, they choose a poster-worthy slogan to deceive everyone and explain things away. Why do they shout out such taglines and slogans? What is the purpose? (It is that people will see how much they know themselves.) In one respect, they are flaunting their spirituality. In another respect, they think: "Everyone says that they are devils and Satans. If I say I'm a devil and Satan, I won't have to bear any consequences and can even gain everyone's approval. Why not do it?" Is that not the idea? Is this kind of knowing oneself not guite cunning? (Yes, it is deceitful.) This is deceitful and cheating by nature, and it bears the traits of a religious trickster! What do religious tricksters say? "We are all sinners; we have all sinned!" They do not say how they are bad or detail the bad things they have done. They also say: "We are all sinners, and we must repent. Look at how much precious blood the Lord Jesus shed for us!" What goal do they want to achieve with these words? It is to make themselves appear spiritual. They are showing off and making others think highly of them in order to achieve their goal of winning hearts and minds. Do those people who claim to acknowledge that they are devils and Satans also want to achieve this result? Is this not also their purpose? At first glance, it seems that they know themselves, and they appear to be people who genuinely repent, proclaiming themselves to be devils and Satans, to be children of hell, and deserving of death. How earnest their words are! But while they speak very earnestly, are they as earnest in what they actually do behind the scenes? Not at all. They employ a two-faced approach: On one hand, they publicly acknowledge that they are devils and Satans, but on the other, they go around defending and justifying themselves, explaining that they did nothing wrong. They say that they were treated unjustly by the Above, that the Above is not aware of the actual situation, and that in doing these things they have endured great hardship and grievance and paid a great price, and should not be treated this way. They say these things to gain more sympathy, to make more people mistakenly believe that they acknowledge themselves as devils and Satans and that they truly know themselves, that the Above was unfair to them, and that they were dismissed over a trivial matter. They make it seem that they know themselves and deserve to be leaders. They are actually vigorously defending and justifying themselves. Can these people who are good at disguising and justifying themselves and shouting out spiritual slogans truly know themselves? (They cannot.) Their so-called self-knowledge is just going through the motions, cheating others, and putting on a pretense all in order to leave a good impression on others. They do not genuinely come before God to repent and admit their guilt, and they do not accept God pruning and dealing with them, exposing them, and disciplining or even dismissing them. They simply do not have such an attitude.

Nowadays, most people's experience is too shallow, and their self-knowledge is too limited. Many only acknowledge the mistakes in their methods and their own faults, while few acknowledge their poor caliber, distorted comprehension, lack of spiritual understanding, and lack of humanity. Fewer still acknowledge that God's words of revelation are absolute facts, that these words reveal the truth of their own corruption, or that His words are entirely accurate and without any error. This is proof that people still do not truly know themselves. Not acknowledging that they live according to their satanic dispositions and satanic nature means that they do not truly know themselves. No matter which corrupt dispositions they reveal, they do not acknowledge them. They cover and wrap them up, preventing others from seeing their corruption. Such people are very good at disguising themselves and are hypocrites. Nowadays, most people are inclined toward the truth, and their state has somewhat improved, but they still do not truly know themselves. Many people consistently react to making a mistake by merely acknowledging that they were wrong in that instance. If you ask them, "Where exactly did you go wrong in this matter? Which truth principles did you violate? Which corrupt dispositions did you reveal?" they would reply, "This has nothing to do with corrupt dispositions. It was just a momentary lapse; I didn't think it through and acted impulsively. It wasn't my intention." Their unintended actions and errors have become shields and excuses for the corrupt dispositions they have revealed. Is this a genuine acknowledgment of their own corruption? It is not. If you frequently make excuses or find reasons for the corrupt dispositions you reveal, then you cannot truly face your own corrupt dispositions, nor can you acknowledge or understand them. For example, a person performs their duties well for a period of time; their state is stable, whatever they do goes smoothly and without a hitch, and they produce some positive results and receive praise from others. They feel that they have made great contributions and that God should bestow rewards upon them. As a result, they reveal an arrogant and self-righteous corrupt disposition they believe themselves to be better than others, and refuse to listen to and are unable to cooperate harmoniously with anyone. Before long, they make mistakes in the performance of their duties, and their brothers and sisters deal with them and expose them, saying that they are too arrogant. They have difficulty accepting this fact and

ponder incessantly over the matter: "I'm arrogant? I don't think so. I didn't brag about anything, so how could I have become arrogant?" They are stuck on the word "arrogant" and cannot get past it. Their inability to accept this word shows that they are without reason, do not know themselves at all, and do not acknowledge their own corrupt disposition. When something befalls you and you reveal a corrupt disposition, if someone criticizes you, or prunes and deals with you, and says that what you did violates the truth principles, yet you only acknowledge your mistake in that particular matter, are unwilling to admit that it was a consequence caused by a revealed corrupt disposition, and are only willing to rectify the mistake without ever accepting the fact that you revealed a corrupt disposition, then you do not truly know yourself. Can acknowledging mistakes represent self-knowledge on its own? Self-knowledge refers to identifying the root cause of one's mistakes and knowing one's corrupt disposition. If you acknowledge that you have done something wrong, and afterward your behavior changes so that it seems like you no longer make the same mistake, but you have not cast off your corrupt disposition and the root cause of the mistake has not been resolved, then what would be the consequence? You would still inevitably reveal a corrupt disposition and rebel against and oppose God. Do not assume that a few behavioral changes equate to a change in your disposition. Knowing oneself is an endless matter; if one cannot know the root causes of their corrupt disposition or where the root of their rebellion against and opposition to God lies, then they cannot achieve a change in their disposition. This is what is difficult about changing one's disposition. Why do many people who believe in God only change their behavior and not their life disposition? This is where the problem lies. If you acknowledge that what you reveal is a corrupt disposition which has caused you to act as you please, make arbitrary decisions, not cooperate harmoniously with others, and place yourself above others, and then after acknowledging these things you further acknowledge that they are caused by an arrogant disposition, what benefit will it bring you? It is only then that you will truly reflect on these matters, and recognize that a corrupt disposition is the root cause of opposing God, and is ironclad proof of Satan's corruption of mankind. You will recognize that if one does not cast off this corrupt disposition, they are unworthy of being called human and unworthy of living before God. However, if you only acknowledge that you have done something wrong, what will be the consequence? You will only focus on and put effort into the way you do things and correcting them, how to do things so that they appear proper on the surface, and how to conceal the revelation of your arrogant disposition. You will become more and more deceitful and the methods you use to cheat others will become more and more sophisticated. You will think: "I made a mistake this time, and everyone saw it because I wasn't careful. I won't be like that next time." The result is that while the way you do things has changed on the surface, and others cannot see any problems, you have hidden your corrupt disposition. What have you become? You have become more deceitful and become hypocritical. If one focuses on and puts effort into how they speak

and act so that on the surface no one can see any problems or find fault with them and their actions seem flawless, but they do not change their corrupt disposition in the slightest, are they not becoming a Pharisee? While acting hypocritically might trick people, can it trick God? What exactly does pursuing the truth mean? Primarily, it refers to pursuing a change in one's disposition. If one never knows their own corrupt disposition, then it is impossible for there to be a change in their disposition. At the same time as acknowledging that they have a corrupt disposition, they must also accept the truth, reflect on where exactly they went wrong and where they failed, and then seek the truth to resolve their problems. Only in this way can one gradually cast off their corrupt disposition, practice the truth in the performance of their duties, and act with principles. In doing this, they will enter into the truth reality. Only those who can seek and practice the truth are the ones who pursue the truth. They are the ones who can continuously put effort into practicing the truth and acting with principles, and who can summarize their experiences and draw lessons. Once they practice the truth and enter into reality, have principles in their actions, and make fewer mistakes, they will gradually become suitable for being used by God. If one is not someone who pursues the truth, no matter how they indulge in empty talk about knowing themselves, or how they characterize themselves as a devil and Satan, ultimately they still will not put the truth into practice. So, what is the difference between these two? One acknowledges their own corrupt disposition, seeks the truth principles, and practices in accordance with the truth—this is the path of pursuing the truth. The other does not acknowledge that they have a corrupt disposition and does not accept the fact of their own corrupt disposition, instead putting effort into the way they do things. However, this only changes their outward behavior, and there is no change in their life disposition, which makes their behavior more cheating. Is what these kinds of people practice in line with the truth principles? It entirely falls short of this and does not even scratch the surface. What they do is disguise, pretend, and cheat, and their goal is to cheat God's chosen people. They do not practice the truth but still want everyone to praise them, approve of them, and endorse them so that they can have status in the church. Is this not a manifestation of disguise and cheating? They disguise and cover themselves and focus on how to gain the favor of others. Are there any truth principles in this way of doing things? Not at all—it is entirely based on the human mind's imaginings, human methods, human philosophies for dealing with the world, and it is still living according to a satanic disposition. This practice of hypocrisy belongs to fake spirituality; it is cheating people and lacks even the slightest truth reality.

Why do some people, who also appear to be performing their duties like the others, suddenly come out of nowhere and shock people by committing great evil in the end? Can the occurrence of such a thing be brought about in just one or two days? Absolutely not. Three feet of ice cannot freeze in a single day. Outwardly, they seem well-behaved and simple, and no one can find fault with them, but in the end, the bad things they do are more extreme and astonishing than those done by anyone else. These things are

done by these so-called "well-behaved" people. Do you know what common characteristic these kinds of people have? (They appear to have good behavior and usually seem quite well-mannered.) What they live out and their nature essence have two distinct characteristics—can you grasp these key points? (They do not love the truth or acknowledge their corrupt disposition. When they talk about knowing themselves, they are putting on a disguise and acting hypocritically.) Acting hypocritically is one aspect of this, so how can you discover and confirm that these people are hypocritical? How can you confirm that these good behaviors they are living out are just a pretense? (On the surface, they talk very nicely, but in their true actions, they protect their own interests without considering the interests of God's house.) This is the specific manifestation of acting hypocritically. Although these hypocritical people speak nicely, they are actually cheating and deceiving people. Additionally, they expose their selfishness and baseness, only protecting their own interests and not considering the interests of God's house—they want to live like a whore while still expecting a monument to their chastity. All of this represents their nature essence, devoid of any humanity. I just mentioned that their nature essence has two distinct characteristics. The first characteristic is that these kinds of people often shout slogans and speak of doctrines as if they are deeply spiritual, but in fact they do not love the truth in the slightest, and without a love for the truth, it is impossible for them to practice it. Based on this point, is what you mentioned earlier about them only considering their own interests not one of these manifestations? Why do they consider their own interests? Do they love the truth? (They do not love the truth; they only like interests.) They only protect their own interests and do not at all consider the interests of God's house or the brothers and sisters. Is this not the behavior of not loving the truth in the slightest? Some people say, "If they don't love the truth, why do they always fellowship about things related to the truth?" How would you explain this? (They do it to impress others, disguise themselves, and dress themselves up.) This is one aspect of it, but besides this, are they actually fellowshiping about the truth? It is not the truth at all; it is just words and doctrines. If it is clearly just words and doctrines, then how can it be called the truth? Only fools would equate words and doctrines with the truth. Devils are highly skilled at speaking words and doctrines to deceive people, and they also want to pretend to be people who have the truth to cheat others and God. No matter how lofty the words and doctrines that people speak are, they are not the truth; only the words spoken by God are the truth. How can words and doctrines spoken by humans be mentioned in the same breath as the truth? They are two different things. This is the first aspect, that these people have absolutely no love for the truth. Is this aspect their nature essence? (Yes.) Why do we say it is their nature essence and not just a temporary revelation or behavior? It is because when we look at all of their revelations and behaviors, it can be concluded that their humanity essence is that they do not love the truth at all. Due to these various behaviors, it can be determined that they are people who do not love the truth. That is the first characteristic. Now, what is the

second characteristic? It is that these people do not acknowledge their own corrupt dispositions at all. What does it mean that they do not acknowledge it at all? If it is said that they do not acknowledge their corrupt dispositions, then why do they always talk about knowing themselves? Not only do they talk about knowing themselves, but they also shamelessly help other people know themselves. They also often say they are not doing enough, that they owe God, that they are devils and Satans and deserve to be cursed. How can this be explained? (When they talk about knowing themselves, there is no true content or detail. For example, there is no practical content regarding which corruptions they have revealed, what wrong intentions they harbor, which corrupt dispositions they are controlled by, what specific manifestations they have, what nature essence they belong to, and so on. They merely vaguely state that they are devils and Satans without expressing genuine feelings and understanding.) (One result of truly knowing oneself is being able to truly hate oneself. These types of people verbally acknowledge their corruption but do not hate themselves at all in their hearts, and they also find all kinds of reasons to defend and justify themselves. Sometimes, they do not explain themselves outwardly, but they do not accept and acknowledge their corruption internally. They are entirely unable to accept the truth and do not change at all.) They do not acknowledge their own corruption—how can this be explained? (When something befalls them and they are exposed, they feel that they are incapable of doing such a thing, and so they do not acknowledge that they have this type of corrupt disposition.) These kinds of people always talk about knowing themselves, but what exactly do they know? Do they know their behaviors and manifestations, or do they know their corrupt dispositions? Or do they only know which things they have done wrong? There is a big difference between these types of knowledge. Some types of knowledge are true knowledge, while some are superficial and lack essence. Some people's knowledge is even more shallow, and they only know which things they did wrong or acknowledge the things they have done that went against morality or the law. This is no different from religious people admitting their guilt to the Lord; it does not lead to genuine repentance. There are also some people who just speak some doctrines when they talk about knowing themselves, or imitate what others say about self-knowledge. This is an even greater form of disguise and cheating. Why do these people not truly know themselves? The most crucial reason is that they never accept the truth, so all of their actions and behaviors are based entirely on their own preferences, their own satanic philosophy, and their own interests, ambitions and desires. Deep in their hearts, they do not see their ambitions and desires as corrupt; anything that they need is not corrupt, so they do whatever they want, whatever they like. When judging this from the starting point of their actions, do they acknowledge their own corruptions? (They do not acknowledge them.) How do people who acknowledge their corruptions act? Do they act by seeking the truth principles, or do they just pray, contemplate, and do things according to what they think in their minds? Which of these do they follow? (They seek the truth principles.) So, from

looking at the actions of those aforementioned kinds of people, it is evident that they always do whatever they want. They believe that God's words are meant for others and they impart the doctrines they understand to others, which means that they make others act according to God's words, implying that "you all reveal corruptions, but I seek the truth in everything I do and hardly reveal any corruptions." Are these people who truly know themselves? They do not dare to acknowledge their own corruptions; this is the truth of the matter. They believe that paying a price, as well as speaking a bit more, enduring a little more suffering, or even forsaking and expending of themselves all in order to satisfy their ambitions and desires is all in line with the truth and is right. If you were to ask them, "Since all humans have corruptions, aren't you afraid of being wrong when you think that way?" they would say: "No, it's fine; I'm not afraid. I'm right in my intentions." Look at how they regard their ambitions, desires and intentions as something positive. Do these kinds of people acknowledge their own corruptions? (No, they don't acknowledge them.) From an objective perspective, they simply do not acknowledge their own corruptions. Can someone who does not acknowledge their own corruption genuinely repent? (No, they cannot.) They absolutely will not repent; they never will. Do they have true submission? (No.) Even less so. They do not even know what the truth is, so how can they submit? All that they submit to is their own ambitions and desires. They live their lives entirely by undertaking all matters according to their own desires, and they speak, act and choose their path based solely on their own will, without ever seeking the truth. Some people say: "They never seek the truth, so why do they listen to sermons?" Listening to sermons doesn't necessarily mean they are able to seek the truth; it is just one aspect of believing in God. If they did not listen to sermons or attend gatherings, would they not then be exposed? So, this process is necessary for them to go through, but listening to sermons does not mean they are someone who accepts the truth or acknowledges their own corruption; one cannot make this inference. Acknowledging that one has corruption is not an easy thing, and it is difficult to do for people who do not love the truth.

We just mentioned that people who do not know themselves have two distinct characteristics: One is that they fundamentally do not love the truth, and the other is that they never acknowledge that they have corrupt dispositions. So, how far are you from knowing yourselves? (Right now, we still don't know ourselves, and we haven't reached the point of hating ourselves.) You are very far away. Knowing oneself primarily means knowing one's corrupt disposition, one's preferences, and one's erroneous views and behaviors. This is the key, and other aspects of self-knowledge are secondary. You can only truly accept the truth and bring about genuine repentance when you acknowledge that you have a corrupt disposition, that you have all sorts of nature essences and revelations of corruptions that God has brought to light in people, and when you can list them specifically and acknowledge that these specific facts, behaviors, and revelations are all out of line with the truth, are all against God, and are all detested by Him.

Nowadays, when people claim to accept the truth, they are just acknowledging it in doctrine and changing their behaviors to some extent. But after this, they still live out satanic corrupt dispositions and live according to Satan's philosophy; they do not change at all. Changes in behavior do not represent changes in disposition. To transform one's disposition, one must know their own nature essence and their own corrupt disposition—this is the starting step. One who only recognizes that their own actions are problematic, that they are not a good person, or that they are a devil and Satan is still far away from knowing their nature essence and transforming their disposition.

Excerpt 44

If people are to understand themselves, they must understand their corrupt disposition, and have a grasp of their true states. The most important aspect of understanding one's own state is to have a grasp on one's own thoughts and ideas. In every time period, people's thoughts and ideas have been controlled by one major thing. If you can grasp your thoughts and ideas, you can grasp the things that are behind them. People cannot control their thoughts and ideas. However, you do need to know where these thoughts and ideas come from, what the motives behind them are, how these thoughts and ideas are produced, what controls them, and what their nature is. After a person's disposition changes, the thoughts, ideas, views and the goals the person strives toward which are created by the part which changed, will be very different than before essentially, they will approach the truth and be in accordance with the truth. The things within people that have not changed, that is to say, their old thoughts, ideas, and views, including the things that people like and pursue, are all utterly dirty, filthy, and hideous things. After a person understands the truth, they are able to discern these things, and see them clearly; therefore, they are able to give up and turn their back on these things. People like this have definitely changed in some way. They are able to accept the truth, practice the truth, and enter into some truth realities. The people who do not understand the truth cannot see these corrupted or negative things clearly, nor discern them; therefore, they are unable to give them up, not to mention turn their back on these things. What causes this difference? Why is it that they are all believers, but some of them can discern negative and unclean things, and give them up, while others cannot see these things clearly, nor free themselves from them? It is directly connected to whether the person loves and pursues the truth. When those who pursue the truth eat and drink God's words for a period of time, and listen to sermons for a period of time, then they can understand the truth, and see certain things clearly; they have made progress in their life. By contrast, although those who do not love the truth attend gatherings, read God's words, and listen to sermons just the same, they are not able to understand the truth, and no matter how many years they have believed, they have no life entry. These people failed because they did not pursue the truth. No matter how many years they have believed in God, those who do not pursue the truth are not able to understand the

truth. When they encounter a situation they cannot see it clearly, almost as though they are a religious person. They have gained nothing from their years of faith. How much truth do you understand now? Which things can you see clearly? Can you discern negative things and people? You are not clear on what believing in God is, nor who it is that you actually believe in. You cannot clearly discern ideas and intentions you have in daily life, you are not fully aware of which path you should follow as a believer of God, and you are not clear on how you should practice the truth when you do things or perform your duty. These are people who do not have any life entry. Only by truly understanding the truth, and knowing how to practice the truth, can you discern different types of people, see different situations clearly, do things in accordance with the truth, be able to meet God's requirements, and be increasingly closer to God's will. Only by pursuing in this way will you gain results.

Excerpt 45

There are often some negative states within man. Among them, some states can influence people or constrain them. There are some states that can even make someone diverge from the true way and head off in the wrong direction. What people pursue, what they pay attention to, and what path they choose to take—these are all connected to their inner states. Whether people are weak or strong is even more directly connected with their inner states. For example, many people now lay particular emphasis on the day of God. They all have this desire: They yearn for the day of God to swiftly arrive so that they can extricate themselves from this suffering, these illnesses, this persecution, and other kinds of pain. People think that when the day of God arrives, they will be relieved of the pain they suffer now, that they will never again suffer hardships, and that they will enjoy blessings. If someone seeks to understand God or pursues the truth from within this kind of state, then their life progress will be very limited. When any setback or anything unpleasant befalls them, then all the weakness, the negativity, and the rebelliousness inside of them comes out. So, if someone's state is abnormal or incorrect, then the goal of their pursuit will also be incorrect and will certainly be impure. You strive for entry from within incorrect states, yet you think you are doing well in your pursuit, that you are doing things in accordance with God's requirements, and practicing in accordance with the truth. You don't believe that you have gone against God's intentions or deviated from His will. You may feel that way, but when some unpleasant event or environment causes you some suffering, touches on your weak spots, and the things you love and pursue deep in your heart, you will become negative, your hopes and dreams will come to nothing, and you will naturally become weak. So, your state at the time decides whether you are strong or weak. Right now, there are many people who feel that they are quite strong, that they have a bit of stature, and that they have more faith than they did before. They think that they have started on the right track of belief in God, and that they do not need other people to pull or push them along it. In this case, why do they become negative or weak when they face certain environments or encounter difficulties? Why, then, do they make complaints and end up giving up on their faith? This shows that there are some negative and abnormal states within everyone. Some of the impurities in man are not easy to let go of. Even if you are a person who pursues the truth, you cannot completely let go of them. This must be done based on the revelation of God's word. After reflecting on and understanding their own states, people must compare them to God's word, and resolve their corrupt dispositions. Only then will their states gradually change. It is not the case that, when people read God's words, and come to know their states, they can immediately transform them. As long as people regularly read God's words, see their own states clearly, and pray to God and strive toward the truth, then when corruption pours forth from them, or when they are in an abnormal state in the future, they will be able to recognize it, and they will be able to pray to God, and use the truth to solve the problem, and their incorrect state can be reversed and they can gradually change. In this way, they will be able to let go of the impurities and those things that should be let go of that people harbor within themselves. People must have a certain level of experience before results can be achieved.

From the beginning of their belief in God, many people pursue blessings based on their notions and imaginings, and consequently become negative and weak when they encounter things that do not accord with their notions. They start to doubt God and even come up with notions or misconceptions about Him. If nobody fellowships on the truth with them, they will not be able to stand firm, and may betray God at any time. Let Me give you an example. Let's say that someone has always harbored notions and imaginings in their belief in God. This person believes that, as long as he renounces his family and fulfills his duty, God will protect and bless him, and look after the life of his family, and that this is what God should do. Then, one day something that he did not wish to happen befalls him—he falls sick. Living with his host family is not as comfortable as being in his own home, and perhaps they do not care for him very well. He cannot take it, and he becomes negative and disheartened for a long time. He also doesn't pursue the truth, and he doesn't even acknowledge the truth. This means that people have some states within them, and, if they do not recognize, perceive, or feel that these states are wrong, then although they may still have passion and pursue a lot, at some point they will encounter a circumstance that reveals their true internal state, and causes them to stumble and fail. This is what comes from not being able to reflect on or come to know yourself. All those who do not understand the truth are this way; you never know when they will stumble and fail, when they will be negative and weak, or when they could be capable of betraying God. Look how much danger those who do not understand the truth must face! But understanding the truth is not a simple matter. It takes a long time before you can finally gain a flicker of light, have a bit of true knowledge, and understand a bit of the truth. If the intentions within you are seriously adulterated and cannot be resolved, they will extinguish the small light of your understanding at all times, and even

erode the small bit of faith you have, and this is certainly very dangerous. Right now, the main issue is that all people have certain notions and imaginings about God in their hearts, but before they are exposed, they don't acknowledge them; they are hidden inside, and you never know at which time, or under what circumstances, they will come out and cause people to stumble. Although all people have good aspirations, and want to be good believers and gain the truth, their intentions are too adulterated, and they have too many notions and imaginings which greatly hinder them from pursuing the truth and gaining life entry. They want to do these things but they cannot. For example, it is hard for people to submit when they are pruned and dealt with; when they are tested or refined, they want to argue with God. Whenever they fall ill or encounter some catastrophe, they blame God for not protecting them. How can people like this experience God's work? They do not even have a basic God-obeying heart, so how can they gain the truth? Some people become negative when the smallest thing doesn't go their way; they stumble on account of other people's judgments, and betray God when they are arrested. It is true that one never knows what the future holds, whether it be happiness or ruin. Every person has something inside of them which they want to pursue and obtain; they have things that they like. Pursuing the things that they like could bring misfortune upon them, but they do not feel this, still believing that the things they strive for and like are right, and that there is nothing wrong with these things. But if there comes a day when misfortune strikes, and the things that they pursue and like are taken from them, they will become negative and weak, and unable to drag themselves to their feet. They will not know what happened, they will blame God for being unfair, and their heart of betrayal against God will come out. If people do not know themselves, then they will not know where their Achilles' heel is, nor will they know where it is easy for them to fail or stumble. It is truly pitiful. That is why we say that if a person does not know themselves, they could stumble or fail at any time, and bring about their own end.

Many people have said: "I understand every element of the truth, but I just can't put them into practice." This exposes the root of why people do not practice the truth. What kind of people understand the truth yet cannot put it into practice? Certainly, only people who are fed up with and hate the truth cannot put it into practice, and this is a problem in their nature. Even if they don't understand the truth, people who love the truth will act based on their conscience, and they will not do evil. If a person's nature is fed up with the truth, then they will never be able to practice the truth. People who are fed up with the truth only believe in God to obtain blessings, not in order to pursue the truth and obtain salvation. Even if they fulfill their duties, it is not for the sake of obtaining the truth, but entirely in order to obtain blessings. For example, some people who are persecuted and cannot return to their homes think in their hearts, "I am persecuted and cannot return home because of my belief in God. One day God will give me a better home; God will not let me suffer in vain," or "Wherever I am, God will give me food to eat, and He will not let me walk down a dead-end road. If He were to let me walk down a dead-end road.

then He would not be the real God. God would not do that." Do such things not exist within man? There are also some people who think, "I have renounced my family to expend myself for God, and God should not deliver me into the hands of those in power; I have pursued with such fervor, God should protect and bless me. We so yearn for the day of God to arrive, so the day of God should come as soon as possible. God should fulfill the wishes of man." Many people think this way—is this not man's extravagant desire? People have always made extravagant demands of God, always thinking: "We have renounced our families to fulfill our duties, so God should bless us. We have acted in accordance with God's demands, so God should reward us." Many people harbor such things in their hearts while believing in God. They see other people walking away from their families and renouncing everything in order to expend themselves for God so effortlessly, and they think, "They have left their families for such a long time, how do they not miss home? How do they overcome this? How come I can't overcome this? How come I can't let go of my family, husband (or wife), and children? How come God is gracious to them and not gracious to me? Why does the Holy Spirit not bestow grace upon me or reside with me?" What state is this? People are so lacking in reason; they do not practice the truth and then they complain about God, and they do not do what they should do. People should choose the path of pursuing the truth, but they are fed up with the truth, they crave fleshly pleasures, and they always seek to obtain blessings and enjoy grace, all the while complaining that God's demands of man are too excessive. They keep asking God to be gracious to them and to bestow more grace upon them, and to allow them to feel fleshly pleasure—are they people who sincerely believe in God? They think, "I have renounced my family to fulfill my duty and I have suffered so much. God should be gracious to me, so that I don't miss home and so that I have the resolve to renounce. He should give me strength, then I will not become negative and weak. Other people are so strong, God should make me strong too." These words that people speak completely lack reason and faith. They are all spoken because people's extravagant demands have not been fulfilled, which has made them dissatisfied with God. These are all things that pour forth from their hearts, and they completely represent people's nature. These things exist within people, and if they are not thrown off, they can lead people to complain about and misunderstand God at any time or place. People will be likely to blaspheme against God, and they may desert the true way at any moment and in any place. This is very natural. Do you now see this matter clearly? People must know the things that pour forth from their nature. This is a very serious matter which needs to be approached carefully, because this touches upon the issue of whether or not people can stand firm in their witness, and the issue of whether or not they can obtain salvation in their belief in God. As for people who understand a bit of the truth, if they realize that they are pouring forth these things, and if, when they discover this problem, they can examine it and dig it out, then they will be able to solve the problem. If they do not realize that they are pouring forth these things, then there is no way for them to solve this problem, and they can only wait for the revelation of God or for the exposure of the facts. People who do not love the truth do not value self-reflection. They always believe that it is an insignificant matter, and will indulge themselves, thinking, "Everyone is like this—complaining a little is no big deal. God will forgive it and God will not remember it." People do not know how to self-reflect or how to seek the truth to resolve problems, they cannot practice any of these things. They are all muddled-headed, and especially lazy, as well as dependent and prone to indulging in fantasies. They yearn: "One day God will bring about a thorough change in us, and then we will no longer be lazy like this, we will become completely holy, and we will look up to the might of God." This is a fanciful thing to imagine, and it is really unrealistic. If a person can utter this kind of notion and imagining after hearing so many sermons, then they do not have knowledge of God's work, and to this day, they have still not clearly seen how God saves people. People like this are incredibly ignorant. Why does the house of God always fellowship about knowing oneself and knowing God's disposition? This is crucial for every person. If you can really clearly see how God saves people, then you should focus on knowing yourself, and you should engage regularly in self-reflection—only then will you have real life entry. When you realize that you are revealing corruption, will you be able to seek the truth? Will you be able to pray to God, and forsake the flesh? This is a prerequisite for practicing the truth, and it is a crucial step. If, in everything that happens to you, and in everything you do, you can be cognizant of how to practice in a way that accords with the truth, it will be easy for you to put the truth into practice, and you will have life entry. If you aren't able to know yourself, how can your life progress? If, no matter how negative and weak you are, you don't self-reflect and come to know yourself, or pray to God, then this only proves that you do not love the truth, that you are not a person who pursues the truth, and that you will never be able to obtain the truth.

Previously, some people thought: "We yearn for the swift downfall of the great red dragon and we hope that the day of God will come quickly. Are these not legitimate demands? Is yearning for the day of God to come soon not the same as yearning for glory to be brought to God as quickly as possible?" They covertly find some nice-sounding ways to express this, but actually, they are only hoping for these things for themselves. What would they yearn for, if they weren't doing it for their own sake? All that people yearn for is to be quickly freed from their miserable surroundings and this painful world. There are some people in particular who see the promises given before to the firstborn sons of God and they have an incredible thirst for this. Whenever they read those words, it is like they are quenching their thirst by looking at a mirage. The selfish desires within man have not yet been entirely relinquished, so no matter how you pursue the truth, it will only ever be half-hearted. Many people who do not pursue the truth always yearn for the day of God to arrive so that they can be relieved of their suffering and enjoy the blessings of the kingdom of heaven. When it doesn't arrive, they burn with pain, and some people shout out: "When will the day of God arrive? I still haven't got

married yet, I can't keep waiting anymore! I have to show filial piety to my parents, I can't take it anymore! I still need to have children so that they can take care of me when I get old! The day of God should hurry up and arrive! Let's all pray for it together!" How can those people who pursue the truth follow all the way up until now without a single complaint? Are they not guided by the word of God, and supported by the word of God? There are so many impurities within people, is it workable for them to not accept refinement? Without suffering, how can they change? People must be refined to a certain extent, and be willing to submit to God's orchestrations, without a single further complaint—that is when they will be completely changed.

Excerpt 46

In corrupt mankind, people's nature essence is the same, apart from reincarnated demons or those possessed by evil spirits. Some people always like to study what spirits different kinds of people have inside them, but this isn't realistic; focusing on this can easily lead to deviations. Some people always feel there's something wrong with their spirit because they experienced some supernatural events, while others think their spirit has a problem because they can never change. In fact, regardless of whether one's spirit has a problem, human nature is the same—it resists and betrays God. The extent of people's corruption is pretty much the same too, as are the commonalities in their nature. Some people always suspect that something is wrong with their spirit and wonder, "How could I do such a thing? I never would have thought! Is something wrong with my spirit?" They even doubt whether they've been chosen by God, and as a result they become ever more negative. Some people comprehend things purely and, no matter what they have done, they only focus on seeking the truth and reflecting on themselves in accordance with God's words: "How could I do this? What disposition did I reveal? What nature controls it? How can I act in line with the truth?" By reflecting on yourself like this, it's easy to understand the truth and find a path of practice, as well as achieve selfknowledge. Everyone's methods and paths of self-examination are different; some focus on seeking the truth and knowing themselves, while others always focus on vague and unrealistic things, which makes it difficult to progress and easy to get stuck in negativity. You need to understand now that no matter what your spirit is, no one can see nor touch things of spirit, so paying too much attention to this will just get in the way of things. The key thing to focus on is mankind's nature essence, which is related to discerning people, and if you can discern people's nature essence, then you can discern people themselves. Seeing clearly what things exist in one's nature essence, what corrupt dispositions can be revealed, and what aspects of the truth are needed to solve them this is what's most important to focus on when believing in God. Only by experiencing God's work in this way can one gain the truth and cleanse their corrupt disposition. But how to know oneself? How to know one's own nature? One can see what their nature essence is according to the dispositions they reveal through their actions, so the key to

knowing oneself is to know one's own corrupt disposition. Only through this will one be able to understand their nature essence, and to see this clearly is to thoroughly understand oneself. Knowing oneself is a profound task, and the key to whether someone can be saved is how they know themselves. Only when someone really knows themselves can they truly repent, easily accept the truth, and step onto the path to salvation. It is impossible for those who don't know themselves to accept the truth, much less truly repent. The key issue, therefore, is to understand one's own corrupt disposition. Absolutely do not pursue false spirituality; always focusing on what someone's spirit is makes it easy to deviate and easy to mislead or harm people. It's realistic for people to focus on knowing themselves, understanding their corrupt disposition, and seeing man's nature essence clearly, and all of this will be advantageous to solving the problem of corrupt disposition and to people pursuing the truth and attaining God's salvation.

Mankind's nature essence, after their corruption by Satan, is basically the same, with only minor differences. This is because all have the same ancestor, live in the same world, and have experienced the same corruption. They all have the same things in common. Yet, some people are capable of doing one kind of thing in one environment, and some people are capable of doing another kind of thing in another environment; some people are somewhat cultured, having been educated, and some people are uncultured, having not been educated; some people have one kind of view on things, others have another kind of view on things; some live in one kind of social environment, and some live in another kind of social environment, and they have different inherited customs and living habits. The essence of the things that are revealed within man's nature, however, is all the same. So there's no need for you to always concern yourself with what kind of spirit you possess, or always worry whether it's an evil spirit. This is something that man cannot reach; only God can know this, and it would be of no use for man to know it even if they could. There's no benefit in always wanting to dissect or deliberate over one's spirit; this is something done by the most ignorant and muddleheaded of people. Don't doubt yourself when you do something wrong or transgress in some way, saying: "Is there something wrong with my spirit? Is this the work of an evil spirit? How could I do such a ridiculous thing?" No matter what you do, you should look to your nature for the root of the problem, and seek the truths that people should enter. If you examine your spirit, then you will come up empty-handed—even if you come to know what kind of spirit you have within you, you still won't be able to know your own nature, nor be able to solve your problems. Therefore, some people are always talking about what spirit they have as though they are exceptionally spiritual or professional, when in fact they are even more amateur and foolish. Some people speak especially spiritually, thinking that the words they say are so profound, and that ordinary people won't understand them. They say, "It is crucial that we examine what our spirits are. If we don't have human spirits, then even though we may believe in God, we cannot be saved. Don't let God become tired of us." Some people become poisoned and deceived

when they hear this, feeling deeply that these words are reasonable, and begin to examine what kind of spirit they have. Because they pay such particular attention to their spirit, they get neurotic, examining their spirit when doing anything, and eventually they discover a problem: "Why do I go against the truth in everything I do? Why don't I have even a shred of humanity or sense? I must be an evil spirit." In fact, with a bad nature and without the truth, how can man do anything that is in line with the truth? No matter how good their actions are, they are still not putting the truth into practice, and are still hostile to God. Man's nature is bad and has been corrupted and processed by Satan; they simply have no human likeness, they utterly rebel against God and resist Him, and are so far from God that they cannot possibly do anything that accords with God's will. There is nothing within man's innate nature that is compatible with God. This is all obvious.

Some people are always overly sensitive and attach great importance to whether they have spiritual understanding, or to which type of spirit they belong, all while setting aside the matter of understanding their nature. This is like picking up sesame seeds only to lose a watermelon. Isn't it foolish to seize onto the illusory while neglecting the real? In these years of study, have you thoroughly understood things of the spirit or matters of the soul? Have you seen what your spirit is like? If you don't dig into the stuff of the nature essence deep in your soul and instead always study your spirit, will your study produce any results? Isn't this like a blind man lighting a candle and wasting the wax? You lay aside your real difficulties and you don't think about how they can be resolved, you always employ crooked methods and are always deliberating about what kind of spirit you have, but can this resolve any problem? If you believe in God but don't pursue the truth, never engaging in honest work but always studying your spirit, then you are the most foolish person. Truly intelligent people have the following attitude: "No matter what God does or how He treats me, no matter how profoundly corrupted I am or what my humanity is like, I will be unswerving in my determination to pursue the truth and to seek to know God." Only by knowing God can one resolve their corrupt disposition and fulfill their duty to satisfy God's will; this is the direction for human life, it is what humans should be seeking to achieve, and it is the one and only path to salvation. Now, reality is pursuing the truth, knowing your own corrupt nature, understanding the truth to be free from your corrupt disposition, and being able to perform your duty to God's satisfaction. Entering into the truth reality and living out the likeness of a genuine person—this is reality. Reality is loving God, submitting to God, and bearing testimony to God. These are the results God wants. It is useless to research things that can neither be touched nor seen. They have nothing to do with reality, and also have nothing to do with the effects of God's work. As you now exist in a physical body, you must pursue understanding the truth, performing your duty well, being an honest person, and changing your disposition. These are all things that most people can achieve.

Some people obviously have the work of evil spirits and might be possessed by them. Can someone like this be saved by believing in God? This is hard to say, and

depends on whether they act reasonably and have a normal mental state. The most important thing is whether or not they can understand the truth and put it into practice. If they cannot meet this criterion, then there's no way they can be saved. Now you all have normal reason, speak normally, and have not experienced any supernatural or abnormal phenomena. While sometimes your states are a little abnormal and some of your ways of doing things are wrong, these are all revelations of human nature. In fact, this is the same for other people—it's just that the background and timing of their revelations differ. It seems that now you have a little stature, and after hearing others talk about matters and statements of spirit, you imitate and follow along, as if you understand matters of the spirit so well yourself and are such a great person. Only God knows and controls matters of the spiritual realm, and it's good enough if people can understand even a little from His words, so how could anyone thoroughly understand the spiritual realm? Is it not easy to go astray by always pondering such things? People nowadays all have this state within them. Although you may not always be seriously discussing these matters, and you may not become weak or fall down because of them, you can still be temporarily affected by those words of others. Though you may not pay much attention to this kind of matter, you are still susceptible to focusing on the things of spirit in your heart, and should the day come when you genuinely do some things wrong, suffering a setback and stumble, you should then doubt yourself, saying: "Is my spirit also wrong?" You usually never doubt, and think others absurd when you see them mired in doubt. But if a day comes when you are dealt with, or someone else says you are Satan, or that you are an evil spirit, then you will believe it, and just like them you'll become mired in doubt, unable to extricate yourself. In fact, most people are susceptible to this problem, seeing matters of the spirit as incredibly important and neglecting matters like understanding their own nature or life entry. This makes them utterly divorced from reality and it is an experiential deviation.

You should all pay attention to knowing your own nature, and which aspects of your nature can easily cause you to do wrong things or go astray, and you should, on this basis, summarize experience and lessons. Particularly in terms of serving, life experience, and knowing your own nature, only by gradually developing deeper knowledge will you be able to grasp your own state and grow in the correct direction. If you can possess these aspects of the truth, and make them your inner life, then you will be much more steady, no longer make irresponsible and arbitrary remarks about things you don't understand, focus on the reality of your words, and fellowship about real things. When people gain a deeper knowledge of their own nature and a deeper understanding of the truth, they will then speak more with a sense of propriety, and will no longer speak arbitrarily. Those who are without the truth are always simple-minded, and they dare to say anything; there are even some people who, when they are spreading the gospel, for the sake of gaining a few more people, don't hesitate to follow religious people and speak blasphemy against God. They have no idea what they are, nor have any understanding

of their own nature, and they do not fear God. Some people believe this isn't a big deal, but is it really not a big deal? When a day comes when they recognize the seriousness of the problem, they will become afraid. What a terrible thing it is to have done this! They can't see through to the essence of this matter, and they even think themselves so wise and that they understand everything; but they are unaware that they offend God and are unaware of how they will perish. It is futile for you to understand all matters to do with hell or the spiritual world if you don't know your own nature. The key now is to resolve the difficulties of knowing oneself and knowing one's nature essence. You must grasp every one of the states revealed by your nature—if you cannot do this, then any other understanding is useless; it's all useless no matter how much you dissect yourself to see what kind of spirit or soul you have. The key is to grasp the various things in your nature which actually exist within you. Now, no matter what spirit is within you, you are now a person with normal thinking, so you should pursue understanding and accepting the truth. If you can understand the truth, then you should act in accordance with the truth this is man's duty. Deliberating over matters of the spirit is simply of no use to you, and is futile and of no benefit. Nowadays, people who have the work of evil spirits are being revealed at churches all over. These people still have hope if they can comprehend the truth, but if they cannot comprehend nor accept the truth then they can only be cleared out. If one can comprehend the truth, it shows that they still have normal reason, and if they understand more truths, then Satan will not be able to deceive or control them, and there is hope that they can be saved. If they are possessed by demons and most of the time their reason is not very normal, then they're completely done for and must be cleared out to avoid inviting trouble. For anyone with relatively normal reason, no matter what spirit they have inside, as long as they have a little understanding of spiritual matters, and they can understand and accept the truth, they have hope for salvation. Although man might not have the faculty to accept the truth, if one listens effectively to sermons, is able to understand and comprehend when fellowshiping on the truth, and has normal thinking and is not absurd, then they have hope of achieving salvation. But I'm afraid that there will be people who lack spiritual understanding or don't understand human words, and who cannot understand no matter how others fellowship the truth with them; these people are troublesome and cannot even work as service-doers. Moreover, those who believe in God should only focus on the truth and their pursuit of it. They should not keep focusing on talking about, studying, or understanding the spirit. This is absurd and ridiculous. The key now is whether someone can accept the truth, understand the truth, and enter realities. This is key, but whether one can know themselves and reflect on themselves, and whether they are someone who understands their own nature is most critical! It's meaningless and especially worthless to study what your own spirit is. If you always study things like what your own spirit is, what's going on with your soul, what spirit you have, whether yours is a high-grade or a low-grade spirit, from which spirit have you been reincarnated, how many times you've come before, what your ultimate outcome will be, or what the future holds—always studying these things will interfere with the important matters. Even if you study them thoroughly, when one day others understand the truth and enter realities, you will have nothing. You will have interfered with the important matters and brought it on yourself. You will have taken the wrong path and believed in God in vain. Who will you blame then? It's useless to blame anyone; it's all caused by your own ignorance.

Excerpt 47

Do you see clearly now how to follow God and walk the path of pursuing the truth? What exactly is believing in God and following God all about? Is it about renouncing a few things, being able to expend oneself for God and endure a bit of suffering, and following God to the end of the road, and that's it? Can one gain the truth by following God in this way? Can one obtain salvation? Are you clear about these things in your hearts? Some people think that once a person has experienced being judged, chastised, dealt with, and pruned, or after their true colors have been revealed, their outcome is set, and they are destined to have no hope of salvation. Most people cannot see this matter clearly, they hesitate at the crossroads, not knowing how to walk the path ahead. Doesn't this mean that they still lack true knowledge of God's work? Do those who always have doubts about God's work and God's salvation of man have any true faith at all? Ordinarily, when some people have yet to be dealt with and pruned and have not suffered any setbacks, they feel that they should pursue the truth and satisfy God's will in their faith. However, as soon as they take a bit of a blow or any difficulties arise, out comes their betraying nature, which is disgusting to see. Afterward, they, too, feel it disgusting, and ultimately pass a verdict on their own end, saying, "It's all over for me! If I'm capable of doing such things, doesn't that mean I'm done for? God will never save me." Many people are in this state. It could even be said that everyone is like this. Why do people pass verdicts on themselves like this? It proves that they still do not understand God's intention to save mankind. Being pruned and dealt with just once can lead to you falling into negativity for a long period of time, unable to pull yourself out, to the extent that you may even give up your duty; even just a minor scenario can scare you into no longer pursuing the truth, and getting stuck. It is as if people are only enthusiastic in their pursuit when they feel they are flawless and without blemish, yet when they discover they are overly corrupt, they do not have the heart to continue pursuing the truth. Many people have spoken words of frustration and negativity such as, "It's definitely over for me; God will not save me. Even if God forgives me, I can't forgive myself; I can never change." People do not understand God's will, which shows they still do not know His work. In fact, it's natural for people to sometimes reveal certain corrupt dispositions throughout their experiences, or to act in an adulterated manner, or irresponsibly, or perfunctorily and without loyalty. This is because people have corrupt dispositions; this is the inexorable law. Were it not for these revelations, why would they

be called corrupt human beings? If human beings were not corrupt, then God's work of salvation would be meaningless. The problem now is that, because people do not understand the truth or truly understand themselves, and because they cannot see their own states clearly, they need God to express His words of exposure and judgment in order to see the light. Otherwise, they would remain numb and dull-witted. If God did not work in this way, people would never change. Regardless of the difficulties that befall you at every stage, I will fellowship with you about the truth, providing clarity and guidance, and so long as you are able to enter onto the right track, that's enough. Otherwise, people will always veer to extremes. They will always go down dead-end paths, lacking a way forward, and passing verdicts on themselves as they walk on. When people are just beginning to experience God's work, they do not yet understand themselves. And after failing and being exposed several times, they ultimately pass a verdict on themselves. They say: "I am a devil; I am a Satan! It's all over for me. There's no chance I'll ever be saved. I am beyond salvation." People are indeed too fragile and guite difficult to deal with, and will veer to extremes as they walk on. When people cannot see that their corruption runs so deep, that they are devils, they become arrogant and self-righteous; they believe they have endured countless hardships, that they are people who love God and that they are qualified to enter the kingdom of heaven. However, when people realize the depth of their corruption, that they have not been living out human likeness, but are devils and Satans, they abandon themselves to despair and feel as though they are beyond hope; that they must have been condemned by God, and exposed and cast out. People are arrogant and self-righteous when they do not understand themselves, and they abandon themselves to despair when they do. That is how troublesome and difficult people are. If they can accept the truth, if one day they truly come to understand God's will, they will say: "My corruption was this deep all along and I have finally recognized it. Fortunately, God saves me, and now I can see a brilliant life and can walk on the correct path of life. I don't know how I can thank God." It is like waking up from a dream and seeing the light. Have they not received great salvation? Should they not praise God? Some people do not understand themselves even when death is near; they are still arrogant and can't accept the exposure of the facts. They feel that they are quite good: "I am a good person; how could I have done that?" It seems as if they have been wrongly accused. Some people go through years of God's work and in the end, they still don't understand their natures. They always think that they are good people and that they made a mistake in a moment of confusion, and even to this day, when they are cast out, they do not submit. This kind of person is too arrogant and ignorant and simply doesn't accept the truth. They will never be able to transform and become human beings. From this you can discover that even though people's natures are in resistance and betrayal to God, there are differences in their natures. This requires a deeper understanding of people's natures.

There are certain common traits within people's natures that must be understood. All people are capable of betraying God—this is a common trait—however, each individual

has their own vital weakness. Some people love power, others status; some worship money, while others worship material pleasures. These are differences in people's natures. Some people are able to stand firm despite enduring many hardships after coming to believe in God, while others become negative, complain, and fail to stand firm when facing a little bit of hardship. So, why is it then, that despite them both believing in God, and both eating and drinking the word of God, their reactions vary when things befall them? This illustrates that, even though deeply corrupt humans all have the nature of Satan, the quality of their humanity varies. Some people are sick of and hate the truth, while others are able to love and accept it. Some people's displays of corrupt dispositions are more severe, while others' are less so. Some people are a bit more kind-hearted, while others are very vicious. Although their words, behavior, and manifestations may differ, their corrupt dispositions are the same; they are all corrupt humans that are of Satan. This is a common trait between them. A person's nature defines who they are. While there are commonalities from person to person in terms of their nature, each individual must be treated differently according to their essence. For example, evil lusts are a common trait shared by all people. Everyone possesses these things and cannot easily overcome them. However, some people have particularly strong inclinations in this regard. Whenever people like this encounter temptations involving the opposite sex, they succumb to them. Their hearts become possessed and they fall into temptation; they are ready to run off with another person at any time and betray God. Thus, it can be said that these people have evil natures. When some people face this kind of thing, even if they exhibit a bit of weakness or reveal some evil lusts, they will not do anything out of line. They are capable of exercising restraint and evading this kind of situation; they can forsake the flesh and shun temptation. Thus, it cannot be said that their nature is evil. Human beings live in the flesh, so they have evil lusts; but some people are arbitrary and rash, they indulge their lust, and even do things that disturb and disrupt the work of the church. However, some people are not like this. They are able to pursue the truth and act according to it, and they can forsake the flesh. Although people all have lusts of the flesh, they do not behave in the same way. This is how people's nature essences differ. Some people are greedy for money. Whenever they see money or nice things, they want to take them for themselves. They have a particularly strong desire to acquire these things. These people are greedy by nature. They covet whatever material possessions they see, and they even dare to steal or misuse God's offerings—they even dare to touch sums of thousands or tens of thousands of RMB. The more money there is, the bolder they become. They completely lack hearts that are afraid of God. This is a greedy nature. Some people have uneasy consciences after spending a few RMB, or a few dozen RMB of the church's money. They quickly kneel before God to pray with tears of remorse, begging God's forgiveness. We cannot say that people like this are greedy for money, because everyone has corrupt dispositions and weaknesses, and these people's ability to truly repent proves that their actions were merely a revelation of their

corrupt dispositions. Some people are judgmental of others. They will say, "Since this person spent a few RMB of the church's money this time, it could be dozens of RMB next time. They're certainly a person who steals offerings and should be cleared out." Speaking in this manner has a bit of a judgmental nature to it. People have corrupt dispositions, so they will surely reveal their corruption and do many bad things. This is normal, but a person revealing their corruption is not the same as somebody having a wicked nature. Although these two types of people may do some of the same things, they are different in nature. For example, while a person walks the path of pursuing the truth and seeks to be an honest person, they inevitably pour forth lies, deceitfulness, or trickery from time to time, whereas lying and deceitfulness are part of a devil's nature, and it will lie all the time and about everything. Although both may exhibit lying behavior, the essence of a devil and that of someone who pursues the truth are fundamentally different. Is it appropriate, then, to label people who seek to be honest as devils and Satans, just because of a momentary revelation of corruption? Having committed the transgression of lying or tricking others does not mean that they are devils who always lie and trick others. Because people's nature essences are not the same, we cannot lump them all in together. Comparing someone who has committed a momentary transgression with a devil is a form of arbitrary judgment and condemnation. This is the thing that harms people the most. If you lack discernment and cannot see things clearly, then you must not speak blindly or indiscriminately apply rules, otherwise you will harm others. People who lack spiritual understanding and like to adhere to rules are most likely to judge and condemn others. People who do not understand the truth speak and act without principles, and people speaking carelessly and arbitrarily judging and condemning others benefits neither themselves nor others.

You do not know in your hearts what goal a person must reach in their belief in God in order to be in accordance with His will. Very few people are able to believe in God completely in accordance with His requirements. There are too many problems within you, and perhaps you have not yet realized them and are not yet clear about them. This shows that you still do not understand the truth, that you are unable to reflect on yourselves, and that you have not yet uncovered, and are still unable to dissect, the various thoughts and aspects of your nature that lie within you. Someday, when you have heard many sermons, and have experience, you will understand the truth. Only then will you be capable of true self-knowledge. Though you truly believe in God, you have not yet gotten rid of your corrupt dispositions, and there are still many superficial things within your nature, you still like to wear nice clothes and enjoy nice things. When some people wear nice clothes or get a nice cell phone, their tone of voice changes; when some women wear high heels, the way they walk changes, and they no longer know who they are. When it comes to what things people harbor in their hearts, and what nature it is that makes them reveal these evil, ugly, and superficial things, people need to come to know their own corrupt dispositions and the things within their own nature.

Though people can feel these corrupt dispositions, they cannot resolve them, they can only rely on their own will to restrain them and stop them from being revealed externally. As their experiences deepen, as their knowledge of their nature and all aspects of the truth deepens, and as they gradually understand and enter into God's requirements, people's corrupt dispositions and aspects of their nature slowly begin to change. At first, their self-knowledge is very shallow. They can acknowledge their corrupt dispositions, but they aren't able to seek the truth and come to know the essence of their corruption. When they acquire a bit of knowledge, they want to restrain themselves and forsake the flesh through hard work and achieve results, but their efforts turn out to be in vain, and they still can't see through to the root of the problem. When they come to truly understand the truth later on, and thoroughly know their corrupt dispositions, they begin to hate themselves. At that time, they do not need to put a great deal of effort into forsaking the flesh, they can proactively practice the truth, and act according to the principles. Although, at times, they do not completely understand the truth, at least they can act based on their conscience and reason. When people first begin experiencing God's words, they all encounter difficulties; because they don't understand the truth, and don't know to take the principles as their basis, they always ask how to do this thing or that thing, and can only abide by rules. Moreover, people are always disturbed by negative states, and sometimes have no way forward. When it comes to negative states, people should resolve through fellowship those that can be resolved through fellowship. As for those that cannot be resolved through fellowship, you can ignore them. You should focus instead on practicing and entering normally, and fellowship on the truth more. One day, when you understand the truth clearly, and see through many things, your negative states will naturally disappear. Haven't your old, negative states already disappeared now? At the very least, you experience a lot less of them than before. Just focus on working hard at pursuing the truth, and you will be able to resolve all your problems. When you can resolve your own problems, you will have made progress and you will have grown. When people experience until the day that their outlook on life, and the meaning and basis of their existence, have entirely changed, when they have been altered to their very bones and have become someone else, is this not incredible? This is a great change, an earth-shattering change. Only when you become disinterested in the fame, gain, status, money, pleasure, power and glory of the world, and can easily forgo them, will you have the likeness of a human being. Those who will ultimately be made complete by God are a group such as this; they live for the truth, live for God, and live for that which is just. This is the likeness of a true human being.

Some people will ask, "What exactly is a human being?" None of the people nowadays are human beings. If they aren't human beings, what are they? You could say that they are animals, beasts, Satans, or devils; in any case, they are merely cloaked in human skin, but cannot be called human beings, because they do not possess normal humanity. To call them animals comes a little close, but people possess language,

minds, and thoughts, and people can engage in science and manufacturing, so they can only be listed as higher animals. However, people have been too deeply corrupted by Satan, they have long since lost their consciences and reason, and they do not submit to or fear God at all. It is completely appropriate to call them devils and Satans. Because their nature is of Satan, and they reveal satanic dispositions, and express satanic views, it is more fitting to call them devils and Satans. People have been too deeply corrupted and they do not have much human likeness. They are like beasts and animals, they are devils. Right now, people are not one thing or the other, they resemble neither human beings nor demons, and they do not possess true human likeness. After many years of experience, some long-term believers gain a bit of intimacy with God, and can more or less understand God a little, and more or less worry about the things that God worries about, and more or less think about the things that God thinks about—this means that they have a little bit of the appearance of a human, and are semi-formed. New believers have not yet experienced being chastised and judged, or much pruning and dealing with, they also haven't heard much of the truth, they have just read God's words, but possess no true experience. As a result, they fall far short. The depth of a person's experience determines how much they change. The less you experience God's words, the less you will understand the truth. If you have no experience at all, then you are an intact, living Satan, and you are a devil, plain and simple. Do you believe this? You will understand those words one day. Are there any good people now? If people don't have a human appearance, how can we call them human beings? Calling them good people is even more out of the question. They just have a human shell, but they do not have a human essence, it would not be an exaggeration to call them beasts in human clothing. If someone wants to become a person with human likeness through experiencing God's work, then they must go through the revelation, chastisement, and judgment of God's words, only then can they ultimately achieve change. This is the path; if God didn't do this, people would not be able to change. God must act in this way, little by little. People must experience judgment and chastisement, and constant pruning and dealing with, and the ways in which they reveal their corrupt dispositions must be exposed. People can only embark on the right path when they are able to reflect on themselves and understand the truth. It is only after a period of experience and coming to understand some truths that people have some certainty of being able to stand firm. I see that you are all still too small in stature, you understand too little of the truth, and cannot perform your duties adequately. Though you appear to be busying yourselves very actively in your duties, in actuality, you are all on the brink of danger. I cannot see that you possess any of the truth realities, and it's hard to say whether you are people who pursue the truth. This puts you in great danger. I have spoken words like these many times, but lots of people don't understand what they mean. Some people say: "I have so much enthusiasm in my belief in God now, I won't stumble or lose my way. God treats me with such grace, I'm not in any danger." God treats every person with grace, and protects

them, but you have not entered into the truth realities, so you are naturally in danger. When faced with trials, can you guarantee that you'll be able to stand firm? No person dares to give this kind of guarantee. Many people are just able to speak about some words and doctrines. This does not mean that they understand the truth, and it certainly doesn't mean that they have real stature, and yet they think that they've almost made it. If a person can say such a thing, it shows that they fall far short. Every person who doesn't possess the truth realities is living on the brink of danger. This is absolutely true.

Excerpt 48

Of those who believe in God, what kind of person is least likely to be saved, and what kind of nature is most likely to lead to destruction? Do you see this clearly? Whether one is a leader or a follower, what is man's common nature? The common element within human nature is betrayal of God; every single person is capable of betraying God. What is betrayal of God? What are its manifestations? Is it only those who stop believing in God who betray Him? People must understand what man's essence is, and grasp the root of it. Your temper tantrums, flaws, bad habits, or lack of upbringing are all superficial aspects. If you always cling to these trivial things, recklessly applying rules and failing to grasp what is essential, leaving the things inherent in your nature and your corrupt disposition unresolved, you will ultimately still go astray and end up resisting God. People can betray God anytime and anywhere—this is a serious problem. Perhaps for a while, you might have a bit of a God-loving heart, enthusiastically expend yourself, and perform your duties with a bit of devotion; or you might have perfectly normal sense and a conscience during this period, but people are unstable and fickle, capable of resisting and betraying God at any moment and anywhere due to a single incident. For example, someone could possess perfectly normal sense, have the work of the Holy Spirit, practical experience, a burden, and devotion in performing their duty, but just when their faith is particularly strong, God's house expels an antichrist whom they worship, and they start to have notions. They immediately become negative, lose their enthusiasm for their work, perform their duty carelessly and perfunctorily, no longer wish to pray, and complain, "Why pray? If someone that good can be expelled, who can be saved? God shouldn't treat people like this!" What is the nature of their words? Just one incident doesn't align with their desires and they pass judgment on God. Isn't this a manifestation of betraying God? People can stray from God anytime and anywhere; upon encountering some situation, they might conceive notions and judge and condemn God—isn't this a manifestation of betraying God? This is a big deal. You might now think you don't have any notions about God and can submit to Him, but if you do something wrong and suddenly face being sternly pruned and dealt with, would you still be able to submit? Could you seek the truth for a resolution? If you cannot submit or seek the truth to resolve the problem of your rebelliousness, then there's still a chance you could betray God. You may not have actually said "I no longer believe in God," but your heart has already

betrayed Him at that moment. You must see clearly what exactly human nature is. Is the essence of this nature betrayal? Very few are able to see man's nature essence clearly. Of course, some people have a little conscience and relatively good humanity, while others have no humanity, but regardless of whether someone's humanity is good or evil, or whether their caliber is good or poor, the common factor is that they can all betray God. Human nature is essentially that of betraying God. You used to think, "Since humans corrupted by Satan betray God by nature, there's nothing I can do about it but change gradually." Do you still think this way now? Then tell Me, can someone betray God without being corrupted? People can still betray God without being corrupted. When God created humans He gave them free will. Humans are particularly fragile; they do not possess the innate desire to draw close to God and say, "God is our Creator, and we are created beings." There is no such concept in people. They naturally lack the truth, nor is there anything related to the worship of God within them. God gave humans free will, allowing them to think, but people don't accept the truth, don't know God at all, and don't understand how to obey and worship Him. These things do not exist in humans, so even without being corrupted you are still able to betray God. Why say you're able to betray God? When Satan comes to tempt you, you follow Satan and betray God. You are created by God but do not follow Him, following Satan instead—doesn't this make you a traitor? A traitor is by definition someone who betrays. Do you fully understand the essence of this? Therefore, people can betray God anytime and anywhere. People will only not betray God when they live completely in God's kingdom and in His light, when all that is of Satan has been destroyed, and when there is no longer anything to tempt or entice them to sin. If there is still something which entices people to sin, then they will still be able to betray God. Humans, therefore, are worthless things. You might think that just because you can spout some words and doctrines that you understand some truths and cannot betray God, that you should at least be considered—if not as gold or silver as bronze or iron, more valuable than earthenware, but you overestimate yourself. Do you know what humans really are? People can betray God anytime and anywhere, they are not worth a single penny; just as God said: Humans are beasts, worthless wretches. But in their hearts, people don't think this way. They think, "I don't think I'm a worthless wretch! Why can't I see through this matter? How come I haven't experienced it? My belief in God is sincere; I have faith, so I can't betray God. God's words are all truth, but I just can't understand the phrase, 'People can betray God anytime and anywhere.' I've already seen God's love; I could never betray Him at any time." This is really what people think in their hearts, but God's words are facts, they are not spoken out of thin air. Every matter is made evident to you, convincing you wholeheartedly; only in this way will you be able to recognize your corruption and resolve the problem of betrayal. In the kingdom, there will be no betrayal; when people live under God's dominion and not under Satan's control, they are truly free. Then, there will be no need to worry about betraying God; such concern would be unnecessary, superfluous. In the future, it can be declared that

you no longer have anything within you that would betray God, but for now, this is not the case. Because people have corrupt dispositions, they can betray God anytime. It's not that the presence of certain circumstances leads to betrayal, and without certain circumstances or coercion you won't betray God—even without coercion, you can still betray Him. This is a problem of man's corrupt essence, a problem of man's nature. Even if you aren't thinking or doing anything now, the reality of your nature truly does exist, and cannot be eradicated by anyone. Since you have the nature of betraying God within you; He is not in your heart; in the depths of your heart, there is no place for God and no presence of the truth; thus, you can betray God anytime and anywhere. Angels are different; while they don't have God's disposition or essence, they are able to completely obey God because they were created by Him specifically for His service, to carry out His commands everywhere. They belong entirely to God. As for humans, God intended for them to live on the earth, not equipping them with the faculty to worship Him. Thus, humans can betray and resist God. This proves that humans can be used and contested by anyone; they have no sovereignty of their own. Humans are such beings, utterly devoid of dignity and worthless!

God reveals man's betraying nature so people can have a true understanding of this matter and of themselves. People can start to change and try to find paths of practice from this aspect, understanding in which things they can betray God and what corrupt dispositions they have that can lead to betraying God. Once you reach a point where you do not rebel against God in many aspects, and do not betray Him in most aspects, when you come to the end of your life's journey, to the moment when God's work is finished, you will no longer need to worry about whether you will betray God in the future. Why do I say this? Before people were corrupted by Satan, they could betray God when enticed by Satan. When Satan is destroyed, won't people stop betraying God? That time has not yet come. People still have Satan's corrupt disposition within them, able to betray God anytime and anywhere. Once you have experienced life to a certain stage, where you have discarded all those wrong views, notions, and imaginings about resisting and betraying God; you have understood the truth, with many positive things in your heart; you can control yourself and master your own actions; and you no longer betray God in most situations, then when Satan is destroyed, you will be completely changed. The current stage of work is to solve man's betrayal and rebellion. Future mankind will not betray God because Satan will have been dealt with. There will no longer be the matter of Satan deceiving and corrupting mankind; this matter will then be unrelated to mankind. Now, people are asked to understand man's betraying nature, which is an issue of the utmost significance. This is where you should start from. What belongs to the nature of betraying God? What constitutes the manifestations of betrayal? How should people reflect and understand? How should they practice and enter? All of this must be understood and seen clearly. So long as the nature of betrayal still exists within someone, they can betray God anytime and anywhere. Even if they don't openly deny

or sell out God, they can still do many things which people would not consider betrayal, but which in essence are. This means that people have no autonomy; Satan has occupied them first. If you could betray God without being corrupted, how much more can you do so now that you are full of Satan's corrupt disposition? Aren't you even more capable of betraying God anytime and anywhere? The current task is to get rid of those corrupt dispositions, reducing the things that make you betray God, giving you more chances to be perfected and accepted by God in His presence. As you experience more of God's work in various matters, you'll be able to gain some truths and be perfected to some extent. If Satan and demons still come to tempt you, or evil spirits come to deceive and disturb you, you'll be able to execute some discernment, and thus act less in ways which betray God. This is something that is developed inside people over time. When humans were first created, they didn't know to worship or obey God, nor did they know what it was to betray Him. When Satan came to tempt them, they followed it and betrayed God, becoming traitors, because they were unable to distinguish good and evil, and didn't have the faculty to worship God—even less did they understand that God is the Creator of mankind, and how they should worship Him. Now, God saves people by working truths about knowing Him—including His essence, disposition, almightiness, practicality, and so on—into them so that they become their life, granting them autonomy and enabling them to live according to the truth. The deeper you experience God's words and their judgment and chastisement, the deeper you'll understand your own corrupt disposition, and this will give you the resolve to obey, love, and satisfy God. The more you know God, then the more of your corrupt dispositions you can shed, and within you there will be fewer things which betray God and more things which are compatible with Him, thus completely overcoming and triumphing over Satan. With the truth, people gain autonomy and are no longer deceived or constrained by Satan, living a true human life. Some people ask: "If man has a corrupt nature within them and can betray God anytime and anywhere, then how can God still say He has made man complete?" Being made complete means that through experiencing God's work, people come to know God and their own nature, understanding how to worship God and obey God. They can discern between the work of God and the work of man, recognize the difference between the work of the Holy Spirit and the work of evil spirits, and understand how Satan and demons resist God, how mankind resists God, what a created being is, and who the Creator is. All these are added to people through God's work after they are created. So, the final completed humans are more substantial and valuable than those who were not corrupted initially, as God has added something to them, wrought something inside them. Hence, the final completed humans have more autonomy than Adam and Eve had, with a better understanding of the truth about worshiping and obeying God, and how to conduct themselves. Adam and Eve didn't know these things. When tempted by the serpent, they ate the fruit from the tree of the knowledge of good and evil, and then realized their shame, yet still did not know how to worship God. From then on, mankind became increasingly more corrupt until now. This is quite a profound matter; none can clearly understand it. Due to the instincts of human flesh, people can betray God at any time and in any place, but ultimately, God will make man complete and bring them into the next age. This is something people find hard to understand; it can only be slowly experienced. Once the truth is understood, it will naturally become clear.

Why is it required for people to know God? It's because without knowing God, people will resist Him. If someone doesn't understand the truth, they're liable to be deceived and used by Satan and evil spirits. They won't be able to escape Satan's influence, thus failing to achieve salvation. But if someone understands the truth, they will then have true knowledge of God, be able to truly submit to Him, testify to Him, and be gained by Him. Satan won't be able to deceive or exploit such a person, even if it wanted to; this is what it means to be completely free of Satan's influence and to have achieved salvation, and this is the significance of God's requirement that people know Him. If you know God, then you can be saved by Him; without knowing God, you cannot achieve salvation. If someone doesn't understand God's will and doesn't pursue the truth at all, living instead by their satanic disposition, and not practicing the truth even if they understand some of it, still knowingly transgressing, then they are truly irredeemable. Which state are you in now? As long as you have a shred of hope now, then whether or not God remembers your past transgressions, what mentality should you maintain? "I must pursue a change in my disposition, pursue knowledge of God, never again be fooled by Satan, and never again do anything that would bring shame to God's name." People now are so profoundly corrupted and lack any worth. What key areas determine whether they can be saved and whether they have any hope? The key is, after listening to a sermon, whether or not you can comprehend the truth, whether or not you can put the truth into practice, and whether or not you can change. These are the key areas. If you only feel remorse, and when it comes time to do things you just do whatever you want, in the same old ways, not only not seeking the truth, still clinging to old views, methods, and rules, and not only not reflecting on and trying to know yourself, but instead getting worse and worse, and still insisting on walking your old path, then you will be without hope, and should be written off. With greater knowledge of God and deeper knowledge of yourself, you will be better able to stop yourself from committing evil and sinning. The more thorough your knowledge of your nature, the better you can protect yourself, and after summarizing your experiences and lessons, you won't fail again. In actual fact, everyone has some blemishes; it is just that God doesn't hold them accountable for these. Everyone has them, it is just a matter of degree; some can be spoken of, others cannot. Some people do things that others know about, while some people do things without anyone knowing about it. Everyone has transgressions and blemishes in them, and they all reveal certain corrupt dispositions, like arrogance or self-righteousness; they have all had some deviations in their work or occasionally been rebellious. These are all understandable; they are unavoidable for corrupt mankind. But once people understand the truth, they should be able to avoid this and transgress no more; there's no need for them to be troubled by past transgressions anymore. What's key is whether people repent, whether they have truly changed. Those who repent and change are the ones who are saved, while those who remain unrepentant and unchanged throughout must be cast out. If, after understanding the truth, people still knowingly transgress, if they are steadfastly unrepentant, utterly unchanged, no matter how they are pruned, dealt with, or warned, then such people are beyond salvation.

Words on How to Resolve Corrupt Dispositions

Excerpt 49

Man's corrupt dispositions consist of nothing but absurd and evil things. The most serious of them is man's arrogant disposition and the things that pour forth from it, that is, particular self-righteousness and self-importance, the belief that one is stronger than others, an unwillingness to submit to anyone, a constant insistence on having the final say, showing off in all matters, seeking flattery and praise in one's actions, a constant desire to have others circle around oneself, and always being self-centered, always harboring ambitions and desires, and always wanting a crown and rewards, and to reign as a king—all these issues fall into the category of severe corrupt dispositions. The rest are just regular problems. For example, having some erroneous views, absurd thinking, crookedness and deceitfulness, jealousy, selfishness, being argumentative, and acting without principles, and so on, are the most common corrupt dispositions. There are many kinds of corrupt dispositions that are included within the disposition of Satan, but the one that is most obvious and that stands out the most is an arrogant disposition. Arrogance is the root of man's corrupt disposition. The more arrogant people are, the more irrational they are, and the more irrational they are, the more liable they are to resist God. How serious is this problem? Not only do people with an arrogant disposition consider everyone else beneath them, but, worst of all, they are even condescending toward God, and they have no God-fearing hearts. Even though people might appear to believe in God and follow Him, they do not treat Him as God at all. They always feel that they possess the truth and think the world of themselves. This is the essence and root of the arrogant disposition, and it comes from Satan. Therefore, the problem of arrogance must be resolved. Feeling that one is better than others—that is a trivial matter. The critical issue is that one's arrogant disposition prevents one from submitting to God, His rule, and His arrangements; such a person always feels inclined to compete with God for power and control others. This sort of person does not have a God-fearing heart in the slightest, to say nothing of loving God or submitting to Him. People who are arrogant and conceited, especially those who are so arrogant as to have lost their sense, cannot submit to God in their belief in Him, and even exalt and bear testimony for themselves.

Such people resist God the most and have absolutely no God-fearing hearts. If people wish to get to where they have God-fearing hearts, then they must first resolve their arrogant disposition. The more thoroughly you resolve your arrogant disposition, the more you will have a God-fearing heart, and only then can you submit to Him and obtain the truth and know Him. Only those who gain the truth are genuinely human.

Excerpt 50

Man's corrupt dispositions such as arrogance, self-righteousness, and intransigence, are a kind of stubborn disease. They are like a malignant tumor growing in the human body and cannot be resolved without some suffering. Unlike temporary illnesses that pass in a few days, this stubborn disease is no minor affliction, and a formidable approach must be used on it. However, there is a fact that you must know—there is no problem that cannot be resolved. Your corrupt dispositions will progressively diminish as you pursue the truth, grow in life, and as your understanding and experience of the truth deepens. To what extent must corrupt dispositions diminish before they may be considered purified? When you are no longer constrained by them and you are able to discern and abandon them. Although they may sometimes show themselves, you are still able to perform your duty and practice the truth as usual, and remain conscientious and responsible, and you are not constrained by them. At that point, these corrupt dispositions no longer pose a problem for you, and you have already overcome and risen above them. That is what it means to have grown in life, where under normal circumstances, you are no longer constrained or bound by your corrupt dispositions. Some people, no matter how many corrupt dispositions they reveal, do not seek the truth to resolve them. As a result, even after believing in God for many years, their dispositions remain unchanged. They think, "Whenever I do something, I reveal my corrupt dispositions; if I refrain from doing anything, then I won't reveal them. Doesn't that resolve the problem?" Isn't this abstaining from eating for fear of choking? What will the result of this be? It can only lead to starvation. If one reveals corrupt dispositions and does not resolve them, it is tantamount to not accepting the truth and dropping dead. What will be the consequences if you believe in God and do not pursue the truth? You will be digging your own grave. Corrupt dispositions are the enemy of your belief in God; they hinder your practice of the truth, your experience of God's work, and your submission to Him. As a result, you will not attain God's salvation in the end. Is that not digging your own grave? Satanic dispositions hinder you from accepting and practicing the truth. You cannot avoid them; you must confront them. If you do not overcome them, they will control you. If you can overcome them, you will no longer be constrained by them, and you will be free. At times, corrupt dispositions will still emerge in your heart and show themselves, giving rise to erroneous thoughts and ideas, and evil thinking within you, making you feel smug or high and mighty, pouring forth such thoughts; however, when you act, your hands and feet will no longer be bound by them, and your heart will no longer be controlled by them. You will say, "My intention is to consider the interests of God's house, to do things to satisfy God, and to fulfill my duty and devotion as an object of creation. Although I still reveal this kind of disposition sometimes, it has absolutely no influence over me." This is enough. This kind of corrupt disposition will essentially have been resolved. Is the dispositional change of man vague and intangible? (It is not.) This is how practical it is. Some people say, "Even though I understand a little of the truth, I still have corrupt thoughts and ideas sometimes, and I still reveal corrupt dispositions. What should I do?" If you are really someone who pursues the truth, then whenever you have erroneous thoughts and ideas, or reveal corrupt dispositions, you should pray to God and seek the truth to resolve them. This is the most basic principle of practice; you wouldn't forget that, would you? Furthermore, you should also know that when you have incorrect thoughts and ideas, you ought to reject them. You cannot be constrained and bound by them, let alone follow them. As long as you understand a bit of the truth, this should be easy to accomplish. If you reveal corrupt dispositions, you must put in the effort to seek the truth to resolve them. You cannot say, "Oh God, I have revealed a corrupt disposition again, please discipline me! I cannot control my corrupt dispositions." If you pray like this, it shows that you are not someone who pursues the truth. It shows that you are negative and passive, and that you have given up on yourself-you might as well prepare a coffin and make your funeral arrangements. Tell Me, what kind of person makes such a prayer? Only a good-for-nothing would pray to God in such a manner. A person who loves the truth would never utter such words. If you are someone who loves the truth, you should choose the path of pursuing the truth, and you should also be clear about how to practice. If you do not know how to practice when these very ordinary problems befall you, then you are too useless. Resolving corrupt dispositions is a lifelong endeavor, not something that can be achieved in just a few years. Why do you harbor fantasies about attaining the truth and the life? Is that not being foolish and ignorant?

In the process of pursuing a change in life disposition, the constraints of corrupt dispositions pose the greatest difficulty for every person. When people reveal a bit of a corrupt disposition, or reveal it again and again, and when they feel unable to control it, they condemn themselves, determining that they are done for and cannot change. This is a confusion and a misconception that exists in most people. Right now, some who pursue the truth have realized that as long as corrupt dispositions exist within a person, they can frequently pour forth them, affecting the performance of their duty and hindering their practice of the truth, and that if they cannot self-reflect to resolve the problem of their corrupt dispositions, they will not be able to perform their duty adequately. Therefore, those who always perform their duties in a negative and careless and perfunctory manner should seriously reflect on themselves and dig out the root cause of their problem to resolve it. However, some people have a warped understanding, and they think, "All those who reveal corrupt dispositions while doing their duties should stop and completely resolve them before continuing to perform their duties." Is this a tenable

view? It is a human imagining, and it is completely untenable. Actually, for most people, regardless of what corrupt dispositions they reveal while performing their duties, as long as they seek the truth to resolve them, they can gradually reduce the number of revelations of corruption, and ultimately perform their duties adequately. This is the process of experiencing God's work. As soon as you reveal a corrupt disposition, you should seek the truth to resolve it, and discern and dissect your satanic disposition. This is the process of battling against your satanic disposition, and it is essential for your life experience. While experiencing God's work and changing your disposition, you use the truths that you understand to compete against your satanic disposition, ultimately resolving your corrupt dispositions and triumphing over Satan, thus achieving a change in disposition. The process of changing one's disposition is seeking and accepting the truth in order to supplant the human notions and imaginings, and the words and doctrines, and to supplant the philosophies for living and various heresies and fallacies that come from Satan, gradually replacing these things with the truth and God's word. This is the process of gaining the truth and of changing one's disposition. If you want to know how much your disposition has changed, you need to see clearly how many truths you understand, how many truths you have put into practice, and how many truths you are able to live out. You must see clearly how many of your corrupt dispositions have been replaced with the truths that you have understood and gained, and to what extent they are able to control the corrupt dispositions within you, that is, to what extent the truths you understand are able to guide your thoughts and intentions, and your daily life and practice. You ought to see clearly whether, when things befall you, it is your corrupt dispositions that have the upper hand, or whether it is the truths that you understand that prevail and guide you. This is the standard by which your stature and life entry are measured.

Excerpt 51

What is going on, when someone is given to making excuses when faced with reproach, pruning, and being dealt with? This is a kind of disposition that's very arrogant, self-righteous, and headstrong. Arrogant and headstrong people find it hard to accept the truth. They can't accept it when they hear something that doesn't align with their own perspectives, opinions, and thoughts. They don't care about whether what others say is right or wrong, or who said it, or the context in which it was said, or whether it relates to their own responsibilities and duties. They don't care about these things; what's urgent to them is first to satisfy their own feelings. Isn't this being headstrong? What are the losses which being headstrong will ultimately bring on people? It is difficult for them to gain the truth. Not accepting the truth is caused by man's corrupt disposition, and the final outcome is that they can't easily attain the truth. Anything that naturally pours forth from man's nature essence is in opposition to the truth and has nothing to do with it; not one such thing aligns with or approaches the truth. Therefore, to achieve salvation, one must accept and practice the truth. If one cannot accept the truth and always wants to

act according to their own preferences, that person cannot achieve salvation. If you want to follow God and perform your duty well, you must first avoid being impulsive when things do not go your way. Calm down first and be quiet before God, and in your heart, pray to Him and seek from Him. Do not be headstrong; submit first. Only with such a mindset can you bring better resolutions to problems. If you can persevere in living before God, and whatever befalls you, you are able to pray to Him and seek from Him, and face it with a mentality of submission, then it does not matter how many expressions there are of your corrupt disposition, or what transgressions you have previously committed—they can be resolved so long as you seek the truth. No matter what trials befall you, you will be able to stand firm. As long as you have the right mentality, are able to accept the truth, and obey God in accordance with His requirements, then you are entirely capable of putting the truth into practice. Though you may be a little rebellious and resistant at times, and sometimes display defensive reasoning and are unable to submit, if you can pray to God and turn your rebellious state around, then you can accept the truth. Having done so, reflect on why such rebelliousness and resistance arose in you. Find the reason, then seek the truth to resolve it, and that aspect of your corrupt disposition can be purified. After several recoveries from such stumbles and falls, until you can put the truth into practice, your corrupt disposition will gradually be cast off. And then, the truth will reign inside you and become your life, and there will be no further obstacles to your practice of the truth. You will become able to truly submit to God, and you will live out the truth reality. During this period, you will have practical experience in and exposure to practicing the truth and obeying God. When something happens to you later on, you will know how to practice in a way that is obedient to God and what kind of behavior is in opposition to God. With these things clear in your heart, will you still be unable to fellowship on the truth reality? If you're asked to share your experiential testimonies, you won't feel it's a problem because you will have experienced many things and know the principles of practice. However you talk, it will be real, and whatever you say, it will be practical. And if you're asked to discuss the words and doctrines, you won't be willing to—you'll be sick of them at heart. Won't you then have entered the truth reality? People who pursue the truth can gain experience of it with no more than a few years' effort, then enter into the truth reality. For those who do not pursue the truth, it is not easy to enter the truth reality, even if they want to. This is because there's too much rebelliousness in those who do not love the truth. Whenever they need to practice the truth in some matter, they always make excuses for themselves and have problems of their own, so it will be very hard for them to put the truth into practice. Although they may pray and seek, and be willing to practice the truth, when something happens to them, when they encounter difficulties, their muddledness surfaces, and their rebellious disposition comes out, quite clouding their minds. How severe their rebellious disposition must be! If it's the lesser part of their heart that is muddled, and the greater part wants to submit to God, practicing the truth will present less of a difficulty for them. Perhaps

they can pray for a while, or it may be that someone fellowships on the truth with them; as long as they understand it in that moment, it will be easier to put into practice. If their muddledness is so large that it occupies the greater part of their heart, in which rebelliousness is primary and submission is secondary, it won't be easy for them to put the truth into practice, because they are too small of stature. And those who don't love the truth at all are overwhelmingly or entirely rebellious, completely muddled. These people are muddlers who will never be able to put the truth into practice, so no amount of energy spent on them would be of any use. People who love the truth have a strong drive toward the truth; if that is the greater part or the great majority of what drives them, and the truth is clearly communicated to them, they are sure to be able to put it into practice. Loving the truth is not a simple matter; having just a slight willingness does not make someone love the truth. They must reach a point where once they understand God's word, they can strive and endure hardship and pay the price to put the truth into practice. That's a person who loves the truth. A person who loves the truth can be persistent in their pursuit, no matter how many corrupt dispositions they pour forth or how many transgressions they have committed. No matter what happens to them, they can pray to God, seek the truth, and accept the truth. After two or three years of such experience, their efforts can pay off, and ordinary difficulties won't impede them. If they do encounter significant difficulties, then even if they fail, it's normal, because they are too small of stature. As long as they can put the truth into practice under normal circumstances, there is hope. When they come to know God and have a God-fearing heart, even significant challenges are easy for them to resolve; no challenge is an issue for them. As long as people read more of God's words and fellowship more on the truth, and if they can pray to God, no matter what difficulties befall them, and rely on the work of the Holy Spirit to resolve the issues, it will be easy for them to understand the truth and put it into practice, and their corrupt disposition will begin gradually to be shed away. With each act of practicing the truth, they shed a bit of their corrupt disposition, and with more practice of the truth comes more shedding of their corrupt disposition. This is a natural law. If people see that they are pouring forth a corrupt disposition and try to resolve it by relying on self-restraint and endurance, will they succeed? It won't be easy. If they could resolve it that way, then there would be no need for God to do His work of judgment and chastisement. To resolve a corrupt disposition, one must rely on prayer to God and rely on Him, on seeking the truth and knowing oneself in self-reflection, and rely on the Holy Spirit to work. That is what can gradually resolve it. If people do not cooperate, don't know how to reflect on themselves, cannot accept the truth, do not recognize their corrupt disposition, lack repentance, and do not hate the flesh and Satan, their corrupt disposition will not be shed on its own. It is here that the work of the Holy Spirit is most marvelous; as long as people thirst for the truth and pursue a change in their disposition, God will enlighten and guide them. Without realizing it, people will simultaneously understand the truth and be able to know themselves, and at this point,

they will begin to love the truth and yearn for it. They will be able to hate the nature and the disposition of Satan from their own hearts, making it easier for them to forsake the flesh, and making it feel much easier for them to practice the truth. At that point, their corrupt disposition will change, bit by bit, and they will no longer have any rebelliousness against God; they will be able to submit completely to Him, without being constrained by any person, event, or thing. This is a complete transformation in their life disposition.

Excerpt 52

Some people never seek the truth while performing their duties. They merely do as they please, acting according to their own imaginings, and are ever arbitrary and rash. They simply do not walk the path of practicing the truth. What does it mean to be "arbitrary and rash"? It means to act however you see fit when you encounter an issue, without any process of thinking or searching. Nothing anyone else says can touch your heart or change your mind. You can't even accept it when the truth is fellowshiped to you, you stick to your own opinions, not listening when other people say anything right, believing yourself right, and clinging to your own ideas. Even if your thinking is correct, you should take other people's opinions into consideration as well. And if you don't at all, is this not being extremely self-righteous? It is not easy for people who are extremely self-righteous and willful to accept the truth. If you do something wrong and others criticize you, saying, "You're not doing it according to the truth!" you reply, "Even if I'm not, this is still how I'm going to do it," and then you find some reason to make them think this is right. If they reproach you, saying, "You acting like this is disruptive, and it will damage the work of the church," not only do you not listen, but you keep coming out with excuses: "I think this is the right way, so this is how I'm going to do it." What disposition is this? (Arrogance.) It is arrogance. An arrogant nature makes you willful. If you have an arrogant nature, you will behave arbitrarily and rashly, heedless of what anyone says. How, then, do you resolve your arbitrariness and rashness? Say, for example, something happens to you and you have your own ideas and plans. Before determining what to do, you must seek the truth, and you should at least fellowship with everyone about what you think and believe about that matter, asking everyone to tell you if your thoughts are correct and in line with the truth, and to carry out checks for you. This is the best method for solving arbitrariness and rashness. First, you can shed light on your views and seek the truth—this is the first step of practice for solving arbitrariness and rashness. The second step happens when other people voice dissenting opinions—how can you practice in order to keep from being arbitrary and rash? You must first have an attitude of humility, set aside what you believe to be right, and let everyone fellowship. Even if you believe your way to be correct, you should not keep insisting on it. That is a kind of step forward; it shows an attitude of seeking the truth, of denying yourself, and of satisfying God's will. Once you have this attitude, at the same time as not adhering to your own opinions, you should pray, seek the truth from God, and then look for a basis in God's words—determine how to act based on God's words. This is the most suitable and accurate practice. When you seek the truth and hold up a problem for everyone to fellowship and seek on together, that is when the Holy Spirit provides enlightenment. God enlightens people according to principles, He takes stock of their attitude. If you stubbornly stick to your guns regardless of whether your view is right or wrong, God will hide His face from you and ignore you; He will make you hit a wall, He will expose you and reveal your ugly state. If, on the other hand, your attitude is correct, neither insistent on your own way, nor self-righteous, nor arbitrary and rash, but an attitude of seeking and of accepting the truth, if you fellowship with everyone, then the Holy Spirit will begin to work among you, and perhaps He will lead you to understanding by means of someone's words. Sometimes, when the Holy Spirit enlightens you, He leads you to understand the crux of a matter with just a few words or phrases, or by giving you an idea. You realize, in that instant, that whatever you have been clinging to is erroneous, and, in the same instant, you understand the most appropriate way to act. Having reached such a level, have you not successfully avoided doing evil, and at the same time avoided bearing the consequences of a mistake? Is this not God's keeping? (Yes.) How is such a thing achieved? This is only attained when you have a God-fearing heart, and when you seek the truth with a heart of obedience. Once you have received the enlightenment of the Holy Spirit and determined the principles for practice, your practice will be in line with the truth, and you will be able to satisfy God's will. What does you being able to practice the truth in such a manner crucially depend upon? Primarily, it depends on you having the right intentions and attitude. This is crucial. When the Holy Spirit works, He scrutinizes people's intentions and attitudes, and He decides whether to enlighten or lead them based on these factors. If people can understand God's work and see this matter clearly, they'll know how to pray to God and seek the truth. Can you see this clearly? Often, people wish to avoid doing evil, and want to practice the truth and act with principles. But this depends on people's attitude toward the truth and whether they have a heart that fears and submits to God. If you can let go of your personal intentions and have a mindset of obedience to God, praying and seeking from God sincerely, it won't take long for you to receive God's enlightenment. God will use some methods to make you understand what the principles of the truth are and where the key points of the truth lie. When you pray and seek from God, as long as you have the right mindset and you are sincere, God will enlighten you. The only worrying thing is if people are not genuinely seeking the truth but merely going through the motions and formalities for others to see. In that case, they won't be able to obtain God's enlightenment. If your attitude is to stubbornly insist, to deny the truth, to reject anyone else's suggestions, to not seek the truth, to only have faith in yourself, and to only do as you want—if this is your attitude regardless of what God does or asks, then what is God's reaction? God pays you no heed, He sidelines you. Are you not willful? Are you not arrogant? Do you not always think you're right? If you are devoid of obedience, if you

never seek, if your heart is utterly closed and resistant to God, then God pays you no heed. Why does God pay you no heed? Because if your heart is closed to God, can you accept God's enlightenment? Can you feel it when God reproaches you? When people are intransigent, when their satanic nature and beastliness burst forth, they don't feel anything God does, it is all to no avail—so God does not do useless work. If you have this kind of stubbornly antagonistic attitude, all that God does is to remain hidden from you, God will not do superfluous things. When you are this stubbornly antagonistic, and this closed, God would never forcibly do anything in you, or force anything upon you, He would never keep trying to move and enlighten you, over and over again—God does not act in this way. Why does God not act in this way? Mainly because God has seen a certain kind of disposition in you, a beastliness that is sick of the truth and impervious to reason. And do you think people can control a wild animal when its beastliness bursts forth? Does shouting and screaming at it do anything? Is reasoning with it or offering it comfort of any use? Do people dare to approach it? There is a good way of describing this: It is impervious to reason. When your beastliness flares up and you are impervious to reason, what does God do? God pays you no heed. What more does God have to say to you when you are impervious to reason? Saying any more is useless. And when God pays you no heed, are you blessed, or do you suffer? Do you gain some benefits, or suffer a loss? You will undoubtedly suffer a loss. And who caused this? (We caused it.) You caused it. No one forced you to act like this, and yet you still feel upset. Did you not bring this upon yourself? God pays you no heed, you cannot feel God, there is darkness in your heart, and your life is compromised—you brought this upon yourself, you deserve it.

When facing a matter, if people are too willful and insist on their own ideas without seeking the truth, this is very dangerous. God will loathe and reject these people and set them aside. What will the consequence of this be? It can certainly be said that there is the danger of them being cast out. However, those who seek the truth can obtain the Holy Spirit's enlightenment and guidance, and as a result, gain God's blessing. The two different attitudes of seeking and not seeking the truth can bring about two different states in you and two different results. Which kind of result do you prefer? (I'd prefer to obtain God's enlightenment.) If people wish to be enlightened and guided by God, and to receive God's graces, what kind of attitude must they have? They must often have an attitude of seeking and obedience before God. Whether you are performing your duty, interacting with others, or dealing with some particular issue that you are faced with, you must have an attitude of seeking and obedience. With this kind of attitude, it can be said that you have something of a God-fearing heart. Being able to seek and obey the truth is the path to fearing God and shunning evil. If you lack an attitude of seeking and obedience, and you instead cling to yourself, are stubbornly antagonistic, and you refuse to accept the truth, and are sick of the truth, then you will naturally commit a great deal of evil. You won't be able to help it! If people never seek the truth to resolve this, the ultimate consequence will be that no matter how much they experience, no matter how

many situations they find themselves in, no matter how many lessons God sets out for them, they still won't understand the truth, and they will ultimately remain incapable of entering into the truth reality. If people do not possess the truth reality, they will be incapable of following the way of God, and if they are never able to follow the way of God, then they are not people who fear God and shun evil. People go on and on about wanting to perform their duties and follow God. Are things that simple? Absolutely not. These things are enormously important in people's lives! It isn't easy to perform one's duty well to satisfy God, and achieve fear of God and shunning of evil. But I will tell you a principle of practice: If you have an attitude of seeking and obedience when something happens to you, this will protect you. The ultimate goal isn't for you to be protected. It is to make you understand the truth, and be able to enter into the truth reality, and attain God's salvation—this is the ultimate goal. If you have this attitude in all that you experience, you will no longer feel that performing your duty and meeting the will of God are empty words and slogans; it will no longer feel so taxing. Instead, before you realize it, you will come to understand quite a few truths. If you try to experience in this way, you will be sure to reap rewards. It doesn't matter who you are, how old you are, how educated you are, how many years you have believed in God, or what duty you perform. As long as you have an attitude of seeking and obedience, as long as you experience in this way, then ultimately, you will be sure to understand the truth and enter into the truth reality. However, if you do not have an attitude of seeking and obedience in everything that happens to you, then you will not be able to understand the truth, nor will you be able to enter into the truth reality. Those who never understand the truth and can never enter into the truth reality think, "What is the truth and what are doctrines? What is the truth reality and what is not having the truth reality? Why don't I understand it?" They often listen to sermons and fellowship about the truth, they get up early and go to bed late reading God's words, listening more, learning more, and writing more. They take notes of the edifying things that they hear in their notebooks, filling up several whole books. They have put in a lot of effort, but, unfortunately, they never understand the truth. Consequently, they feel the truth is too profound. After listening for several years, they understand some doctrines, but why can't they put them into practice? Why do they become confused when facing matters? They regard understanding the truth and entering into the truth reality as very abstract and feel that these things are very difficult to attain. In fact, they have misunderstood it. Believing in God and understanding the truth is not about playing word games, it is not being able to talk about some of the words and doctrines, and that's it—that is not what it is about. What believing in God stresses most is practicing the truth and being able to grasp the principles in practicing the truth. Only by understanding what practicing the truth is, and what handling matters with principles is, can one be said to understand the truth and to have entered into reality. Being able to practice the truth and enter into reality is the most important thing.

Excerpt 53

When people take no responsibility toward their duties, do them in a careless and perfunctory manner, act like yes-men, and do not defend the interests of the house of God, what disposition is this? This is cunningness, it is the disposition of Satan. The most prominent aspect of man's philosophies for living is cunningness. People think that if they are not cunning, they will be liable to offend others and unable to protect themselves; they think that they must be cunning enough not to hurt or offend anyone, thereby keeping themselves safe, protecting their livelihoods, and gaining a firm foothold among other people. Unbelievers all live by Satan's philosophies. They are all yes-men and do not offend anyone. You have come to the house of God, read the word of God, and listened to the sermons of God's house, so why are you unable to practice the truth, speak from the heart, and be an honest person? Why are you always a yes-man? Yesmen only protect their own interests, and not the interests of the church. When they see someone do evil and harm the church's interests, they ignore it. They like to be yes-men, and do not offend anyone. This is irresponsible, and that kind of person is too cunning and untrustworthy. To protect their own vanity and pride, and to maintain their reputation and status, some people are happy to help others, and to sacrifice for their friends no matter the cost. But when they need to protect the interests of the house of God, the truth, and justice, their good intentions are gone, they have completely disappeared. When they should practice the truth, they do not practice it at all. What is going on? To protect their own dignity and pride, they will pay any price and endure any suffering. But when they need to do real work and handle practical affairs, to safeguard the church's work and positive things, and to protect and provide for God's chosen people, why do they no longer have the strength to pay any price and endure any suffering? That is inconceivable. Actually, they have a kind of disposition that is sick of the truth. Why do I say that their disposition is sick of the truth? Because whenever something involves bearing witness for God, practicing the truth, protecting God's chosen people, fighting against Satan's schemes, or protecting the work of the church, they flee and hide, and don't attend to any proper matters. Where is their heroism and spirit to endure suffering? Where do they apply these things? This is easy to see. Even if someone reproves them, saying that they should not be so selfish and contemptible, and protect themselves, and that they ought to protect the work of the church, they don't really care. They say to themselves, "I don't do those things, and they do not have anything to do with me. What good would acting like that be for my pursuit of prestige, profit, and status?" They are not a person who pursues the truth. They only like to seek prestige, profit, and status, and they do not do the work that God has entrusted to them at all. So, when they are needed to do the work of the church, they simply choose to flee. This means that, in their hearts, they do not like positive things, and are not interested in the truth. This is a clear manifestation of being sick of the truth. Only those who love the truth and possess the truth reality can come forward when required by the work of God's house and by God's chosen ones, only they can stand up, bravely and duty-bound, to testify to God and fellowship the truth, leading God's chosen ones onto the right path, enabling them to attain obedience to God's work. Only this is an attitude of responsibility and a manifestation of caring about God's will. If you do not have this attitude, and are nothing but careless in your handling of things, and you think, "I'll do the things within the scope of my duty, but I don't care about anything else. If you ask me something, I'll answer you—if I'm in a good mood. Otherwise, I won't. This is my attitude," then this is a type of corrupt disposition, isn't it? Only protecting one's own status, reputation, and pride, and only protecting the things that relate to one's own interests—is this protecting a righteous cause? Is it protecting the interests of God's house? Behind these petty, selfish motives is the disposition of being sick of the truth. The majority of you frequently display these sorts of manifestations, and the moment you encounter something that relates to the interests of God's house, you prevaricate by saying, "I didn't see," or "I don't know," or "I haven't heard." Regardless of whether you are truly unaware or just pretending to be, if you reveal this kind of corrupt disposition in crucial moments, then it is hard to say whether you are someone who truly believes in God; to Me, you're either someone who is confused in their belief, or a nonbeliever. You are absolutely not someone who loves the truth.

You may understand what it means to be sick of the truth, but why do I say that being sick of the truth is a disposition? A disposition has nothing to do with occasional, temporary manifestations, and occasional, temporary manifestations don't qualify as a dispositional problem. Regardless of what kind of corrupt disposition a person has, it will often or even constantly pour forth from them, and will be revealed whenever that person is in the right context. Therefore, you cannot arbitrarily characterize a dispositional problem on the basis of an occasional, temporary manifestation. So, what is a disposition? Dispositions are related to intentions and motivations, they're related to a person's thinking and point of view. You seem to be able to sense that they are dominating and swaying you, but dispositions can also be hidden and concealed, and obscured by superficial phenomena. In short, as long as there is a disposition within you, it will interfere with you, constrain and control you, and give rise to many behaviors and manifestations in you—that is a disposition. What behaviors, thoughts, viewpoints, and attitudes does the disposition of being sick of the truth often give rise to? One of the main characteristics of being sick of the truth that people display is a lack of interest in positive things and the truth, as well as being disinterested in, having a listlessness of the heart, a lack of desire to reach for the truth, and thinking that all this is just fine whenever it comes to anything involves practicing the truth. I'll give a simple example. A piece of common sense that people often talk about regarding good health is to eat more fruit and vegetables, to eat more light foods and less meat, and especially less fried food; this is a positive guide for people's health and wellness. Everyone can understand and

accept what to eat more of and what to eat less of, so is this acceptance based on theory or in practice? (Theory.) How is theoretical acceptance manifested? In a kind of basic recognition. It is thinking that this statement is right, and that this statement is very good through discernment that is based in your judgment. But do you have any proof to demonstrate this statement? Do you have any grounds for believing it? Without experiencing it yourself, without any grounds or basis to substantiate whether this statement is right or wrong, and certainly without drawing lessons from previous mistakes, and without any real-life examples, you just accepted this view—this is theoretical acceptance. Regardless of whether you are accepting it theoretically or practically, you must first confirm that the statement "eat more vegetables and less meat" is correct and a positive thing. So, how can your disposition of being sick of the truth be seen? Based on how you approach and apply this statement in your life; this shows your attitude toward that statement, whether you've accepted it theoretically and in terms of doctrine, or whether you've applied it in real life and made it your reality. If you've just accepted the statement in terms of doctrine, but what you do in real life completely contradicts this statement, or you show no practical application at all of this statement, do you love this statement, or are you sick of it? For example, when you eat and see some green vegetables, and think, "Green vegetables are good for one's health, but they don't taste good, and meat tastes better, so I'll eat some meat first," and then you only eat meat and no green vegetables—what kind of disposition does this show? One of not accepting correct statements, being sick of positive things, and only being willing to eat according to fleshly preferences. This kind of person who is gluttonous and greedy for pleasure has already become very sick of, resistant to, and averse to positive things, and this is a kind of disposition. Someone might acknowledge that this statement is quite right, but they can't do it themselves, and although they can't, they still tell others to do so; after saying it a lot, that statement becomes a kind of theory to them, and it has no effect on them. That person knows very well in their heart that eating more vegetables is right and that eating more meat is not good, but they think, "No matter what, I haven't lost out, eating meat is taking advantage, and I don't feel that it's unhealthy." Their greed and desires have made them choose an incorrect lifestyle, and made them constantly go against correct common sense and the right lifestyle. They have the kind of corrupt disposition that craves advantages and fleshly enjoyment, so will it be easy for them to accept correct statements and positive things? It will not be easy at all. Is their lifestyle not then governed by their corrupt disposition? It is an outpouring of their corrupt disposition, and it is a manifestation of their corrupt disposition. What is outwardly manifested is these behaviors and an attitude, but, in fact, it is a disposition that is governing them. What disposition is this? It is being sick of the truth. This disposition of being sick of the truth is hard to discover; no one feels that they're sick of the truth, but the fact that they've believed in God for several years and still don't know how to practice the truth is enough to show that they're sick of the truth. People listen to so many sermons and read so much of God's word, and God's will is for them to accept His words in their hearts and to bring these words into their real lives to practice and use, so that they understand the truth and make the truth their lives. This requirement is difficult for most people to achieve, and that is why it is said that most people have the disposition of being sick of the truth.

When someone understands the truth, practicing the truth is not difficult for them, and once someone is able to practice the truth, they can enter into the truth reality. Is it really that difficult to turn the truths that one understands into the realities that one lives out? Let Me give you an example. Say that the weather is cold and you try to leave the house with sweat still on your brow, and your mom tells you to dry off your sweat before going out or you'll catch a cold. You know that your mother wants the best for you, but you don't take her advice seriously, and you ignore it even though you feel that her suggestion is right. You go out with sweat on your brow just the same, and sometimes you do catch a cold after going out like this, but you still continue to go against her advice the next time you leave the house. You obviously know that her advice is right and in your best interests, and that your mom's motives and intentions are always for your own good, but you still turn a deaf ear to it and don't listen—isn't this a disposition? If you didn't have this disposition, what would you choose to do? (Listen.) You would know the importance of this advice, and you would know the consequences and pain you might suffer from not listening to it, and you would comprehend and understand the meaning of this suggestion. You would be able to abide strictly by this advice and always carry it out, and then you wouldn't be liable to catch a cold. This is just one example. It's the same with believing in God, and reading and listening to God's words, so how should people treat God's words? This is the most crucial question. If a person speaks in accordance with the truth and is correct, people will benefit from accepting their words. God's words are the truth, and if people are able to accept them, they will not only benefit, they will also gain the life. Many people cannot see this matter clearly, and are always disdainful of God's words. No matter what God says, whether He is exhorting, rebuking, reminding, comforting, or earnestly entreating people, no matter how He speaks, He cannot awaken their hearts. They are unable to act according to His words, and after listening to them, they just turn a deaf ear. This is one of man's dispositions—intransigence and being sick of the truth. If you can't follow God's words in how you approach the things that God tells you and commands you to do, then you will not be able to change this disposition. No matter how you acknowledge or say amen to every word that God says, no matter how you verbally praise God's words as the truth, it is useless; you must be able to accept God's words, and you must practice and experience God's words, and make God's words your life, and your reality, only that is useful. For example, if someone with a deceitful disposition resolves to be honest and speak truthfully, this is somewhat easy for them to achieve, but the most difficult thing to change is the disposition of being sick of the truth and intransigence. No matter what God says, people with this disposition

don't take it seriously in their hearts, and no matter what kind of attitude God takes, whether it is one of warning, reminding, exhorting, or earnestly entreating, presenting facts or reasoning things out, it does not move their hearts, and this is hard to deal with. It is hard for people to recognize the disposition of being sick of the truth, and they must frequently seek the truth and reflect on their own states, on why they cannot accept the truth, and on why they cannot practice the truths they understand. If they thoroughly understand this problem, they will know what it means to be sick of the truth.

There is something hidden within people's disposition that manifests itself in the attitude of being neither overbearing nor servile. They have their own way of thinking and of expressing themselves, and think that this is the most appropriate way. No matter what others say or do, they are not influenced by them; they insist on doing whatever they feel will make people look up to them, believing that this is the right thing to do; they don't accept the truth in the slightest, they cannot correctly face the facts, and they are devoid of any truth principles. What kind of disposition is this? This is the disposition of arrogance and self-righteousness and being sick of the truth. Those who belong to Satan and are sick of the truth are deaf and blind to God's words and deeds, no matter how much God speaks or does. Satan never treats God's words as the truth, it ignores them, it doesn't let people accept God's words and the truth, and it also confuses people so that they submit to it—this is how Satan resists God. God expresses the truth to save, awaken, and purify mankind, and Satan tries its utmost to disturb and destroy God's work; Satan's objective in confusing mankind is to corrupt and plague mankind, and ultimately to devour and obliterate mankind. For example, God gave mankind all kinds of food, and He also created all kinds of grains and vegetables, as well as land suitable for growing them. As long as people work hard, they will have enough to eat and use, and can ensure that they have a healthy diet. But people are insatiable and always want to get rich, and they insist on researching methods of genetic modification to increase crop yields, which destroys the actual nutrition of grains, and turns organic food into food that is not organic. After people eat these things, all kinds of illnesses emerge in their bodies—isn't this an act of Satan? People have been corrupted by Satan to a certain point, and they have all become living Satans and living devils. In the past, it was only Satan and evil spirits that resisted God, but now the entirety of corrupt mankind resists God. So, are corrupted human beings not devils and Satans? Are they not descendants of Satan? (They are.) This is the consequence wrought by Satan corrupting mankind for millennia. How can you know and discern a satanic disposition? Based on the things that Satan likes doing, as well as the methods and tricks by which it does things, one can see that it never likes positive things, that it likes evil, and that it always thinks itself competent and capable of controlling everything. This is Satan's arrogant nature. That's why Satan unscrupulously denies, resists, and opposes God. Satan is the representative and source of all negative things and all evil things. If you can see this clearly, then you have discernment of satanic dispositions. It is not a simple matter for people to accept

the truth and practice the truth, because they all have satanic dispositions, and they all are constrained and bound by their satanic dispositions. For example, some people recognize that it is good to be an honest person, and they feel envious and jealous when they see others being honest, telling the truth, and speaking in a simple and openhearted manner, yet if you ask them to be honest people themselves, they find it difficult. They are unwaveringly incapable of speaking honest words and of doing honest things. Isn't this a satanic disposition? They say nice-sounding things, but they don't practice them. This is being sick of the truth. Those who are sick of the truth have a hard time accepting the truth and have no way to enter into the truth realities. The most obvious state of people who are sick of the truth is that they are not interested in the truth and positive things, they are even averse to them and loathe them, and they especially like to follow trends. They do not accept in their hearts the things that God loves and what God requires people to do. Instead, they are dismissive and indifferent toward them, and some people even often despise the standards and principles that God requires of man. They are averse to positive things, and they always feel resistant, opposed, and full of contempt toward them in their hearts. This is the primary manifestation of being sick of the truth. In church life, reading God's word, praying, fellowshiping on the truth, performing duties, and resolving problems with the truth are all positive things. They are pleasing to God, but some people are averse to these positive things, don't care for them, and are indifferent to them. The most hateful part is that they adopt a contemptuous attitude toward positive people, such as honest people, those who pursue the truth, those who perform their duties faithfully, and those who safeguard the work of God's house. They always try to attack and exclude these people. If they discover that they have shortcomings or revelations of corruption, they seize upon this, making a big fuss about it, and constantly belittle them for it. What kind of disposition is this? Why do they hate positive people so much? Why are they so fond of and accommodating toward wicked people, nonbelievers, and antichrists, and why do they often fool around with such people? Where negative and evil things are concerned, they feel excitement and elation, but when it comes to positive things, resistance begins to appear in their attitude; in particular, when they hear people fellowshiping the truth or solving problems using the truth, they feel bored and dissatisfied in their hearts, and they vent their grievances. Isn't this disposition being sick of the truth? Isn't this the revelation of a corrupt disposition? There are many people who believe in God who like to do work for Him and run around enthusiastically for Him, and when it comes to putting their gifts and strengths to use, indulging their preferences and showing off, they have boundless energy. But if you ask them to practice the truth and act according to the truth principles, it takes the wind from their sails, and they lose their enthusiasm. If they are not allowed to show off, they grow listless and despondent. Why is it that they have energy for showing off? And why is it that they have no energy for practicing the truth? What is the problem here? People all like to distinguish themselves; they all covet empty glory. Everyone has inexhaustible energy when it comes to believing in God for the sake of gaining blessings and rewards, so why do they grow listless, why are they despondent when it comes to practicing the truth and forsaking the flesh? Why does this happen? It proves that people's hearts are adulterated. They believe in God entirely for the sake of gaining blessings—to put it plainly, they do so in order to enter the kingdom of heaven. Without blessings or benefits to pursue, people grow listless and despondent, and have no enthusiasm. This is all caused by a corrupt disposition that is sick of the truth. When controlled by this disposition, people are unwilling to choose the path of pursuing the truth, they go their own way, and they choose the incorrect path—they know full well that it is wrong to pursue prestige, profit, and status and yet still cannot bear to do without these things or to put them aside, and they still pursue them, walking the path of Satan. In this case, they are not following God, but following Satan. Everything they do is in service of Satan, and they are servants of Satan.

Is it easy to change the corrupt disposition of being sick of the truth? Being sick of the truth is a characteristic of humankind's deep corruption, and it is the most difficult to change. Because a change of disposition can only be achieved by accepting the truth. Someone who is sick of the truth cannot easily accept the truth, just like how a terminally ill person rejects food. This is very dangerous, and a person who is sick of the truth cannot easily be saved, even if they believe in God. If someone has believed in God for a few years but doesn't know what the truth is, and what positive things are, and is not even clear about the life goal of pursuing the truth to achieve salvation, isn't this a blind man who has lost his way? Therefore, being sick of the truth makes it impossible to accept the truth, and this kind of corrupt disposition is not easy to change. People who are able to choose to accept the truth and to follow the right path are those who love the truth, and people like this can easily change their corrupt dispositions. If someone has the disposition of being sick of the truth, but still hopes in their heart to be saved by God, where should they begin? What starting point will make this easier? What is the fastest route? (After understanding what positive things are, and what principles are, they should use the principles and standards as their measure while performing their duty, and if something goes against the principles and is not in accordance with God's will, they should hold to the principles and not do it.) They should first grasp the principles of each truth—this is very important. Then what? (When they pour forth a state of being sick of the truth, and their duty and the principles are involved, they must forsake the flesh and practice according to the principles.) That's right, they must have a path, and that goal and path should be clear. Right now, the crucial thing is that most people don't know which aspect of their disposition pours forth in what context and at what time, and in what way it is revealed. If they knew all that, wouldn't it be easy for them to change? Looking now, people's various types of thinking or attitudes actually involve their dispositions; without the dominance of various dispositions, without being challenged or hobbled by their corrupt dispositions, it would be easy for people to correct their mistaken thoughts. For example, say that your mother tells you to dry off your sweat before leaving the house. If you're an obedient, filial child, while sensing your mother's good intentions, you can also comprehend the correctness of this advice, and know the advantage of it, and can acknowledge and accept it. If you don't have a corrupt disposition that is acting up and pulling you back, it will be easy for you to accept this suggestion. Although this advice is very simple and easy to carry out, and you know that it is right, because you have a disposition that is sick of the truth and intransigent, this can lead you to knowingly go against it, and this can hurt your mother's feelings and make her worry about you and suffer, that is the consequence. In short, how one deals with things when they befall them—how one deals with positive things, and also how one constantly fights and battles with their corrupt dispositions—this represents their resolve to pursue the truth. If you have this resolve and are willing to cast off your corrupt disposition, accept the truth, make God's word your life, and live with human likeness, then you can change. However great your resolve to pursue the truth is, that is how great your change will be.

What does salvation mainly refer to? It refers mainly to a change of disposition. Only when a person's disposition has changed can they cast off Satan's influence and be saved. Therefore, for those who believe in God, dispositional change is a major issue. When a person's disposition is changed, they will live out human likeness and completely attain salvation. It is possible that someone may not be very good-looking, gifted, or talented, they may speak clumsily and not be very articulate, or good at dressing up, and they may outwardly appear very ordinary, but they are capable of seeking the truth when something happens to them, rather than acting according to their own will or scheming for their own sake, and when God commands them to perform a duty, they are able to obey Him and accomplish what He entrusts to them. What do you think of this kind of person? Though outwardly, they are not attractive or prepossessing in appearance, they have a heart that fears and obeys God, and in this their strengths are revealed. When people see this, they will say, "This person has a stable disposition, and when things happen, they can seek quietly before God without being careless or doing something foolish or stupid. They have a serious and responsible attitude; they are dutiful and can fully dedicate themselves to faithfully fulfilling their duty." This person is restrained in how they speak and act, they have normal rationality, and based on what they live out and the disposition that they display, they have a God-fearing heart. If they have a Godfearing heart, are there principles to their actions? They certainly seek the principles and don't recklessly engage in wrongful acts. This is the ultimate result achieved by practicing the truth and pursuing a change of disposition. Their speech is measured and accurate, they don't speak carelessly, they act in a way that is reassuring and trustworthy, and they possess the realities of obedience to God and of shunning evil. All these manifestations can be seen in this person. This is a person who has entered into the truth reality, and whose disposition has changed. These things can't be faked. A person's disposition is their life; whatever disposition a person has, that will be their behavior. People's behavior and manifestations are governed by their dispositions, and what people consistently express are the outpourings of their disposition, not their character. Being able to recognize dispositional problems and the outpourings of various corrupt dispositions, and to then solve them by seeking the truth, is the most fundamental thing that one must achieve in pursuing a change of disposition.

Excerpt 54

No matter what sort of duty you perform or profession you study, you should become more proficient the more you study, and strive for perfection; your performance of your duty will then get better and better. Some people aren't conscientious in the performance of any duty, and do not seek the truth to resolve any difficulties they encounter. They always want others to guide and assist them, going so far as to ask others to teach them hand in hand and do things for them, without putting in effort of their own. They constantly rely on others and cannot do without their help. They're junk for doing so, aren't they? No matter what duty you are performing, you need to put your heart into studying things. If you lack professional knowledge, then study professional knowledge. If you do not understand the truth, then seek the truth. If you understand the truth and acquire professional knowledge, you will be able to put them to use while performing your duty and get results. This is a person of true talent and real knowledge. If you do not study any professional knowledge at all during your duty, do not pursue the truth, then even the service you render will be subpar; so, how can you speak of performing your duty? To perform your duty well, you must study a lot of useful knowledge and equip yourself with many truths. You must never stop learning, never stop seeking, and never stop improving on your weaknesses by learning from others. No matter what other people's strengths are, or in what way they are stronger than you, you must learn from them. And all the more should you learn from anyone who understands the truth better than you. By performing your duty this way for several years, you will understand the truth and enter its realities, and your performance of your duty will also be up to par. You will have become a person who possesses truth and humanity, a person who possesses the truth reality. This is achieved by pursuing the truth. How could you achieve such results without performing a duty? It is God's exaltation. If you do not pursue the truth while performing your duties and are satisfied merely with rendering service, what will the consequences be? In one regard, you will not perform your duties adequately. In the other, you will lack genuine experiential testimony and will not gain the truth. Without anything to show in either of these regards, could you gain God's approval? It would be impossible. Therefore, one absolutely cannot gain God's approval by being satisfied with rendering service. To think that you can be rewarded and enter the kingdom of heaven merely by rendering service is wishful thinking! What kind of attitude is that? Wanting to obtain blessings by simply rendering service is clearly bargaining with God, an attempt to trick God. God does not approve of such service-doers. What dispositions govern a

person when they are careless and perfunctory, or when they engage in deceit, in the performance of their duties? Arrogance, intransigence, and not loving the truth—are they not governed by these things? (Yes.) Do you have such manifestations? (Yes.) Frequently, occasionally, or only in certain matters? (Frequently.) Your attitude in acknowledging such states is guite sincere, and you have honest hearts, but merely acknowledging them is not enough; it won't change them. So, what must be done to change them? When, in the performance of your duties, you are careless and perfunctory, reveal an arrogant disposition, or have an irreverent attitude, you must quickly come before God in prayer, self-reflect, and recognize what manner of corrupt disposition you are pouring forth. Moreover, you must understand how that kind of disposition comes about and how it can be changed. The purpose of understanding this is to bring about change. So, what should one do in order to achieve change? One must come to know, through the exposure and judgment of God's words, the essence of their corrupt dispositions—how ugly and fiendish it is, no different from that of Satan or devils. Only then can they despise themselves and despise Satan; only then can they forsake themselves and forsake Satan. It is in this way that one can put the truth into practice. When one sets their mind to practicing the truth, they must also accept God's scrutiny and His discipline. There must then be an element of active cooperation on their part. How should they cooperate? When performing a duty, as soon as one has the thought of "that's good enough," they must correct it. One must not entertain such thoughts. When an arrogant disposition arises, one must pray to God, acknowledge their corrupt disposition, quickly reflect on themselves, seek out God's word, and accept His judgment and chastening. In this way, one will be able to have a repentant heart, and their internal state will have changed. What is the purpose of doing this? The purpose is to have you genuinely turn around, and be able to perform with loyalty, and submit to and accept God's reproach and discipline without reservation. In doing so, your state will be reversed. When you are about to be careless and perfunctory again, and treat your duties with an irreverent attitude again, if you can promptly turn around due to God's discipline and reproach, will you not then have avoided committing a transgression? Is this a good thing or a bad thing for your growth in life? It is a good thing. When you practice the truth and satisfy God, your heart is at ease, joyful, and free from regrets. That is genuine peace and joy.

It is easy for people to disobey and resist God when they have corrupt dispositions, but this does not mean that they have no hope of salvation. God has come to do the work of saving people and has expressed many truths; it comes down to whether people can accept these truths. If one can accept the truth, they can attain salvation. If they do not accept the truth and can deny and betray God, they are entirely done for—they can only wait to be destroyed amid disaster. No one can escape this fate. People must confront this fact. Some people say, "I constantly pour forth corrupt dispositions, and I can never change. What should I do? Is this just how I am? Does God not like me? Does

He detest me?" Is this the right kind of attitude? Is this the right way to think? (No.) When a person has corrupt dispositions, they will naturally pour them forth. They cannot curb them, though they'd like to, and so they feel that there is no hope for them. In fact, this is not necessarily the case. It depends on whether the person can accept the truth, on whether they can rely on God and look up to Him. That people frequently reveal a corrupt disposition proves their life is controlled by the corrupt disposition of Satan, and that their essence is the essence of Satan. People should acknowledge and accept this fact. There is a difference between the nature essence of man and the essence of God. What should they do after acknowledging this fact? When people reveal a corrupt disposition; when they indulge in pleasures of the flesh and grow distant from God; or when God works in a way that is at odds with their own ideas, and complaints arise within them, they should make themselves aware at once that this is a problem, and a corrupt disposition; it is rebellion against God, opposition to God; it does not accord with the truth, and is loathed by God. When people realize these things, they should not complain, or become negative and slack off, and much less should they be upset; instead, they should be able to know themselves more deeply. In addition, they should be able to come before God proactively and accept God's reproach and discipline, and they should immediately turn their state around, such that they are able to practice according to the truth and the words of God, and can act according to the principles. In this way, your relationship with God will grow increasingly normal, as will the state within you. You will be able to identify corrupt dispositions, the essence of corruption, and the various ugly states of Satan with increasing clarity. No longer will you utter such foolish and childish words as "it was Satan interfering with me," or "it was an idea Satan gave me." Instead, you will have accurate knowledge of corrupt dispositions, of the human essence that resists God, and of the essence of Satan. You will have a more accurate way of treating these things, and these things will not constrain you. You will not become weak or lose faith in God and in His salvation because you have revealed a bit of your corrupt disposition, or transgressed, or have done your duty perfunctorily, or because you often find yourself in a passive, negative state. You will not live amid such states, but will face your own corrupt disposition correctly, and be capable of a normal spiritual life. When one reveals corrupt dispositions, if they can reflect on themselves, come before God in prayer, seek the truth, and discern and dissect the essence of their corrupt dispositions, such that they are no longer controlled and constrained by their corrupt dispositions, but can put the truth into practice, they will have embarked on the path to salvation. With this kind of practice and experience, one can then cast off their corrupt dispositions and break free from Satan's influence. Have they not then come to live before God and obtained freedom and liberation? This is the path of practicing and obtaining the truth, as well as the path to salvation. Corrupt dispositions are deeply rooted in humans; the essence of Satan and its nature control people's thoughts, behavior, and minds. However, all of this pales before the truth, before God's work, and before God's salvation; it presents no

obstacles. No matter what corrupt dispositions a person may have, nor whatever difficulties they face, nor whatever their constraints are, there is a path that may be taken, a method to resolve them, and corresponding truths to resolve them. In this way, is there not hope for people's salvation? Yes, there is hope for people's salvation.

Excerpt 55

Whether one is performing their duty or learning professional knowledge, one must be diligent, and come to handle things according to the principles. Do not approach these things perfunctorily or merely go through the motions. The purpose of studying professional knowledge is to perform one's duty well, and one must put effort into this this is something people should cooperate with. If a person is unwilling to perform their duty well and always finds reasons and excuses not to study professional knowledge, it shows that they are not sincerely expending themselves for God, and that they do not want to perform their duty well to repay His love. Is this not a person who lacks conscience and reason? Is a person with such a character not troublesome? Are they not extremely difficult to manage? Although one is studying a profession, they must also seek the truth and do things in accordance with the truth principles. One must not go beyond this scope, and one cannot be muddle-headed, like an unbeliever. What attitude do unbelievers have toward work? Many of them just drift through their days and waste their time, muddling through each day just for their daily wage, and doing things in a perfunctory way whenever they can. They do not care about efficiency, or acting based on conscience, and they lack a serious and responsible attitude. They do not say, "This has been entrusted to me, so I must take responsibility for it until it is done, I must handle this matter well, and shoulder this responsibility." They lack this conscience. Moreover, unbelievers have a certain kind of corrupt disposition. When they teach other people a piece of professional knowledge or a skill, they think, "Once a student knows everything the master knows, the master will lose his livelihood. If I teach everything I know to others, then no one will look up to me or admire me anymore and I will have lost all my status as a teacher. This will not do. I can't teach them everything I know, I must hold something back. I'll teach them only eighty percent of what I know and keep the rest up my sleeve; this is the only way to show that my skills are superior to those of others." What sort of disposition is this? It is deceitfulness. When teaching others, assisting them, or sharing with them something you studied, what attitude should you take? (I should spare no effort and hold nothing back.) How does one hold nothing back? If you say, "I don't hold anything back when it comes to the things that I've learned, and I have no problem telling all of you about them. I am of a higher caliber than you anyway, and I can still comprehend more elevated things"—that is still holding back and it is quite calculating. Or if you say, "I'll teach you all the basic things I've learned, it's no big deal. I still have higher knowledge, and even if you learn all of this, you still won't be as advanced as me"—that's still holding something back. If a person is too selfish, they will

be without God's blessing. People should learn to be considerate of God's will. You must contribute the most important and essential things that you have grasped to God's house, so that God's chosen ones can learn them and master them—that is the only way to attain God's blessing, and He will bestow upon you even more things. As it is said, "It is more blessed to give than to receive." Devote all of your talents and gifts to God, displaying them in the performance of your duty so that everyone can benefit, and achieve results in their duties. If you contribute your gifts and talents in their entirety, they will be beneficial to all those who fulfill that duty, and to the work of the church. Do not just tell everyone some simple things and then think that you've done quite well or that you have not held anything back—this will not do. You only teach a few theories or things that people can understand literally, but the essence and important points are beyond the grasp of a novice. You only give an overview, without elaborating or going into detail, all the while still thinking to yourself, "Well, anyway, I've told you, and I haven't intentionally held anything back. If you don't understand, it's because your caliber is too poor, so don't blame me. We'll just have to see how God leads you now." Such deliberation contains deceit, does it not? Is it not selfish and ignoble? Why can't you teach people everything in your heart and everything you understand? Why do you withhold knowledge instead? This is a problem with your intentions and your disposition. When most people are first introduced to some specific aspect of professional knowledge, they can only comprehend its literal meaning; it takes a period of practice before the main points and essence can be grasped. If you have already mastered these finer points, you should tell them to others directly; do not make them take such a roundabout path and spend so much time groping around. This is your responsibility; it is what you should do. You will only not be withholding anything, and not be selfish, if you tell them what you believe to be the main points and essence. When you teach skills to others, communicate with them about your profession, or fellowship about life entry, if you cannot resolve the selfish and despicable aspects of your corrupt dispositions, you won't be able to perform your duties well, in which case, you are not someone who possesses humanity, or conscience and reason, or who practices the truth. You must seek the truth to resolve your corrupt dispositions, and reach the point where you are devoid of selfish motives, and only consider God's will. In this way, you will have the truth reality. It is too tiring if people do not pursue the truth and live by satanic dispositions like the unbelievers. Competition is rife among unbelievers. Mastering the essence of a skill or a profession is no simple matter, and once someone else finds out about it, and masters it themselves, your livelihood will be at risk. In order to protect that livelihood, people are driven to act in this way—they must be cautious at all times. What they've mastered is their most valuable currency, it's their livelihood, their capital, their lifeblood, and they mustn't let anyone else in on it. But you believe in God—if you think this way and act this way in God's house, there is nothing to distinguish you from an unbeliever. If you do not accept the truth at all, and continue to live according to satanic philosophies, then you are not someone who truly believes in God. If you always have selfish motives and are petty-minded while performing your duty, you will not receive God's blessing.

After coming to believe in God, you have eaten and drunk the words of God, and accepted the judgment and chastisement of God's words, so have you reflected on your corrupt dispositions and come to know them? Have the principles by which you speak and act, your outlook on things, and the principles and goals of your conduct changed? If you are still no different than an unbeliever, then God will not recognize your belief in Him. He will say that you are still an unbeliever, and that you are still walking the path of an unbeliever. Therefore, whether it is in your conduct or the performance of your duty, you must practice based on God's words, and according to the truth principles, use the truth to resolve problems, resolve the corrupt dispositions that you reveal, and resolve your erroneous thoughts, outlooks, and practices. In one respect, you must discover problems through self-reflection and self-examination. In another respect, you must also seek the truth to resolve problems, and when you discover corrupt dispositions, you must promptly resolve them, forsake the flesh, and abandon your own will. Once you have resolved your corrupt dispositions, you will no longer act based upon them, and you will be able to let go of your own intentions and interests, and practice in accordance with the truth principles. This is the truth reality that a genuine follower of God must possess. If you can self-reflect, know yourself, and seek the truth to resolve problems in this way, then you are someone who pursues the truth. Belief in God requires such cooperation, and being able to practice in this way is most blessed by God. Why do I say this? Because you are acting for the sake of the church's work, for the interests of God's house, and for the benefit of the brothers and sisters, and at the same time, you are practicing the truth. This is exactly what God approves of; these are good deeds, and by practicing the truth in this way, you are bearing witness for God. However, if you do not do this, and are no different to an unbeliever, acting according to the unbelievers' principles for handling things, and their methods of conduct, is this bearing witness? (No.) What consequences does this bring? (It humiliates God.) This humiliates God! Why do you say that this humiliates God? (Because God has chosen us, expressed so many truths, personally guided us, provided for us, and watered us, yet we do not accept or practice the truth, and we still live based on satanic things, and do not bear witness before Satan. This humiliates God.) (If a believer in God has heard Him communicate so many truths and paths of practice, yet when they act, they still live according to unbelievers' philosophies for living, and are particularly deceitful and self-serving, they are even worse and more evil than unbelievers.) You may all understand a bit about this matter. People eat and drink the words of God, enjoy all that God provides, yet they still follow Satan. No matter what things or difficult environments befall them, they are still not able to listen to God's words or submit to God, they do not seek the truth, and they do not stand firm in their testimony. Is this not betraying God? This is indeed betraying God. When God needs you, you do not listen to His call or to His words, but instead

follow the secular trends, heeding Satan, following Satan, and practicing according to Satan's logic, and its principles and methods for living. This is betraying God. Is betraying God not blaspheming and humiliating God? Consider Adam and Eve in the Garden of Eden—God said, "Of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die" (Genesis 2:17). Whose words are these? (God's words.) Are these ordinary words? (No.) What are they? They are the truth, they are what people should abide by, and the way that people should practice. God told humans how to treat the tree of the knowledge of good and evil. The principle of practice was not to eat of it, and He then told humans the consequence—they would surely die on the day they ate of it. Humans were told the principle of practice and what was at stake. After hearing this, did they understand it or not? (They understood it.) They did, in fact, understand God's words, but later they heard the serpent say, "God said that you will surely die on the day that you eat of that tree, but you shall not surely die. You can try it," and after Satan spoke, they heeded its words, and they ate of the fruit of the tree of the knowledge of good and evil. This was betraying God. They did not choose to heed God's words and practice according to them. They did not do as God commanded, but instead believed and accepted Satan's words, and acted according to them. What was the result of this? The nature of their behavior and approach was betraying and humiliating God, and the result was that they were corrupted by Satan and degenerated. People now are the same as Adam and Eve were then. They hear God's words but do not practice them, even understanding the truth but not practicing it. The nature of this is the same as Adam and Eve not heeding God's words or His commandments—it is betraying and humiliating God. When people betray and humiliate God, the result of this is that they continue to be corrupted and controlled by Satan, and to be controlled by their satanic dispositions. Therefore, they can never break free from Satan's influence, or escape Satan's enticement, temptations, attacks, manipulations, and devouring. If you can never break free from these things, your life will be especially painful and troublesome, and there will be no peace and joy in it. You will feel that everything is hollow, and you may even want to seek death to end it all. This is the pitiful condition of those who live under Satan's power.

Excerpt 56

When some people serve as leaders or workers, they are always fearful of doing something wrong and being exposed and cast out, so they often say to others, "You shouldn't become a leader. As soon as something goes wrong, you'll be cast out, and there'll be no turning back!" Is this statement not a fallacy? What does "there'll be no turning back" mean? What kind of leaders and workers are cast out? They are all wicked individuals who, despite repeated warnings, run amok disrupting and disturbing the work of the church. If someone only makes a mistake because their stature is small, or because they have low caliber, or because they lack experience, provided they can

accept the truth and genuinely repent, will God's house cast them out? Even if that person can't do any practical work, they will merely have their duty adjusted. So, are the people who say those things not distorting the facts? Are they not spreading notions to deceive others? The leaders and workers in God's house are elected democratically, it is not as if anyone who wants these roles can have them. God's house treats leaders and workers based on the truth principles; only those false leaders who do not accept the truth at all, and the antichrists who pursue prestige, profit, and status, and who adamantly refuse to repent, will be cast out. Those who can accept the truth, who accept being pruned and dealt with, and who truly repent, will not be cast out. Those who spread the notion that "being a leader is too risky" have intentions and goals. They aim to deceive people, to stop others from becoming leaders, and to exploit the opportunity this presents. Is this not having an ulterior motive? If you are worried about being cast out, you should be cautious, pray to God and repent to Him, and accept the truth so that you can rectify your mistakes. Won't this then resolve the problem? If someone makes a mistake, and, when faced with being pruned and dealt with, they do not accept the truth, and have no intention of genuinely repenting, and they continue to be careless and perfunctory, and to run amok, they should be cast out. When some people serve as leaders or workers, they become bold and audacious, they speak and act without any scruples at all, and want to pull the wool over everyone's eyes. Not only do they fail to use the truth to resolve problems, but they also track down and isolate those who report problems to the Above. When the Above finds out about this issue and holds them accountable, they become as timid as mice, stubbornly refusing to acknowledge what they have done. They think that if they refuse to acknowledge it, they can get away with it and God's house won't pursue the matter. Is it really that simple? God's house will verify the matter clearly, and then handle it based on the principles; whoever is responsible will not be able to escape. When people don't seek the truth in the things they do, and act arbitrarily, recklessly, and according to their own whims, resorting to sophistry and pretense, and adamantly refusing to acknowledge their mistakes when things go wrong, what kind of problem is this? Is this the correct attitude? Can adopting sophistry and pretense, and stubbornly refusing to acknowledge their actions resolve the problem? Does this attitude align with the truth? Is there genuine submission in it? They fear making mistakes and being exposed and reported, they are afraid that God's house will hold them responsible, and they fear being judged, condemned, and cast out. Is there a problem with this fear? This fear isn't a positive thing; where does it come from? (Their corrupt satanic dispositions.) That's right. So, what exactly is in this fear? Let's dissect it. Why are they afraid? Their fear comes from the concern that once things are exposed, they will be dismissed and replaced, losing their status and livelihood. Therefore, they resort to lying and sophistry, and stubbornly refuse to acknowledge their actions. Based on this attitude, whether or not they are people who accept the truth, whether or not they are arrogant and self-righteous people, and whether or not they are

deceitful people, is here exposed. Are they not devils? They have finally shown their true nature. At what times are people exposed the most? When things befall them, and particularly when their misdeeds are exposed, look at what their attitude is—these moments expose them the most. Their small-mindedness, deceitfulness, trickery, and stubborn refusal to acknowledge their mistakes, and so on—all of these corrupt dispositions burst forth all at once. Isn't this the easiest time to discern people? Some people do not believe that God's house can treat people fairly. They do not believe that God reigns in His house, and that the truth reigns there. They believe that no matter what duty a person performs, if a problem arises in it, God's house will handle that person immediately, stripping them of their right to perform that duty, sending them away, or even clearing them out of the church. Is that really how things work? It certainly is not. God's house treats every person according to the truth principles. God is righteous in His treatment of every person. He does not look only at how a person behaves in a single instance; He looks at a person's nature essence, at their intentions, at their attitude, and He looks in particular at whether a person can reflect on themselves when they make a mistake, whether they are remorseful, and whether they can penetrate the essence of the problem based on His words, come to understand the truth, hate themselves, and truly repent. If someone lacks this correct attitude, and they are entirely adulterated by personal intentions, if they are filled with cunning schemes and outpourings of corrupt dispositions, and when problems arise, they resort to pretense, sophistry, and selfjustification, and stubbornly refuse to acknowledge their actions, then such a person cannot be saved. They don't accept the truth at all and have been completely exposed. People who aren't right, and who can't accept the truth in the slightest, are nonbelievers in essence and can only be cast out. How can nonbelievers who serve as leaders and workers not be exposed and cast out? A nonbeliever, regardless of what duty they perform, is exposed most quickly of all, because the corrupt dispositions that they pour forth are too numerous and too obvious. Moreover, they don't accept the truth at all and act recklessly and arbitrarily. In the end, when they have been cast out, and have lost the opportunity to fulfill their duty, they start to worry, thinking, "I'm done for. If I'm not allowed to perform my duty, I can't be saved. What should I do?" In reality, Heaven will always leave a way out for man. There is one final path, which is to genuinely repent, and to hurry to spread the gospel and gain people, making up for their faults by doing good deeds. If they don't take this path, then they are truly done for. If they possess some reason and know that they don't have any talent, they should properly equip themselves with the truth and train to spread the gospel—this is also performing a duty. This is entirely feasible. If someone acknowledges they were cast out because they didn't perform their duty well, yet they still do not accept the truth and don't have the slightest heart of remorse, and instead abandon themselves to despair, isn't that foolish and ignorant? Tell Me, if a person has made a mistake, but they are capable of true understanding and willing to repent, would God's house not give them a chance? As

God's six-thousand-year management plan draws to a close, there are so many duties that need to be performed. But if you have no conscience or reason, and don't attend to your proper work, if you have gained the opportunity to perform a duty but do not know to treasure it, do not pursue the truth in the least, letting the best time pass them by, then you will be revealed. If you are consistently careless and perfunctory in performing your duty, and you do not submit at all when faced with being pruned and dealt with, will God's house still use you to perform a duty? In God's house, it is the truth that reigns, not Satan. God has the final say over everything. It is He who is doing the work of saving man, it is He who rules over everything. There is no need for you to analyze what is right and wrong, you just need to listen and obey. When faced with being pruned and dealt with, you must accept the truth and be able to correct your mistakes. If you do, God's house will not strip you of your right to perform a duty. If you are always afraid of being cast out, always giving excuses, always justifying yourself, that is a problem. If you let others see that you do not accept the truth in the least, and that you are impervious to reason, you are in trouble. The church will be obliged to handle you. If you do not accept the truth at all in performing your duty and are always afraid of being exposed and cast out, then this fear of yours is tainted with human intent and a corrupt satanic disposition, and with suspicion, guardedness, and misapprehension. None of these are attitudes that a person should have. You must begin by resolving your fear, as well as your misunderstandings of God. How do a person's misunderstandings of God arise? When things are going well for a person, they certainly do not misunderstand Him. They believe that God is good, that God is honorable, that God is righteous, that God is merciful and loving, that God is right in everything that He does. However, when they are faced with something that does not conform to their notions, they think, "It seems God is not very righteous, at least not in this matter." Is this not a misunderstanding? How is it that God is not righteous? What was it that gave rise to this misunderstanding? What was it that made you form this opinion and understanding that God is not righteous? Can you say for sure what it was? Which sentence was it? Which matter? Which situation? Say it, so that everyone can work it out and see if you have a leg to stand on. And when a person misunderstands God or faces something that does not conform to their notions, what attitude should they have? (One of seeking the truth and obedience.) They need to obey first and consider: "I do not understand, but I will obey because this is what God has done and not something that man should analyze. Moreover, I cannot doubt God's words or His work because God's word is the truth." Is this not the attitude a person should have? With this attitude, would your misunderstanding still pose a problem? (It would not.) It would not affect or disturb your performance of your duty. Who do you think is capable of loyalty—a person who harbors misunderstandings while performing their duty or one who does not? (A person who does not harbor misunderstandings in performing their duty is capable of loyalty.) So, firstly, you must have an obedient attitude. What's more, you must at least believe that God is the truth, that God is righteous, and that

everything God does is right. These are the preconditions that determine whether you can be loyal in performing your duty. If you meet both of these preconditions, can the misunderstandings in your heart affect the performance of your duty? (No.) They can't. This means that you won't bring these misunderstandings into the performance of your duty. Firstly, you should resolve them from the outset, ensuring they remain only in their embryonic state. What should you do next? Resolve them at the root. How should you resolve them? Read several relevant passages of God's words with everyone regarding this matter. Then, fellowship about why God acts in such a way, what God's will is, and what results can be achieved from God working in this way. Fellowship thoroughly on these matters, then you will have an understanding of God and be able to submit. If you don't resolve your misunderstandings about God and carry notions into the performance of your duty, saying, "In this matter, God acted incorrectly, and I will not submit. I'll contest this, I'll argue things out with God's house. I don't believe this is God's doing" what disposition is this? This is a typical satanic disposition. Such words should not be uttered by humans; it is not the attitude that an object of creation should have. If you can oppose God in this way, are you worthy of performing this duty? You are not. Because you are a devil, and you lack humanity, you are not worthy of performing a duty. If a person possesses some reason, and misunderstandings about God arise in them, they will pray to God, and they will also seek the truth in God's words, and sooner or later, they will see the matter clearly. This is what people should do.

In the process of experiencing God's work, there are many things that people can't understand or come to terms with. Provided that they have obedient hearts, these issues will gradually be resolved, and they will find answers to them in God's words. Even if they cannot obtain results at the moment, they will naturally come to understand these things after several years of experience. If, when faced with problems, one can never figure them out, and sets themselves against the leaders and workers, or argues with God's house, is this a person who possesses reason? To follow God, one should at least possess the reason of normal humanity and basic faith, only then will it be easy for them to submit to God. If you always oppose God and set yourself against Him, and afterward you do not seek the truth or have a repentant heart, then you are not fit to perform a duty or to follow God, and you are not fit to accept His commission. If you do not have genuine faith, but you still perform a duty and follow God, you will not be able to gain a solid foothold, and you will certainly be cast out. Isn't this just causing trouble for yourself? This is called embarrassing oneself. Therefore, to resolve misunderstandings about God, the attitude people should have is to first obey, and to believe that whatever God does is right. Don't trust your own eyes and judgment—if you always trust your own judgment and eyes, that spells trouble. You are not God; you do not have the truth. You are a person with corrupt dispositions; you can make mistakes, and you still don't understand the truth. If you don't understand the truth, does God condemn you? God doesn't condemn you, but you must seek the truth. God gives you the opportunity and

the time to seek, and He is waiting. Waiting for what? Waiting for you to seek the truth during this time. Once you understand and submit, everything will be fine, and God will neither remember this nor condemn you. However, if you continue to commit the same old mistakes, then you are truly finished and beyond redemption.

Excerpt 57

You now have some discernment of the corrupt disposition that you reveal. Once you can clearly see which corrupt things you are still liable to reveal on a regular basis, and what things you are still likely to do that are at odds with the truth, cleansing your corrupt disposition will be easy. Why, in many matters, can people not get a hold of themselves? Because at all times, and in every regard, they are being controlled by their corrupt dispositions, which constrain and disturb them in all things. When everything is going well, and they have not stumbled or become negative, some people invariably feel themselves to have stature, and think nothing of it when they see an evil person, a false leader, or an antichrist being exposed and cast out. They will even boast in front of everyone that, "Anyone else could stumble, but not me. Anyone else might not love God, but I do." They think that they can stand firm in their testimony in any situation or circumstance. And the result? A day comes when they are tested and they complain and grumble about God. Is this not failing, is this not stumbling? Nothing exposes people more than when they are tested. God observes man's innermost heart, and people must not brag at any time. Whatever they brag about, that is where they will stumble one day, sooner or later. When they see others stumbling and failing in certain circumstances, they think nothing of it, and even think that they themselves can do no wrong, that they will be able to stand firm—but they, too, end up stumbling and failing in the same circumstances. How can this be? It is because people do not thoroughly understand their own nature essence; their knowledge of the problems with their own nature essence is still insufficiently deep, so putting the truth into practice is very strenuous for them. For example, some people are very deceitful, and dishonest in their words and deeds, yet if you ask them in what regard their corrupt disposition is most severe, they say, "I am a little deceitful." They merely say they are a little deceitful, but they do not say that their nature itself is deceitful, and they do not say that they are a deceitful person. Their knowledge of their own corrupt state is not that deep, and they do not look at it as seriously, nor as thoroughly, as others do. From the perspective of other people, this person is so deceitful and so crooked, and there is trickery in everything they say, and their words and actions are never honest—but that person is unable to know themselves that deeply. Any knowledge they happen to have is merely superficial. Whenever they speak and act, they reveal some part of their nature, yet they are unaware of this. They believe that their acting thus is not a revelation of corruption, they think that they have already put the truth into practice—but to observers, this person is quite crooked and deceitful, and their words and actions are very dishonest. That is to say, people have a

very superficial understanding of their own nature, and there is a huge discrepancy between this and God's words that judge and expose them. This is not a mistake in what God reveals, but rather that humans lack an adequately profound understanding of their own nature. People do not have a fundamental or essential understanding of themselves; instead, they focus and devote their energy on coming to know their actions and outward revelations. Even if some people are occasionally able to say a bit about their self-knowledge, it will not be very profound. No person has ever thought that they are a certain type of person or that they have a certain type of nature because they did a certain type of thing or revealed a certain thing. God has exposed the nature and essence of man, but what people understand is that their ways of doing things and their ways of speaking are flawed and defective; as a result, it is a relatively strenuous task for them to put the truth into practice. People think that their mistakes are merely momentary manifestations that are revealed carelessly, rather than outpourings of their nature. When people think in this way, it is very difficult for them to truly know themselves, and very difficult for them to understand and practice the truth. Because they do not know the truth and do not thirst after it, when putting the truth into practice, they merely follow rules in a perfunctory way. People do not view their own nature as being very bad, and believe that they are not bad to the extent that they should be destroyed or punished. Yet according to God's standards, people are too deeply corrupted, they are still far from the standards for salvation, because they merely possess some approaches that do not outwardly appear to violate the truth, and in fact, they do not practice the truth and are not obedient to God.

Changes in people's behavior or conduct do not imply a change in their nature. The reason this is the case is that changes in people's conduct cannot fundamentally alter their original appearance, much less can it alter their nature. Only when people understand the truth, have knowledge of their own nature essence, and are able to put the truth into practice, will their practice be adequately profound and something other than adherence to a set of rules. The way people practice the truth today is still not up to standard, and it cannot fully achieve all that the truth requires. People practice only a portion of the truth, and only when they are in certain states and circumstances can they put a little of the truth into practice; it is not the case that they are able to put the truth into practice in all circumstances and all situations. When, on occasion, a person is happy and their state is good, or when they are fellowshiping with others and they have a path to practice in their heart, they are temporarily able to do some things that are in line with the truth. But when they live with people who are negative and who do not pursue the truth, and they are influenced by these people, in their heart they lose their path, and they are incapable of practicing the truth. This shows that their stature is too small, and that they still do not really understand the truth. There are some individuals who, if they are guided and led by the right people, are able to put the truth into practice; however, if they are duped and disturbed by a false leader or an antichrist, not only are

they incapable of practicing the truth, they are also liable to be duped into following those people. Such people are still at risk, are they not? People like this, with this kind of stature, could not possibly be able to practice the truth in all matters and situations. Even if they do practice the truth, it would only be when they are in a good mood, or guided by others; without someone good to lead them, at times they would be capable of doing things that violate the truth, and they would deviate from God's words. And why is this? It is because you have only come to know a few of your states, you do not have knowledge of your own nature essence, and you have yet to attain the stature of forsaking the flesh and practicing the truth; as such, you have no control over what you will do in the future, and cannot guarantee that you will be able to stand firm in any circumstances or trial. There are times when you are in a state and you can put the truth into practice, and you seem to have changed a little, and yet, in different circumstances, you are incapable of putting the truth into practice. This is something involuntarily. Sometimes you can practice the truth, and sometimes you cannot. One moment, you understand, and the next, you are confused. Right now, you aren't doing anything bad, but perhaps you will in a little while. This proves that corrupt things still exist inside of you, and if you are unable to truly know yourself, these things will not be easy to resolve. If you cannot attain a thorough understanding of your own corrupt disposition, and are ultimately capable of doing things that resist God, then you are in danger. If you can see through to your nature and hate it, then you will be able to control yourself, forsake yourself, and put the truth into practice.

People today don't prioritize practicing and entering into the truth, they only focus on understanding and speaking the words and doctrines, they think that it's enough to satisfy their own psychological needs, and to not feel upset or negative. No matter how much fellowshiping on the truth helps you at the time, you don't put the truth into practice afterward—what's the problem here? It is that you only pay attention to understanding or listening to the truth, but you don't focus on putting it into practice. Have any of you summarized how to practice an element of the truth, or how many states that element of the truth relates to? No! How can you summarize these things? You must have experienced them yourself to summarize these things; it isn't any good just fellowshiping on a few words and doctrines. This is the greatest of all man's difficulties—not being interested in practicing the truth. Whether or not a person can practice the truth depends on their pursuits. Some people equip themselves with the truth in order to spread the gospel, other people equip themselves with the truth in order to tell others about it and show off, not in order to practice the truth and change themselves. People who pay attention to these things struggle to practice the truth. This is another one of man's difficulties. Some people say, "I feel that I am now able to put some truths into practice; it's not as if I'm absolutely incapable of practicing any truths. In some circumstances, I can do things in accordance with the truth, which means that I count as a person who practices and possesses the truth." Compared to before or when you first started

believing in God, your state has changed a little. In the past, you did not understand anything, nor did you know what the truth was or what a corrupt disposition was. Now you have come to know some things about them, and you have some good approaches, but this is only a small part of you that has changed; it is not a genuine transformation of your disposition, because you are unable to put into practice greater and deeper truths that touch on your nature. In contrast to your past, you have indeed changed somewhat, but this transformation is only a small change in your humanity; when compared with dispositional change, you are falling far short. That is, you have not hit the mark for putting the truth into practice. Sometimes, people are in a state where they are not negative, and they have energy, but they feel that they have no path for knowing and practicing the truth, and they are not interested in finding out how to practice the truth. How does this happen? Sometimes you can't grasp the path, so you just follow rules, and think that you are practicing the truth, and as a result you're still unable to solve your difficulties. You feel in your heart that you're practicing the truth and showing your devotion, and you wonder why problems are still appearing. This is because you're acting based on your good intentions, and using your own subjective efforts—you do not seek out God's will, you do not act according to the requirements of the truth, or abide by the principles. As a result, you always feel far below God's standards, your heart feels uneasy, and you become negative without realizing it. An individual's subjective desires and subjective efforts are far removed from the requirements of the truth, and they are also different in nature. People's outward approaches cannot replace the truth, and they are not carried out fully in accordance with God's will, whereas the truth is the true expression of God's will. Some people who spread the gospel think, "I have suffered quite a lot and paid a price, and I'm busy all day preaching the gospel. How can You say that I'm not practicing the truth?" Then let Me ask you: How many truths do you hold in your heart? How many things do you do that are in accordance with the truth when you are preaching the gospel? Do you understand God's will? You can't even say yourself whether you're just doing things or practicing the truth, because you only focus on using your actions to satisfy God, and to gain God's favor, and you don't use the standard of "satisfying God by seeking His will in order to conform to the truth in all things" to measure yourself. If you say that you are practicing the truth, how much has your disposition changed during this period? How much has your love for God grown? By measuring yourself in this way, your heart will be clear on whether or not you are practicing the truth.

Excerpt 58

What do you know about changes in disposition? Changes in disposition are different in essence from changes in behavior, and they are also different from changes in practice—they are all different in essence. Most people place special emphasis on behavior in their belief in God, as a result of which certain changes occur in their behavior. After they have begun to believe in God, they stop smoking and drinking, and

they no longer contend with others, preferring to exercise patience when they suffer a loss. They undergo some behavioral changes. Some people feel that once they believe in God they understand the truth by reading God's word; they've experienced the work of the Holy Spirit, and they have true enjoyment in their hearts, making them particularly fervent, and there is nothing that they cannot forsake or suffer. Nevertheless, after having believed for eight, ten, or even twenty or thirty years, because there has been no change in their life dispositions, they end up sliding back into old ways; their arrogance and haughtiness grow more pronounced, they begin to compete for power and profit, they covet the church's money, they envy those who have taken advantage of God's house. They become parasites and vermin within God's house, and some are even exposed and cast out as false leaders and antichrists. And what do these facts prove? Mere behavioral changes are unsustainable; if there is no alteration in people's life dispositions, then sooner or later, they will show their true colors. This is because behavioral changes have their source in fervor, and coupled with some work by the Holy Spirit at the time, it becomes extremely easy for them to be fervent or to have good intentions for a short time. As the unbelievers say, "Doing one good deed is easy; what's hard is doing a lifetime of good deeds." Why are people incapable of doing good deeds throughout their entire lives? Because by nature, people are wicked, selfish, and corrupt. One's behavior is directed by their nature; whatever one's nature is, so is the behavior that one reveals, and only that which is revealed naturally represents one's nature. Things that are fake cannot last. When God works to save man, it is not to adorn man with good behavior—the purpose of God's work is to transform people's dispositions, to make them reborn into new people. God's judgment, chastisement, trials, and refinement of man all serve to change their disposition so that they may achieve absolute submission and devotion to God, and come to worship Him normally. This is the aim of God's work. Behaving well is not the same as submitting to God, much less does it equal being compatible with Christ. Changes in behavior are based on doctrine and born of fervor; they are not based upon true knowledge of God or upon the truth, much less do they rest upon guidance from the Holy Spirit. Even though there are times when some of what people do is enlightened or guided by the Holy Spirit, this is not an expression of their life. They have not yet entered into the truth realities, and their life disposition has not changed at all. No matter how good a person's behavior is, it does not prove that they obey God or that they put the truth into practice. Behavioral changes do not represent changes in life disposition and they cannot be counted as expressions of life. So, when you see some people able to do something for the church during their periods of fervor, and even able to give up some things, don't praise or flatter them, don't say they are people who possess truth reality or people who love God. To say so is wrong, misleading, and harmful to them. But also, don't dampen their spirits; only guide them toward the truth and the path of pursuing life. Those who are often fervent usually have the desire to advance and determination. Most of them long for the truth and are the

ones God has preordained and chosen. Those with a fiery heart who willingly expend for God are mostly sincere believers in God. Those who are not sincere in expending for God and are not willing to do their duty are not sincere believers in God. Those who are lukewarm in their faith and easily become passive mostly cannot stand firm. When encountering a bit of difficulty, they retreat, and when facing persecution and tribulation, they flee and renounce their faith. Only those with great faith and fervor can persevere for a long time, seek the truth to solve problems, and gradually enter onto the right track of believing in God. But those with little faith and lack of fervor find it hard to follow God until the end.

If a person has many good behaviors, it does not mean they possess the truth realities. Only by practicing the truth and acting according to principles can you possess the truth realities. Only by fearing God and shunning evil can you possess the truth realities. Some people have enthusiasm, can speak doctrine, obey the rules, and do many good deeds, but all that can be said about them is that they possess a little humanity. Those who can speak doctrine and always follow rules cannot necessarily practice the truth. Although what they say is correct and sounds like it is free of problems, they have nothing to say in matters concerning the essence of the truth. Therefore, no matter how much doctrine someone can speak, it doesn't mean they understand the truth, and no matter how much doctrine they understand, they can't solve any problems. Religious theorists can all explain the Bible, but in the end, they all fall, because they do not accept the whole truth that God has expressed. People who have experienced a change in their dispositions are different; they have understood the truth, they are discerning on all issues, they know how to act in accordance with God's will, how to act in accordance with the truth principle, and how to act to satisfy God, and they understand the nature of the corruption they exhibit. When their own ideas and notions are revealed, they are able to be discerning and forsake the flesh. This is how a change in disposition is manifested. The main manifestation of people who have undergone a change in disposition is that they have come to clearly understand the truth, and when carrying things out, they put the truth into practice with relative accuracy and they do not exhibit corruption as often. Generally, those whose dispositions have transformed appear to be particularly reasonable and discerning, and due to their understanding of the truth, they do not exhibit as much self-righteousness or arrogance. They can see through and discern much of the corruption that has been revealed in them, so they do not give rise to arrogance. They are able to have a measured grasp on what place they should take and what things they should do that are reasonable, on how to be dutiful, on what to say and what not to say, and on what to say and what to do to which people. Thus, people whose dispositions have changed are relatively reasonable, and only such people truly live out a human likeness. Because they understand the truth, they are able to speak and see things in accordance with the truth, and they are principled in everything they do; they are not subject to the influence of any person, matter, or thing, and they all have

their own views and can uphold the truth principles. Their dispositions are relatively stable, they do not blow hot and cold, and no matter what their circumstances, they understand how to do their duties properly and how to behave to God's satisfaction. Those whose dispositions have changed are not focused on what to do externally to make others think well of them; they have gained internal clarity on what to do to satisfy God. Therefore, from the outside, they may not seem to be so enthusiastic or to have done anything important, but everything they do is meaningful, is valuable, and yields practical results. Those whose dispositions have changed are certain to possess a lot of truth realities, and this can be confirmed by their perspectives on things and their principles of action. Those who have not obtained the truth have absolutely not achieved any change in life disposition. How exactly is a change in disposition achieved? Human beings have been deeply corrupted by Satan, they all resist God, and they all have the nature of resisting God. God saves people by turning those who have the nature of resisting God and who can resist God into those who can obey and fear God. This is what it means to be someone whose disposition has changed. No matter how corrupt a person is or how many corrupt dispositions they have, as long as they can accept the truth, accept God's judgment and chastisement, and accept various trials and refinements, they will have a true understanding of God, and at the same time they will be able to clearly see their own nature essence. When they truly know themselves, they will be able to hate themselves and Satan, and they will be willing to forsake Satan, and completely obey God. Once a person has this determination, they can pursue the truth. If people have true knowledge of God, if their satanic disposition is purified, and God's words take root within them, and have become their life and the basis of their existence, if they live by God's words, and have completely changed and become new people then this counts as change in their life disposition. A change in disposition does not mean having a mature and seasoned humanity, nor does it mean that people's outer dispositions are meeker than before, that they used to be arrogant but now can communicate reasonably, or that they used to listen to no one but now can listen to others a bit; such external changes cannot be said to be transformations in disposition. Of course, transformations in disposition do include such manifestations, but the most crucial ingredient is that internally, their life has changed. This is entirely because God's words and the truth have taken root inside them, rule within them, and have become their life. Their views on things have also changed. They can see straight through what is going on in the world and with mankind, how Satan corrupts humankind, how the great red dragon resists God, and the essence of the great red dragon. They can hate the great red dragon and Satan in their hearts, and they can completely turn to and follow God. This means their life disposition has changed, and they have been gained by God. Changes in life disposition are fundamental changes, while changes in behavior are superficial. Only those who have achieved changes in life disposition are those who have obtained the truth, and only they have been gained by God.

All corrupt humans live for themselves. Every man for himself and the devil take the hindmost—this is the summation of human nature. People believe in God for their own sake; when they forsake things and expend themselves for God, it is in order to be blessed, and when they are faithful to Him, it is in order to be rewarded. In sum, it is all done for the purpose of being blessed, rewarded, and entering the kingdom of heaven. In society, people work for their own benefit, and in the house of God, they perform a duty in order to be blessed. It is for the sake of gaining blessings that people forsake everything and can withstand much suffering: There is no better evidence of man's satanic nature. People whose dispositions have changed are different, they feel that meaning comes from living by the truth, that the basis of being human is submitting to God, fearing God and shunning evil, that accepting God's commission is a responsibility that is perfectly natural and justified, that only people who fulfill the duties of a creature of God are fit to be called human—and if they are not able to love God and repay His love, they are unfit to be called human. They feel that living for oneself is empty and devoid of meaning, that people should live in order to satisfy God, to perform their duties well, and live lives of meaning, so that even when it is their time to die, they will feel content and not have the slightest regret, and that they have not lived in vain. In comparing these two different situations, one can see that the latter is one of people whose dispositions have transformed. If a person's life disposition has transformed, their outlook on life has certainly changed, too. Now having different values, they will never again live for themselves, and they will never again believe in God for the purpose of gaining blessings. Such a person will be able to say, "Knowing God is so worthwhile. If I die after having gotten to know God, then that would be great! If I can know God and submit to God, and I can live a meaningful life, then I will not have lived in vain, nor will I die with any regrets; I will have no complaints." This person's outlook on life has transformed. The main reason for a change in one's life disposition is because one possesses the truth reality, one has gained the truth, and has knowledge of God; one's outlook on life is therefore changed, and one's values are different from before. The transformation starts from within one's heart, and from within one's life; it is certainly not an external change. Some new believers, after they have begun to believe in God, leave the secular world behind. When they later encounter unbelievers, these believers have little to say, and they rarely contact their unbelieving relatives and friends. The unbelievers say, "This person has changed." The believers then think, "My life disposition has transformed; these unbelievers are saying I've changed." Has such a person's disposition actually transformed? No, it hasn't. What they manifest are merely external changes. There has been no real change in their life, and their satanic nature remains rooted within their heart, completely untouched. Sometimes, people are gripped by fervor because of the work of the Holy Spirit; some external changes might occur, and they might do a few good deeds. However, this is not the same as achieving a transformation of disposition. If you do not possess the truth and your view of things has

not changed, even to the point of being no different from that of unbelievers, and if your outlook on life and your values have not altered, either, and if you do not even have a God-fearing heart—which is the very least that you should possess—then you are nowhere close to having achieved a change in disposition. To achieve a change in disposition, the most key thing is that you must pursue understanding of God and have a true understanding of Him. Take Peter for example. When God wanted to hand him over to Satan, he said, "Even if You give me to Satan, You are still God. You are almighty, and everything is in Your hands. How can I not praise You for the things You do? But if I could know You before I die, wouldn't that be better?" He felt that in people's lives, knowing God was most important; after knowing God any kind of death would be fine, and any way God handled it would be fine. He felt that knowing God was the most critical thing; if he didn't obtain truth, he could never be satisfied, but neither would he complain to God. He would only hate the fact that he didn't pursue the truth. Given Peter's spirit, his earnest pursuit to know God shows that his view of life and values had changed. His deep longing to know God proves he truly had known God. Hence, from this statement, one can see that his disposition had changed; he was a person whose disposition had transformed. At the very end of his experience, God said that he was the one who knew God the most; he was the one who truly loved God. Without the truth, one's life disposition can never truly change. If you can truly pursue the truth and enter the truth reality, only then can you achieve a change in your life disposition.

Words on How to Experience Failures, Falls, Trials, and Refinement

Excerpt 59

In their belief in God, what people seek is to obtain blessings for the future; this is their goal in their faith. All people have this intent and hope, but the corruption in their nature must be resolved through trials and refinement. In whichever aspects you are not purified and reveal corruption, these are the aspects in which you must be refined—this is God's arrangement. God creates an environment for you, forcing you to be refined there so that you can know your own corruption. Ultimately, you reach a point at which you would rather die and give up your schemes and desires, and submit to God's sovereignty and arrangement. Therefore, if people do not have several years of refinement, if they do not endure a certain amount of suffering, they will not be able to rid themselves of the bondage of corruption of the flesh in their thoughts and in their hearts. In whichever aspects people are still subject to the bondage of their satanic nature, and in whichever aspects they still have their own desires and their own demands, these are the aspects in which they should suffer. Only through suffering can

lessons be learned, which means being able to gain truth, and understand God's will. In fact, many truths are understood by experiencing painful trials. Nobody can comprehend God's will, recognize God's almightiness and wisdom, or appreciate God's righteous disposition when in a comfortable and easy environment or when circumstances are favorable. That would be impossible!

Excerpt 60

Some people have experienced some failures in the past, such as being dismissed for not doing any practical work as a leader or for coveting the benefits of status. After being dismissed several times, some of them do undergo a bit of true change, so is being dismissed a good thing or a bad thing for people? (It's a good thing.) When they are dismissed for the first time, people feel like the sky is falling. It is as if their hearts have simply been broken. They cannot hold themselves up anymore and they do not know which direction to go in. But after the experience, they think, "That wasn't such a big deal. Why was my stature so small before? How could I have been so immature?" This proves that they have made progress in life, and that they have understood a little about God's will, the truth, and the purpose of God's salvation of man. This is the process of experiencing God's work. You must admit and accept these methods that God uses in His work, that is, constantly pruning and dealing with you, or passing verdicts on you, saying that you are hopeless, saying that you are not someone who will be saved, and even condemning and cursing you. You may feel negative, but by seeking the truth and by reflecting on yourself and knowing yourself, you will soon be able to climb back up, and follow God and perform your duties normally. This is what it means to grow in life. So, is experiencing more dismissals good or bad? Is this method that God uses in His work correct? (It is.) However, people sometimes don't recognize this, and cannot accept it. Particularly when they first experience being dismissed, they feel like they are being treated unfairly, they are always reasoning with and blaming God, unable to overcome this hurdle. Why can't they overcome it? Is it because they are looking for trouble with God and the truth? It is because people do not understand the truth, do not know how to reflect on themselves, and do not look for problems within themselves. They always refuse to obey in their hearts, and when they are dismissed, they start challenging God. They are unable to accept the fact of their dismissal and are full of resentment. At this time, their corrupt dispositions are so severe, but when they look back on the matter later, they can see that it was right for them to be dismissed—it turned out to be a good thing, which enabled them to make some progress in life. When they are faced with dismissal again in the future, will they still challenge it in this way? (Less and less each time.) It's normal for this to improve progressively. If nothing changes, this proves that they do not accept the truth at all and that they are nonbelievers. Then they are thoroughly exposed and cast out, and have no way to attain salvation.

Failures, stumbles, and dismissals are things that all people must experience during the process of attaining salvation and of being made perfect, so do not make a big fuss over them. When you see people who have been dismissed suffering and becoming negative, do not make fun of them, because someday you may be dismissed, and be worse off than they are. If one day you are faced with dismissal, will you become negative and cry bitterly? Will you complain? Will you want to give up on your faith? It depends on whether you have accepted the truth during the time that you have believed in God, how many truths you have actually understood, and whether the truths you think you understand are your reality. If these truths have become your reality, then you will have the stature to overcome this trial and refinement; if you do not possess the truth reality, this dismissal will be a disaster for you, and if it ends badly, you will be knocked down and unable to get back up. Some people have a little bit of conscience, and they say, "I have enjoyed so much of God's grace, I have listened to sermons for so many years, and God has given me a lot of love. I can't forget it. At the very least, I must repay God's love." Then they perform their duties negatively and passively, not striving toward the truth, without any life entry at all. If you can hold to your duty, you can be considered as having some conscience; this is the very least that you should achieve. But if you are always perfunctory and careless in your duty, not following the principles, having no life entry, and not getting any results in your duty, then is this fulfilling your duty? If you are always performing your duty in a perfunctory and careless manner, will you be able to stand firm in the disasters? Can you guarantee that you will not betray God? Therefore, to perform your duty, you must at least have conscience and reason; real results can only be achieved by performing one's duty in true accordance with one's conscience and reason. This is the minimum standard. If you cannot even meet this standard, then you are being perfunctory and careless, you are able to deceive and betray God, and you are not even rendering service adequately. Even if you do not leave God's house, you will have already been cast out by God long ago. Such a person is unsalvageable. This is caused by a lack of conscience and reason and from consistently performing one's duty in a perfunctory and careless manner. The blisters on your feet are caused by the path that you have walked and cannot be blamed on others. If, ultimately, you are not saved but cursed, and you end up like Paul, then you cannot blame anyone else. That is your own path and your own choice. Therefore, the bottom line in whether or not people can be saved is chiefly whether they have conscience and reason. If people can hold to this line, then they are possessed of conscience and reason. Such people have hope of salvation. If they cross this line, they will be cast out. What is your red line? You say, "Even if God beats and scolds me, and rejects me, and won't save me, I won't have any complaints. I will be like an ox or a horse: I will keep doing service to the very end, repaying God's love." All that sounds nice, but are you truly capable of achieving this? If you really are possessed of such character and resolve, then I tell you plainly: You have hope of salvation. If you do not have this character, if you are without this conscience

and reason, then even if you want to do service, you will be unable to hold firm until the very end. Do you know how God will act toward you? You do not. Do you know how God will test you? You don't know this, either. If you lack a baseline of conscience and reason by which to conduct yourself, do not possess the correct approach of pursuit, and your views on life and values are not in line with the truth, then when you encounter setbacks and failures, or trials and refinements, you will not be able to stand firm—in which case you will be in danger. What role do conscience and reason play? If you say, "I've heard so many sermons, and I do actually understand some truth. But I haven't put it into practice, I have not satisfied God, God does not endorse me—and if, ultimately, God abandons me, and no longer wants me, this will be the righteousness of God. Even if God punishes and curses me, I will not leave God. Wherever I go, I am a creature of God, I will forever believe in God, and even if I have to work like an ox or a horse, I will never stop following God, and I don't care what my end is"—if you truly have this resolve and this conscience and reason, then you will be able to stand firm. If you lack this resolve, and have never thought about these things, then there is undoubtedly a problem with your character, with your conscience and reason. That is because, in your heart, you have never wanted to fulfill your duty to God. All you ever do is demand blessings from God. You are always calculating, in your mind, what blessings you will receive for making an effort or suffering hardship in God's house. If all you do is calculate these things, it will be very difficult for you to stand firm. Whether or not you can be saved depends on just whether or not you have conscience and reason. If you are not possessed of conscience and reason, you are not fit to be saved, for God does not save demons and beasts. If you choose to walk the path of pursuing the truth, and walk the path of Peter, the Holy Spirit will enlighten you and guide you in understanding the truth, and will create situations for you that cause you to experience many trials and refinements to be made perfect. If you do not choose the path of pursuing the truth, but walk the path of Paul the antichrist, then sorry—God will still test and examine you. But there is no denying that you will not stand up to God's examination; when something happens to you, you will complain about God, and when you are tested, you will forsake God. At that moment your conscience and reason will be of no use, and you will be cast out. God does not save people who have no conscience or reason; this is the minimum standard.

You must at least meet the standard of conscience and reason. That is, if God no longer wants you, how should you treat Him? You should say, "God gave me this breath. God chose me. Today I came to know the Creator and understand so many truths, but I haven't put them into practice. It is in my nature to dislike the truth, and I have no conscience. But regardless of whether or not I can practice the truth in the future or be saved, I will always acknowledge God and that the Creator is righteous. This fact cannot be changed. One should not stop acknowledging God and the Creator just because there is no hope of one's own salvation or that one has no outcome or destination. This would be a rebellious thought. If I think this way, I should be cursed. No matter what God

does, one should obey; this is what it means to have reason. My stature is too small to obey, and I should be punished if I disobey or betray God. However, no matter how God treats me, my determination to follow God will not change. I will always be a creature of God. Regardless of whether God accepts me or not, I am willing to be a pawn, servicedoer, and foil under God's sovereignty. I must have this determination." No matter whether or not you have this thought now, have ever thought this way, or have made this determination, you must have this reason anyway. If you don't have this reason or this kind of humanity, then salvation for you is just empty talk. Is this not a fact? This is how it is. You have been informed of the bare minimum standard. When you face problems, you should think more about this aspect. This is good for you and is a way to protect yourself. If you really do not possess this aspect of humanity, then you are in great danger. You must pray, "God, I have never treated You as God. I've only treated You like air, as something vague and invisible. Facing this issue today, I feel that I have been cast out and have no good destination. Regardless of how You determine my outcome, I am willing to obey You. I must follow You and cannot leave You. Those who leave You and live under Satan's power are not human. They are devils. I don't want to be a devil. I want to be human. I want to follow God, not Satan." If you can pray for this matter every day and climb higher, your heart will become clearer and clearer, and you will have a path of practice. When facing difficulties, if a person has a rebellious disposition, then their heart becomes intransigent, and they are not willing to strive toward the truth. Even if they make a mistake, they don't care. They do whatever they want. They start to become willful and dissolute and don't want to pray anymore. What should be done at this point? There is one most basic principle that can protect you. That is, when you are most negative and weak, if you have words in your heart that rebel against God, resist God, blaspheme God, or judge God, do not say them out loud, nor do anything that would incite others to resist God. That way, when you pray to God and ask for His protection, you can overcome difficulties. This is what is most important. When you have a normal rationality, when you come out of negative, depraved, indulgent, or resistant states, you may think to yourself, "Luckily, I didn't do that at the beginning. If I had, I would have been a sinner condemned through the ages and guilty of unforgivable evil." How is this path? (It is good.) Where is the good in it? (It can keep people from offending God's disposition.) Don't offend God's disposition. Once you say out loud something that offends God's disposition, can you take it back? Once a word is uttered, it becomes a fait accompli. It is condemned by God. Once God condemns you, you are in trouble. When a person believes in God, no matter how much suffering they endure, how they expend themselves, or how they choose to believe, the purpose is not to be cursed or condemned by God, but to hear the Creator say, "You are commended by God. You can survive, and are the object of God's salvation." This is hard to come by. It is not easy, so people must cooperate. Never say anything that is detrimental to your own salvation. You must restrain yourself at critical times and not do anything to

cause trouble. Let Me tell you, once you cause trouble and are condemned by God, if you offend God's disposition, you will never be able to undo it. Don't do or say things indiscriminately. You must restrain yourself and must not indulge. When you have restrained yourself, it proves that you have a bottom line. If you restrain yourself, admit the existence of God, believe in God's sovereignty, and have a God-fearing heart until the very end, God will see this. You have not said anything that offended God, nor done anything sinful. God can examine the thoughts within your heart. Since you have somewhat of a God-fearing heart, even though you have absurd thoughts, you have not said these out loud, nor done anything to resist God. God will find this behavior of yours acceptable. How will God treat you? God will continue to guide you out of such predicaments. So, don't you still have hope of salvation? This is such a rare thing to possess. What should be done when facing problems? Restrain yourself and never indulge. When you indulge, it is a result of impulsive emotions. Your arrogant nature is on the verge of erupting and you feel full of grievances and justifications. You become too resentful and feel compelled to speak out. At this moment, it is impossible to restrain yourself. As a result, the ugly side of your satanic disposition is revealed, and God's disposition is most likely offended at this time. What is the purpose of restraint? Being cautious about one's words, deeds, and footsteps so as to protect oneself, to not offend God's disposition, and to leave oneself with a last ray of hope for salvation. Therefore, it is necessary to restrain yourself. No matter how greatly you feel you have been wronged, no matter how much pain and sadness you feel in your heart, you should restrain yourself. This is a most worthwhile endeavor! After restraining yourself, there is no way you will regret it. Practicing in this way is beneficial to people overall, whether it is done as a means to believe in God or as a secret trick to protect oneself. People with a corrupt disposition sometimes exhibit a certain level of insanity, with no rationality and no principles in their actions. You don't even know when your corrupt disposition will flare up. When you burst out and say something that denies and condemns God, it is entirely too late and regretting it will be of no use. The consequences will be unimaginable. You may be cast out and the Holy Spirit will no longer work on you. Does that not mean everything is over? You will have absolutely no hope of salvation.

Excerpt 61

Every person, to a greater or lesser extent, has committed transgressions. When you do not know that something is a transgression, you will regard it with a hazy state of mind, and perhaps you will still cling to your own opinions, practices, and ways of understanding it—but, one day, whether through reading God's words, fellowshiping with your brothers and sisters, or by God's revelation, you will learn that this thing is a transgression, and an offense against God. What will your attitude be then? Will you be truly remorseful, or will you be reasoning and arguing, clinging to your own ideas, believing that although what you did does not accord with the truth, it also isn't that big of a

problem? This relates to the attitude that you have toward God. What attitude did David have toward his transgression? (Remorse.) Remorse—which means that he hated himself in his heart, and would never commit that transgression again. So, what did he do? He prayed, asking God to punish him, and said: "If I make this mistake again, may God punish me and cause me to die!" Such was his resolve; that was true remorse. Can ordinary people achieve this? For ordinary people, if they do not try to reason or if they can tacitly admit fault then that is already quite good. Is being unwilling to bring up the matter again for fear of losing face true remorse? It is being distressed and upset over losing face, not remorse. True remorse is hating oneself for having done evil, feeling pain and discomfort for having been capable of doing evil, blaming oneself, and even cursing oneself. It is being able to vow afterward to never do such evil again and being willing to accept God's punishment and to suffer a miserable death if they ever do evil again. This is true remorse. If one always feels in their heart that they have done no evil, and that their actions merely didn't accord with the principles or were caused by a lack of wisdom, and they believe that if they act in secret then nothing will go wrong, can they feel true remorse thinking this way? Absolutely not, because they do not know the essence of their own evil. Even if they loathe themselves a little bit, they only hate themselves for being unwise, and for not handling the situation well. They do not actually realize that the reason they are able to do evil is due to a problem with their nature essence, that it is due to their lack of humanity, their bad disposition, and immorality. People like this will never have true remorse. Why do people need to reflect on themselves before God when they have done something wrong or committed transgressions? This is because knowing one's own nature essence is not easy. Admitting that one has made a mistake and knowing where the mistake lies is easy to do. However, it is not easy to know the source of one's mistakes and exactly what kind of disposition was revealed. Therefore, when most people have done something wrong, they only admit that they were wrong, but they do not feel remorse in their hearts, nor do they hate themselves. In this way, they fall short of true repentance. To achieve true repentance, one must abandon the evil that they have done and be able to guarantee that they will never do it again. Only then can true repentance be achieved. If you always approach matters based on your own notions and imaginings, never reflecting or knowing yourself, and you just go through the motions in a perfunctory and careless way, then you have not really repented and you have not truly changed at all. If God wants to expose you, how should you approach this? What will your attitude be? (I will accept God's punishment.) Accepting God's punishment—this is the type of attitude you must have. At the same time, you must accept God's scrutiny. It is better this way, so that you can truly know yourself and truly repent. If a person does not have true remorse, it will be impossible for them to stop doing evil. At any time and any place, they will be capable of returning to their old ways, of living according to their satanic disposition, and of even making the same mistakes time and time again. Thus, they are not a person who has truly repented.

In this way, they are thoroughly revealed. So, what can people do to completely free themselves from transgressions? They must seek the truth to solve problems and they must also be able to practice the truth. This is the correct attitude for people to have toward the truth. How should people practice the truth, then? No matter what temptations or trials you encounter, you must truly pray to God in your heart and submit to God's orchestrations. Some trials are also temptations—why does God allow you to encounter such things? It is not accidental nor by chance that God permits such things to happen to you. It is God testing and inspecting you. If you do not accept this inspection, if you do not pay attention to this matter, is your attitude toward God not exposed at this time? What is your attitude toward God? If you have an indifferent and contemptuous attitude toward the environments God furnishes for you and the trials God gives you, and you neither pray nor seek, nor find a path of practice through it, this reveals that you do not have a submissive attitude toward God. How can God save such a person? Is it possible for them to be made perfect by God? Absolutely not. This is because you do not have a submissive attitude toward God, and even if God arranges an environment for you, you will not experience it, and you will not cooperate with it. This shows your contempt for God, that you do not take God's work seriously, and that you are even capable of putting aside God's words and truths, which means that you are not experiencing the work of God. In that case, how can you achieve salvation? Those who do not love the truth cannot experience God's work. There is no way to achieve salvation while believing in God in this manner. This means that one's attitude toward God and the truth is very important and that it is directly related to whether one can be saved. People who do not pay attention to this are foolish and ignorant.

Excerpt 62

It has been said "the one who follows to the end will be saved," but is this easy to put into practice? It is not, and many who are hunted down and persecuted by the great red dragon become too timid and afraid to follow God. Why did they fall down? Because they lack genuine faith. Some people can accept the truth, pray to God, rely on God, and they stand firm in trials and tribulations, while others cannot follow to the end. At some point during trials and tribulations, they will fall, lose their testimony, and be unable to pick themselves up and carry on. All the things that arise each day, big or small, that can shake your resolution, occupy your heart, or restrict your ability to do your duty and your forward progress require diligent treatment; you should examine them carefully and seek the truth. These are all problems that must be solved as you experience. Some people become negative, complain, and quit their duties when they run into difficulties, and they are unable to crawl back to their feet after each setback. All these people are fools who do not love the truth, and they would not gain it with even a lifetime of faith. How could such fools follow to the end? If the same thing happens to you ten times, but you gain nothing from it, then you are a mediocre, useless person. Astute people and those of

true caliber who have spiritual understanding are seekers of the truth; should something happen to them ten times, then, in perhaps eight of those cases, they would be able to gain some enlightenment, learn some lesson, understand some truth, and make some progress. When things befall a fool ten times—one who does not have spiritual understanding—not once will it benefit their life, not once will it change them, and not once will it cause them to know their ugly face, in which case it is over for them. Each time something happens to them, they fall down, and each time they fall down, they need someone else to support them and coax them; without support and coaxing, they cannot rise, and each time something happens, they are in danger of falling and of being degraded. Is this not the end for them? Are there any other grounds for such useless people to be saved? God's salvation of mankind is a salvation of those who love the truth, a salvation of the part of them with will and resolve, and the part of them that yearns for truth and justice in their hearts. A person's resolve is the part of them in their heart that yearns for justice, goodness, and truth, and is possessed of conscience. God saves this part of people, and through it, He changes their corrupt disposition, so that they may understand and gain the truth, so that their corruption may be cleansed, and their life disposition may be transformed. If you do not have these things within you, you cannot be saved. If, within you, there is no love for the truth or aspiration for justice and light; if, whenever you encounter evil things, you have neither the will to cast them off nor the resolve to suffer hardship; if, moreover, your conscience is numb; if your faculty for receiving truth is also benumbed, and you are not perceptive of the truth or of events that arise; and if you are undiscerning in all matters, and in the face of whatever befalls you, you are unable to seek the truth to resolve problems and are constantly negative, then there is no way for you to be saved. Such a person has nothing to recommend them, nothing that is worth God working on. Their conscience is numb, their mind is muddied, and they do not love the truth, nor yearn for justice deep in their heart, and, no matter how clearly or transparently God speaks of the truth, they have not the slightest reaction; it is as if their heart is already dead. Are things not over for them? A person with a breath left in them may be saved by artificial respiration, but, if they have already died and their soul has left, artificial respiration will do nothing. If, when confronted with problems and difficulties, a person shrinks back and avoids them, they do not seek the truth at all, and they choose to be negative and slack in their work, then they are revealed for what they really are. Such people have no experiential testimony at all. They are just freeloaders, dead weight, they are useless in God's house, and they are utterly doomed. Only those who can seek the truth to solve problems are people with stature, and only they can stand firm in testimony. When you encounter problems and difficulties, you must face them with a cool head, and react to them in the right way, and you must make a choice. You should learn to use the truth to solve problems. Whether the truths that you ordinarily understand are profound or shallow, you should make use of them. Truths are not merely words that come out of your mouth when something happens to you, nor

are they used expressly to solve the problems of others; instead, they are to be used to solve the problems and difficulties you have. That is what's most important. And only when you solve your own problems will you be able to solve those of others. Why is it said that Peter is a fruit? Because there are things of worth in him, things worth perfecting. He sought the truth in all things, had resolve, and was firm of will; he had reason, was willing to suffer hardship, and loved the truth in his heart; he did not let go of what came to pass, and he was able to learn lessons from all things. These are all strong points. If you have none of these strong points, it means trouble. It will not be easy for you to gain the truth and be saved. If you don't know how to experience or don't have experience, you won't be able to solve other people's difficulties. Because you are incapable of practicing and experiencing God's words, and have no idea what to do when things happen to you, because you get upset and burst into tears when you encounter problems, and because you become negative and run away when you suffer some minor setback, and you are incapable of reacting in the right way—because of all this, it is therefore not possible for you to gain life entry. How can you provide for others without life entry? To provide for people's lives, you must fellowship the truth clearly and be able to fellowship the principles of practice clearly in order to solve problems. For someone who has heart and spirit, you need only say a little, and they'll get it. But only understanding a little of the truth will not do. They must also have the path and principles of practice. Only this will help them to practice the truth. Even if people have spiritual understanding, and it only takes a few words for them to understand them, if they don't practice the truth there will be no life entry. If they can't accept the truth, then it's all over for them, and they will never be able to enter the truth realities. You can hold some people's hand as you teach them, and they will seem to understand at the time, but as soon as you let go, they become confused again. This is not someone who has spiritual understanding. If, no matter what problems you encounter, you are negative and weak, you have no testimony at all, and you don't cooperate in what you should do and what you should cooperate in, this proves that you do not have God in your heart, and you are not a person who loves the truth. Never mind how the work of the Holy Spirit moves people, merely by experiencing God's work for many years, listening to so many truths, having a little conscience, and relying on self-restraint, people should at least be able to meet the minimum standards and not be rebuked by their consciences. People should not be as numb and weak as they now are, and it is simply unthinkable that they are in this state. Perhaps you have gone through the last few years in a daze, not pursuing the truth whatsoever or making any progress at all. If this isn't the case, how could you still be so numb and dull? When you are this way, it is entirely due to your own foolishness and ignorance, and you cannot blame anyone else. The truth is not partial to certain people over others. If you don't accept the truth, and you don't seek the truth to solve problems, how can you change? Some people feel that their caliber is too low and that they lack the comprehension ability, so they delimit themselves, and they feel that no

matter how much they pursue the truth, they will not be able to meet God's requirements. They think that no matter how hard they try, it's useless, and that's all there is to it, so they are always negative, and as a result, even after years of believing in God, they haven't gained any truth. Without doing the hard work to pursue the truth, you say that your caliber is too poor, you give up on yourself, and you always live in a negative state. As a result, you don't understand the truth that you should understand or practice the truth within your ability—aren't you the one hindering yourself? If you always say that your caliber isn't good enough, isn't this evading and shirking responsibility? If you can suffer, pay a price, and gain the work of the Holy Spirit, then you will inevitably be able to understand some truths and enter into some realities. If you don't look to or rely on God, and you give up on yourself without putting in any effort or paying a price, and simply surrender, then you are a good-for-nothing, and lack a shred of conscience and reason. No matter whether your caliber is poor or outstanding, if you have a bit of conscience and reason, you should properly complete what you ought to do and your mission; being a deserter is a terrible thing and a betrayal of God. This is irredeemable. Pursuing the truth requires a firm will, and people who are too negative or weak will accomplish nothing. They will not be able to believe in God until the end, and, if they wish to obtain the truth and achieve a change of disposition, they have less hope still. Only those who are resolved and pursue the truth can obtain it and be perfected by God.

Excerpt 63

Some people often fall ill, but no matter how much they pray to God, they still don't get better. No matter how much they want to rid themselves of their illness, they cannot. Sometimes, they may even face life-threatening conditions and are forced to confront them head-on. In fact, if one really has faith in God in their heart, they first of all must know that a person's lifespan is in God's hands. The timing of one's birth and death is predestined by God. When God gives people illness, there is a reason behind it—it has meaning. It feels like sickness to them, but, in actual fact, what they have been given is grace, not illness. People must first of all recognize and be sure about this fact, and take it seriously. When people are suffering from illness, they can come often before God, and make sure to do what they should, with prudence and caution, and treat their duty with greater care and diligence than others. As far as people are concerned, this is a protection, not shackles. It is the negative way of handling things. In addition, everyone's lifespan has been predetermined by God. An illness may appear to be terminal from a medical standpoint, but from God's point of view, if your life must still go on and your time has yet to come, then you couldn't die even if you wanted to. If God has given you a commission, and your mission is not over, then you will not even die from an illness that is supposed to be fatal—God will not take you yet. Even if you do not pray and seek the truth, or do not attend to treating your illness, or even if you put off your treatment, you will not die. This is particularly true for those who have received a commission from

God: When their mission has yet to be completed, no matter what illness befalls them, they must not die straight away; they must live until the final moment of the mission's completion. Do you have this faith? If you do not, you will only offer some superficial prayers to God, saying, "God! I have to complete the commission You gave me. I want to spend my final days in utter devotion to You, so that I will leave no regrets behind. You must protect me!" Although you pray like this, if you don't take the initiative to seek the truth, then you will not have the will and the strength to exercise loyalty. As you are not willing to pay the real price, you often use this kind of excuse and this method to pray to God and bargain with Him—is this a person who pursues the truth? If your illness were to be cured, would you really be able to perform your duty well? Not necessarily. The fact is that no matter whether your bargaining is meant to get your illness cured and keep you from dying, or whether you have some other intent or goal in it, from God's point of view, if you can fulfill your duty and are still of use, if God has decided that you are to be used, then you will not die. You will not be able to die even if you want to. But if you make trouble, and commit all manner of wicked deeds, and aggravate God's disposition, you will die swiftly; your life will be cut short. Everyone's lifespan was determined by God before the creation of the world. If they can obey the arrangements and orchestrations of God, then regardless of whether they suffer illness or not, and whether they are in good or poor health, they will live the number of years predetermined by God. Do you have this faith? If you only acknowledge this based on doctrine, then you do not have true faith, and it is useless to say nice-sounding words; if you confirm from the bottom of your heart that God will do this, your approach and way of practice will naturally change. Of course, people must have some common sense about maintaining their health during their life regardless of whether they become sick or not. This is the instinct that God has given to man. It is the reason and common sense that one should possess within the free will that God has given them. Once you are sick, you should understand some common sense regarding health care and treatment for dealing with this illness—this is what you should do. However, treating your illness in this way is not meant to challenge the lifespan set for you by God, nor is it to guarantee that you can live out the lifespan that He has set for you. What does this mean? It can be put this way: In a passive regard, if you do not take your illness seriously, if you fulfill your duty however you should, and get a bit more rest than others, if you have not delayed your duty, your illness will not get worse, and it will not kill you. Everything depends on what God does. In other words, if, in God's view, your predestined lifespan has not yet run its course, then, even if you get sick, He will not allow you to die. If your illness is not terminal, but your time has come, then God will take you away whenever He wants. Is this not completely at the mercy of God's thought? It is at the mercy of His predetermination! This is how you should look at this matter. You might do your part and go to the doctor, take some medicine, look after your health, and get exercise, but you need to understand deep down that a person's life is in God's hands, a person's lifespan is predetermined by God, and no one can transcend what God has

predetermined. If you do not possess even this small measure of understanding, then you do not truly have faith, and do not actually believe in God.

Some people do everything possible, using various methods to treat their illnesses, but no matter what treatment is used, they cannot be cured. The more they are treated, the more serious the illness becomes. Instead of praying to God to find out exactly what is going on with the illness, and looking for the root cause, they take matters into their own hands. They end up employing a lot of methods and spending guite a bit of money, but their disease still does not get cured. Then, once they've given up on treatment, the illness unexpectedly heals on its own after some time, and they do not know how it happened. Some people develop an unremarkable disease and are not really concerned about it, but one day their condition worsens and they die suddenly. What's going on with that? People are unable to fathom that; actually, from God's point of view, this is because that person's mission in this world was completed, so He took them away. People often say, "People don't die if they aren't sick." Is this really the case? There have been people who, after being examined at the hospital, were found to have no illness. They were extremely healthy but ended up dying within a few days. This is called dying without sickness. There are many such people. This means that a person has reached the end of their life, and they have been taken back to the spiritual world. Some people have survived cancer and tuberculosis and still lived into their seventies or eighties. There are quite a few such people. All this hinges on God's ordinations. Having this understanding is true faith in God. If you are physically sick and you need to take some medicine to manage your condition, then you should take the medicine or get exercise regularly, relaxing and handling it calmly. What kind of attitude is this? This is an attitude of genuine faith in God. Suppose you do not take your medicine, do not get shots, do not exercise, do not take care of your health, and then you're still worried to death, praying all the time: "Oh, God, I have to perform my duties properly, my mission hasn't been completed, I'm not ready to die. I want to fulfill my duties and complete Your commission. If I die, I will not be able to complete Your commission. I don't want to leave behind any regrets. God, please listen to my prayers; let me live on so I can fulfill my duties and complete Your commission. I wish to praise You forever and to see Your day of glory as soon as possible." By all outward appearances, you do not take medicine or get any shots, and you seem very strong and full of faith in God. In actuality, your faith is smaller than a mustard seed. You are scared to death, and you have no faith in God. How is it that you have no faith? How did this happen? Human beings simply do not understand the Creator's attitude, principles, and ways of dealing with His created beings, so they use their own limited perspective, notions, and imaginings to guess what God will do. They want to gamble with God to see whether God will heal them and let them live a long life. Isn't this foolish? If God allows you to live, you will not die no matter how sick you get. If God does not allow you to live, then even if you are not sick, you will still die if that is what must be. The span of your life is predetermined by God. To know

this is true knowledge and true faith. So, does God make people fall sick at random? It is not random; it is a way to refine their faith. It is suffering that people must endure. If He makes you fall sick, do not try to escape it; if He does not, then do not request it. All is in the Creator's hands, and people must learn to let nature take its course. What is nature? Nothing in nature is random; it all comes from God. This is true. Among sufferers of the same disease, some die and others live; all of this was predetermined by God. If you can live, it proves that you have not yet completed the mission God gave you. You should work hard at completing it, and cherish this time; do not waste it. This is what it is. If you are sick, do not try to escape it, and, if you are not sick, do not request it. In any matter, you cannot get what you want merely by requesting it, nor can you escape anything just because you want to. No one can change that which God has decided to do.

Prior to being nailed to the cross, the Lord Jesus offered a prayer. How exactly was it worded? ("If it be possible, let this cup pass from Me: nevertheless not as I will, but as You will" (Matthew 26:39).) As members of created humanity, people should all undergo such a process of seeking, because they do not understand God's will. This is a normal process. However, no matter how you seek, and no matter how long, arduous, or difficult the process of seeking might be, nothing God determined to do has ever changed since the beginning, nor has He ever decided to change it. People may seek and wait, and God does permit them a process by which to gain understanding, knowledge, and clarity on what is actually true, but He would never alter a single decision. Therefore, you should not feel that things happen to you at random, or that, when you somehow escape disaster and certain death, it is dumb luck and coincidence. It is not. God has a preset plan and specific arrangements for every created being, from the greatest to the smallest, from the macroscopic—planets and the cosmos—down to created mankind, and even microorganisms. This is God's omnipotence. Some people who fall ill say their illness came from the exhaustion of some activity or from having eaten the wrong thing accidentally. Do not look for such reasons; they are all negative and resistant attitudes. You should face with positivity the environments, people, events, and things that God has arranged for you. Do not look for objective reasons; rather, you should seek and understand exactly what God's intention and attitude are in presenting you with this situation, and what attitude you should have as a created being when dealing with it; this is the path you must seek. When a person survives, it is never random, nor is it inevitable; the Creator's arrangements, intentions, and sovereignty are always there. Nothing is hollow. Do you think God's words, His will, and the truth are hollow? They are not! When people have not grasped God's will, they are prone to certain notions and imaginings, and they feel as if those notions and imaginings are quite right, and that they must be in line with God's intentions. People do not know what God's intentions are, so they feel, "My thinking this way is right. I have genuine faith. I fear and obey God, I am a person who loves God." In fact, God utterly detests your notions and imaginings. While you're thinking how right you are, you actually do not understand the truth at all, nor have you

obtained the truth. When one day you see all these matters clearly and realize that all these things are ultimately ruled, arranged, and ordained by the Creator, you will have learned your lessons from all the people, events, and things that you have encountered, and you will have achieved the results that you are due. Only then will you truly understand God's will and realize that everything God does is to save people, and that God's good intentions and earnest efforts are contained within it. When you have this understanding, you should thank and praise God, never feeling like: "God has ordained me to perform this duty, so I must be very important in God's heart. God cannot abandon me and He will not let me die." This is wrong. God has a method in everything He does. What does that mean? God ordains when a person will be born, when they will die, and how many missions they will have in this life. God has ordained your lifespan. He will not end your lifespan early because of your poor performance in this life, nor will He extend your life several years due to good performance in this life. This is what is called having a method. Regarding those bad people who commit all manner of evil deeds in the world, have caused great harm to the world, who committed many harmful deeds that endangered others during a certain period, some people say: "God is blind. Why doesn't He destroy such people?" Do you know what the cause of this is? What is the root cause behind this? The root cause is this: Positive figures play a positive role, and negative figures play a negative role. Everyone has a mission, everyone has a role, everyone's life and death have been predestined long ago; God would never upset this. When you were born, you came into this world on time, not one minute or one second off schedule; when you die and your soul departs, that will also not be one minute or one second off schedule. God will not change the life span that was originally destined for a person because of their great contribution to humankind, letting them live an extra twenty or thirty years. God has never done this and will never do this in the future. He will also not cause a person to die ahead of schedule just because they are especially harmful to humankind. God will never do that. This is the rule and law of heaven, and God will never violate it. What have you seen from this matter? (No one can change the things that are ordained by God.) God Himself would never upset nor change the things that He has ordained or planned. This is a fact; furthermore, from this matter, we see God's power and wisdom. God has already fully planned the genesis, advent, lifespan, ending of all the creatures of God, as well as their life's mission and the role they play in all mankind. No one can change these things; this is the authority of the Creator. The advent of every creature, their life's mission, when their lifespan will end—all of these laws have been ordained by God long ago, just as God ordained the orbit of every celestial body; which orbit these celestial bodies follow, for how many years, how they orbit, what laws they follow—this was all ordained by God long ago, unchanged for thousands, tens of thousands, hundreds of thousands, of years. This is ordained by God, and this is His authority. What about man, then, that tiny created being? Let's put man aside and first talk about dogs. God has ordained that they live for about ten years, and that they must die when they

reach that age. Can this timeframe be changed? (No.) We won't go into special cases. The lifespan of a small animal, which humans cannot even change, is predestined by God—then how not so for man? So, no matter what people ask for, the last thing they should ask for is an extension to their lifespan. The blessings and misfortunes of a person's life, and when a person will die—these things are predestined by God. No one can change them, and no amount of asking will have any effect. You can ask God to enlighten you about some things, such as what you experience, what you recognize, and what you can gain from an environment. That is to say, you can seek the truth and pray to God for life entry and a change in your life disposition. If your sincerity can move God, you will be able to obtain the work of the Holy Spirit. This is what God is willing to do. But you should be sensible. You cannot ask God for longevity or immortality, because your lifespan is ordained by God. It cannot be changed by people, and no amount of asking will make a difference. As long as it is ordained by God, He will not change it. If you acknowledge that God is the Creator, that God is your Sovereign, your God and your Lord, then you must never ask for these things. What does God tell people to ask for? What does the Lord's Prayer say? "Your kingdom come, Your will be done in earth, as it is in heaven" (Matthew 6:10). What else should you ask for? Do you know? You should perform your duties as created beings within God's management work. You should complete the commissions given to you by God, fulfill your mission properly, avoid failing your mission, be worthy of your God-given life and existence, and not let this life be wasted or in vain. In this life, you should come to know the Creator, live out a likeness befitting a created being, and satisfy the Creator's wishes—these are the things you should ask for. What to ask for and what not to ask for, which things to ask for are in line with God's will and which things are not, whether what you wish to ask for can be granted—these matters should be clear in your heart first. Don't act foolishly. If what you're asking for has already been ordained by God, then your prayers are in vain. Isn't it foolish for you to pray for it then? Isn't this clashing with God? God has you live to be eighty years old, but you demand living to be a hundred; God has you live to be thirty years old, but you demand reaching sixty. Isn't this rebelliousness? Isn't this resisting God? People should be sensible and not do foolish things.

The Differences Between Speaking the Words and Doctrines and the Truth Reality

Excerpt 64

Most people a few years into their faith can talk about a few doctrines, such as "We need to have the right intentions in our faith," "We need to learn to love God and obey Him," "We need to perform our duties loyally; we can't rebel against God," or "We must

know ourselves." All these doctrines are right, but you don't understand the true meaning in the words. You just understand them on the surface; you don't understand their spiritual meaning or the deeper significance of God's words, so there is no truth in your hearts. Whatever experience or understanding you have, it's too superficial. You may be able to speak some doctrine and see some simple things clearly, but you don't act with the truth principles; you don't come anywhere near the truth. You may have some knowledge and education, but you don't understand the truth. Don't take an understanding of doctrines or words to be an understanding of the truth. Of those who have believed in God for a long time, there are some of good caliber and with a relatively good spiritual understanding who may have some experience of the truth—but still, they can't be said to understand it. Out of ten sentences of the knowledge you offer, perhaps two contain true knowledge. The others are doctrine. You, however, feel that you've understood the truth. You can preach constantly for several days no matter where you go, always having something to say. When you're done, you want to compile them into a book, a "celebrity biography" to send out to everyone, so that they eat and drink of it, for the common good. This is unbelievably arrogant and senseless, isn't it? People can't even touch the hems of matters of the truth; at the very most, they may understand some of the words as written. Because they are smart and have a good memory, because they often speak about the truth of these aspects such as God's work, the significance and mystery of the incarnation, and the ways and steps of God's work, when they have equipped themselves to a certain degree, they feel that they themselves are in possession of the truth, that they are abundant with it. How senseless that is of them; it proves that they don't understand the truth. People these days only understand a bit of doctrine. They don't know themselves, much less have sense. They think that they have the truth when they understand a few doctrines, and that they're no longer ordinary people. They feel they've become great and think, "I've read God's words so many times. I've even memorized some of them, and they've taken root in my heart. Wherever I go, I can preach at several assemblies in a row, and I can give the basics of any chapter of God's words." The fact is that no one understands the truth. Why do I say that? For one thing, you can't solve problems or find their roots, and you can't see through to their essence. For another, you can only grasp part of whatever a given problem or issue is, your understanding is vague; you can't link it up with the truth. Even so, you still feel good about yourselves, and you're arrogant and self-righteous. How foolish and ignorant you are.

How would you explain the words "belief in God"? How do you understand this aspect of the truth? What is the correct view that people should have in their belief in God? What are the incorrect views that are still around? How exactly should people believe in God? Have you given thought to these questions? You all seem to be "giants" of the truth, to understand all of it, so I'll ask you the simplest question there is: What is belief in God? Have you considered that? What exactly does belief in God refer to? What is it, exactly, that you mean to gain from believing in Him, and what problems do you

mean to solve? You need to be clear on these things. You must also be clear on this: What manifestations of belief in God must be present in someone for them to believe in Him sincerely? That is, how must you fulfill your duty for your faith in God to be sincere? What elements does God require of people who believe in Him to prove they are people whose faith is sincere? Are you clear about these questions in your minds? As a matter of fact, you all show some behaviors of nonbelievers in your daily lives. Can you clearly state the things you've done that are unrelated to your belief in God or to the truth? Do you truly understand what it means to believe in God? What sort of person is it, that has sincere faith and truly believes in God? Do you understand what it means for a created being to believe in God? This touches on one's views about faith in God. Some people say, "Believing in God is walking the right path and doing good; it's a big deal in life. To perform some duties for God is how belief in Him practically manifests." There are also people who say, "Believing in God is about being saved; it's about satisfying His will." You may say all these things, but do you truly understand them? The fact is that you don't. True belief in God is not a matter of believing in Him solely in order to be saved, less still of believing in Him solely in order to be a good person. It is also not only a matter of believing in Him to gain a human likeness. The fact is that people's belief in God shouldn't be viewed as a mere belief that there is a God, and that He is the truth, the way, the life, and that's the end of it. It's not just about acknowledging God, either, and believing that He's the Ruler of all things, that He is almighty, that He created the world and all things, that He's unique, and that He's supreme. It doesn't end with having you believe that fact. God's will is that your whole being and heart should be given to Him and submit to Him. That is, you should follow God, allow Him to make use of you, and be happy even to do service for Him-whatever you do for Him is what ought to be done. It is not that only those predestined and chosen by God should believe in Him. The fact is that all mankind should worship God, heed Him and obey Him, because mankind was made by God. If you know that the purpose of believing in God is to achieve salvation and eternal life, but you don't accept the truth in the slightest and don't walk the path of pursuing the truth, you're fooling yourself, aren't you? If you just understand doctrine but don't pursue the truth, can you gain the truth? The biggest part of believing in God is pursuing the truth. With every truth, people should seek, ponder, and investigate what its inner meaning is, as well as how to practice and enter into that aspect of the truth. Believers must understand and possess these things. When it comes to the various aspects of the truth one should possess in believing in God, you now understand only the words and doctrines, and external practices; you do not understand the essence of the truth, as you have not experienced it. For example: There is much truth in the realm of performing one's duty and in the realm of loving God, and if people wish to know themselves, there is also much truth they need to understand. In the significance and mystery of the incarnation, too, there's much truth that needs to be understood. How people should comport themselves; how they should worship God; how they should obey God; what they should do to conform with God's will; how they should serve God—all such particulars contain much truth. As to all these truths in various areas, how do you treat them, and how do you experience them? Which aspect of the truth is it most important to go through first? There are a lot of truths people need to understand and enter after they've laid down a foundation on the true way. There's the truth of being an honest person, and in particular, there are the truths that have to do with performing a duty. These all require people to experience and practice them. If you're always saying those words and doctrines without paying attention to how to practice and experience in order to enter into the truth reality, then you'll always be living in those words, and you won't have any real change.

Excerpt 65

Some leaders and workers can't see practical problems that exist in the church. While at a gathering, they feel like they have nothing worthwhile to say, so they just force themselves to offer up some words and doctrines. They know perfectly well that what they are saying is mere doctrine, but they say it anyway. In the end, even they feel that their words are insipid, and their brothers and sisters don't find it edifying either. If you're unaware of this problem, but just stubbornly go on saying such things, then the Holy Spirit isn't working, and there's no benefit to people. If you have not experienced the truth, yet you still want to speak about it, then no matter what you say, you will not be able to penetrate through to the truth; anything you say further will just be words and doctrines. You may think that they are somewhat enlightened, but they are just doctrines; they are not the truth reality. No matter how hard they try, anyone listening will not be able to grasp anything real from them. While listening, they might feel that what you say is quite correct, but afterward, they will forget it completely. If you do not talk about your actual states, then you will not be able to touch people's hearts, and people won't remember it after they hear it. It has nothing constructive to offer. When you encounter a situation like this, you should be aware that what you're saying isn't practical; it'll be no good for anyone if you go on talking like that, and it'll be even more awkward if someone raises a question that you can't answer. You should stop right away and let other people fellowship—that would be the wise choice. When you're in an assembly and know something about a particular issue, you can offer some practical stuff about it. It may be a bit superficial, but everyone will understand it. If you always want to speak in a deeper way to impress people and you can never seem to get it across, then you should just drop it. Everything you say from then on will be empty doctrine; you should let someone else go before you continue fellowshiping. If you feel that what you understand is doctrine and saying it won't be constructive, the Holy Spirit won't work when you speak in such an instance. If you force yourself to speak, you could end up with absurdities and deviations, and you could lead people astray. Most people have such poor foundations and poor caliber that they can't take in deeper things in a short time or easily remember them. With things that are absurd, legalistic, and doctrinal, on the other hand, they're

quite quick on the uptake. This is wicked of them, isn't it? So, you must stick to principles when you fellowship on the truth and speak on whatever you understand. There is vanity in people's hearts, and sometimes, when their vanity takes the reins, they insist on speaking, even when they know that what they're saying is doctrine. They think, "My brothers and sisters may not be able to tell. I'm going to ignore all of that for the sake of my reputation. Keeping up appearances is what matters right now." Isn't this an attempt to fool people? This is unfaithful to God! If it's someone who has any sense, they'll feel remorseful and that they should stop speaking. They'll feel that they should change the subject and fellowship on something they have experience with, or maybe their understanding and knowledge of the truth. However much someone understands, that's how much they should say. There's a limit to the practical things someone can say, however much talking they do. Without experience, your imaginings and your thinking are just theory, just things of human notions. Words that are the truth require genuine experience to understand, and no one can completely comprehend the essence of the truth without experience, much less completely explain the state of experiencing a truth. You have to have some experience of the truth to have something practical to say. It doesn't happen without experience. And even if you have the experience, still, you have it in a limited way. There are certain, limited states you can speak on, but beyond those, you have nothing to offer. Fellowship in an assembly should always revolve around one or two subjects. You'll have gained quite a lot if you manage to make them clearer in fellowship. Don't get caught up trying to say more things or grander things—no one can get anything across that way, and there's no benefit to anyone. Assemblies are about taking turns to speak, and as long as the content is practical, people stand to benefit from it. Stop going around thinking that one person can fellowship all of the truth clearly on their own; that's impossible. Sometimes you might think that you're communicating in a very practical manner, but your brothers and sisters still do not really understand. This is because your state is your state, and the states of your brothers and sisters are not necessarily exactly the same as your own. In addition, you might have some experience with this subject, but your brothers and sisters might not, so they feel that what you're talking about doesn't apply to them. What should you do when you encounter this sort of situation? You should ask them some questions to get a bearing on their conditions. Ask them what they will do when this subject comes up, and how they should practice in line with the truth. By fellowshiping in this manner for a while, a path forward will open up. In this way, you can lead people onto the proper topic at hand, and if you keep fellowshiping, you will achieve results.

Excerpt 66

Some people have no discernment at all. They follow anyone who leads. They learn good behavior when good people are leading, they learn bad behavior when bad people are leading. They learn from whoever they are following. When they follow unbelievers,

they emulate demons. When they follow those who believe in God, they learn to have some semblance of humanity. They do not pay attention to understanding the truth and practicing the truth, but only follow others and blindly imitate them. They listen to whomever they like. Can such a person understand the truth? Absolutely not. People who do not understand the truth will never have real change. Knowledge and doctrine, human behavior, manner of speaking—these external things can be learned from people. However, the truth and life can only be obtained from God's words and work, and never from famous or exceptional people. How should believers eat and drink the words of God? This is directly connected to the crucial question of whether or not someone can understand and gain the truth. There must be a correct path to eating and drinking the words of God; in their church life and while performing their duty, believers must eat and drink words of God which target real-life problems, and resolve those problems. This is the only way to understand the truth. However, if they understand the truth but do not practice it, they will be unable to enter into the truth reality. Some people are of good caliber but do not love the truth; although they are able to understand a bit of the truth, they do not practice it. Can such people enter the truth reality? Understanding the truth is not as simple as understanding doctrines. To understand the truth, you must first know how to eat and drink of God's words. Take the eating and drinking of a passage concerning the truth of love for God, for example. God's word says: "Love,' as it is called, refers to an affection that is pure and without blemish, where you use your heart to love, to feel, and to be thoughtful. In love there are no conditions, no barriers, and no distance. In love there is no suspicion, no deceit, and no cunning. In love there is no trade and nothing impure" (The Word, Vol. 1. The Appearance and Work of God. Many Are Called, but Few Are Chosen). This is how God defines love, and this is the truth. But whom should you love? Should you love your husband? Your wife? Your brothers and sisters at church? No. When God speaks of love, He speaks not of love for your fellow man, but of man's love of God. If a person has come to truly know God, truly sees that His disposition is righteous and holy, and sees that God's love for man is the most true and sincere, then the love that person has for God is also true. How does one practice loving God? First of all, they must offer their heart up to God; then their heart can love God. If a person's heart truly sees how exceedingly lovely God is, then they will not suspect Him, there will be no distance between them and God, and their God-loving heart will be pure and without blemish. "Without blemish" means having no extravagant desires and making no extravagant demands of God, laying no conditions on Him, and not making any excuses. It means He comes first in your heart; it means only His words occupy your heart. This is an affection that is pure and without blemish. This "affection" means that God occupies a certain place in your heart, and that you are always thinking of Him and missing Him, and bring Him to mind at each and every moment. To love means using your heart to love. "Using your heart to love" consists of being considerate, caring and longing. To succeed in loving God with your heart, you first must seek to know

God, know His disposition, and know His loveliness. If you do not know God at all, you will not be able to love Him even if you want to. At the present time, you are all willing to strive toward the truth and seek to gain the truth. Although you have no real knowledge of God, you should use your heart to yearn for Him, draw near to Him, obey Him, be considerate toward Him, share what is on your mind with Him, and pour out the difficulties in your heart to Him. If you do not understand the truth, seek God; look to God and lean on Him when you cannot handle something on your own. When you pray to God in this way, the Holy Spirit will enlighten and guide you. Do not get caught up thinking, "What do I need to do for God? What big things must I do?" These are just empty words and are not practical at all. It is only practical if you put your heart into loving God, and satisfy Him in small matters and duties you are capable of performing. Although you do not say out loud how you must love God, and to what extent, you have God in your heart, and your heart is willing to satisfy Him. No matter what difficulties you have, so long as your heart is willing to satisfy God, and you are able to do some things to satisfy Him, and can withstand some hardship in order to satisfy Him, then you truly love Him. If you understand some of the truth and are principled when handling all matters, then you will be able to feel God's love, feel that everything God says is the truth, is reality, and helps people at all times, feel that people cannot depart from God's words and their hearts cannot be without God, feel that without God there is no life, and feel that if you truly did leave God, you simply could not live, which would be excruciating. When you feel all of this, then you have love, you have God in your heart. "Use your heart to love, to feel, and to be thoughtful." This involves many things. It is the true love that God requires of man; in other words, you must love and be thoughtful of Him with your heart, and always keep Him in mind. This does not mean just voicing the words, nor does it mean intentionally expressing something in front of others; rather, primarily, it means doing things with heart, and letting your heart govern your life and all of your actions, without any motivation, adulteration, or suspicion in your heart; a heart such as this is much purer. If you can understand the truth, it is easy to obey God. What does a person who always suspects God think? "Is it right for God to do this? Why does God say this? If there's no reason behind God saying this, I won't obey it. If it is not righteous for God to do this, I won't obey. I'll drop it for now." To not harbor suspicion means recognizing that whatever God says and does is right, and with God there is no right or wrong, and that man must obey God, be considerate toward God, satisfy God, and share in His thoughts and concerns. Regardless of whether or not everything God does seems meaningful to you, whether it is agreeable to man's notions and imaginings, and regardless of whether it conforms to the doctrines of man, you should always submit and approach these things with a God-fearing heart and a God-obeying heart. Such practice is in conformity with the truth. It is the manifestation and practice of love. Therefore, if you wish to achieve understanding of the truth, it is crucial that you know how to eat and drink God's words. If you read God's words too little, don't read them in earnest, and

don't contemplate them with your heart, then you won't be able to understand the truth. All you will be able to understand is a little bit of doctrine, and so it will be very difficult for you to understand God's will and God's purpose in His words. If you do not understand the aims and results that God's words intend to achieve, if you do not understand what His words seek to accomplish and perfect in man, then it proves that you do not yet comprehend the truth. Why does God say what He says? Why does He speak in that tone? Why is He so earnest and sincere in every word He speaks? Why does He choose to use certain words? Do you know? If you cannot say for sure, it means you do not understand God's will or His intentions. If you do not understand the context behind His words, then how can you understand or practice the truth? To gain the truth, you must first understand what God means in every word that He utters, and after grasping these words put them into practice, causing God's words to be lived out in you, and to become your reality. By doing so you will enter into the truth reality. Only when you have a thorough understanding of the word of God can you really grasp the truth. After merely coming to understand a few words and doctrines, you think you understand the truth and possess reality. This is self-deception. You don't even understand why God requires people to practice the truth. This proves that you don't understand God's will, and that you still don't understand the truth. In fact, God makes this requirement of people to purify and save them, so that people can cast off their corrupt dispositions, and become ones who obey and know God. This is the goal God wants to achieve by requiring people to practice the truth.

God expresses the truth for people who love the truth, thirst for the truth, and seek the truth. As for those who concern themselves with words and doctrines and like to give lengthy, pompous speeches, they will never gain the truth; they are fooling themselves. Their perspective of the truth and God's words is wrong, they twist their necks to read that which is upright—their perspective is all wrong. Some people prefer to study God's words. They always study how God's words talk about destination or about how to be blessed. They are most interested in these kinds of words. If God's words do not conform to their notions and do not satisfy their desire for blessings, they will become negative, no longer pursue the truth, and not want to expend themselves for God. This shows that they are not interested in the truth. As a result, they are not earnest toward the truth; they are only capable of accepting the truth that conforms to their notions and imaginings. Although such people are fervent in their belief in God and try every way they can to do some good deeds and present themselves well, they are only doing it in order to have a good destination in the future. Despite the fact that they also engage in church life, eating and drinking God's words, they will not practice the truth or gain it. There are some people who eat and drink the words of God, but who merely go through the motions; they think they have gained the truth simply by having come to understand a few words and doctrines. What fools they are! The word of God is the truth. However, one will not necessarily understand and gain the truth after they read God's words. If you

fail to gain the truth through eating and drinking the words of God, then what you gain will be words and doctrines. If you do not know how to practice the truth or how to act according to the principles, then you remain without the truth reality. You may read God's words often, but afterward, you fail to understand God's will, and acquire only some words and doctrines. How to eat and drink God's words in order to understand the truth? First of all, you should realize that the word of God is not so straightforward; the word of God is utterly profound. Even one sentence of God's words requires a lifetime to experience. Without several years of experience, how could you possibly understand the word of God? If, when reading God's words, you do not understand God's will, and do not understand the intentions of His words, their origin, the effect they seek to achieve, or what they seek to accomplish, then does it mean that you understand the truth? You may have read God's words many times and perhaps you can recite many passages by heart, but you cannot practice the truth and have not changed at all, and your relationship with God is just as distant and estranged as ever. When encountering something that is at odds with your notions, you remain doubtful toward Him, and you do not understand Him, but reason with Him and harbor notions about Him and misunderstandings of Him, resisting Him and even blaspheming Him. What kind of disposition is this? This disposition is one of arrogance, of being fed up with the truth. How can people who are so arrogant and so sick of the truth accept or practice it? Such people will absolutely never be able to gain the truth or God. Although everyone has a copy of The Word Appears in the Flesh, and they read God's words every day, and make notes when they listen to fellowship on the truth, the effect it has on everyone is different. Some people focus on equipping themselves with knowledge and doctrines; some always seek and concern themselves with what good behavior people should exhibit; some are willing to read profound words that reveal mysteries; some are most concerned with words about future destination; some like to study administrative decrees in the Age of Kingdom, and study God's disposition; some are willing to read words of comfort and exhortation from God to man; some are willing to read prophecies, God's words of promise and blessings; some are willing to read words the Holy Spirit speaks to all the churches, and are willing to be "His son." Can they gain the truth by reading God's words in this way? Are these people who pursue the truth? Can they be saved by believing in God in this way? You must see these things clearly. There are currently some new believers who say, "God's words of comfort to man are wonderful; He says, 'My son, My son.' Who in this world would comfort you like this?" They think they are God's sons, and do not understand to whom God is speaking these words. There are some who still do not understand it even after believing in God for a couple years; they say things like this shamelessly and do not feel embarrassed or ashamed about it. Do they understand the truth? They do not understand God's will, yet they dare to assume the position of His "son"! What do they understand when they read God's words? They have entirely misinterpreted them! When people who do not love the truth read God's words they will not understand them. When you fellowship on the truth with them, they do not place importance on accepting it. By contrast, those who love the truth are moved after reading God's words. They sense authority and power in God's words. They are able to examine the true way and accept the truth. People such as this have hope of returning to God and gaining the truth. People who like to study God's words always concern themselves with the way in which God changes His form, when God will leave this world, and God's day. They are not concerned with their own life. People are concerning themselves with matters that are God's own business. If you always ask questions like this, you are interfering with God's administrative decrees and His management plan. This is senseless and offends God's disposition. If you are particularly keen on asking or knowing, and cannot control yourself, then pray to God and say, "God, these matters concern Your management plan and they are Your own business. I shall not pry into matters that are beyond my reach or which I shouldn't know. Please keep me from doing senseless things." How can man understand God's matters? If God has not mentioned or proclaimed certain matters related to His works and management plan, it proves that He does not wish to reveal it to people. Everything God wants people to know is in His words, and all the truth you should understand is in His words. There are so many truths you should understand. You need only look in God's words; if something cannot be found there, do not push for an answer. If God has not told you, then it is useless to keep on asking and investigating. He has told you everything you should know, and will not tell or reveal to you what you should not know. At the present time, most believers have not yet entered onto the right track; they do not know how to ponder God's words when they read them, let alone practice or experience them. There are even some who do not do their duty, or who do not engage in proper tasks. It is even more difficult for believers like this to understand the truth. One needs long-term experience to understand the truth. If you do not read God's words conscientiously, or practice or experience His words, then how will you understand the truth or enter into reality? How will you enter onto the right track of faith if you do not submit to God's work? And if you do not enter onto the right track of faith, then how will you be saved? True believers must be clear on these matters.

Excerpt 67

What is the truth reality? What does it refer to? It refers to the practicing of the truth. When people understand the truth and can put it into practice, the truth will become their reality, it will become their life. When people live according to the truth, they have the truth reality. People do not have the truth reality if they only speak words and doctrines and cannot put the truth into practice. When they speak words and doctrines, it may seem as though they understand the truth, but they cannot practice it at all, which proves that they do not have the truth reality. So how should people enter the truth reality? They must apply the words of God in their real life, and through the process of experiencing and practicing God's words they will gain knowledge of the truth—not something

perceptual, but rather actual experience and real knowledge—and be able to act according to principles. This means that they have entered the truth reality. So which truths have you experienced and gained real knowledge of? Have you had the feeling that the truth has become your life? When you take a passage of God's words, no matter which aspect of the truth they address, you can hold yourself up to them for comparison and they coincide perfectly with your states, and you feel extremely moved, as though God's words have touched the innermost depths of your heart, and you feel that His words are totally correct, and you fully accept them, and not only do you gain knowledge of your own states, but you also know how to practice in accordance with His will. By drinking and eating of God's words in this way, you gain benefits, you become enlightened and illuminated, you gain provision, and your states are turned around. You think that God's words are great, and are very happy and satisfied, feeling that you have gained knowledge of God's words, that you understand what this passage of God's words means, and that you know how to experience them and put them into practice. Do you feel this way often? (Yes.) So once you had this feeling, did you feel that you had gained the truth from this passage of God's words? (No.) Since you did not, it means that this feeling was only a perceptual response, a temporary stirring of the heart. Gaining some reward and some entry does not represent understanding the truth and entering into the truth reality. It is only an initial experience, only an understanding of the truth's literal meaning. To go from understanding the truth to entering into the truth reality is a complicated process that takes a considerable amount of time. In going from understanding words and doctrines to truly understanding the truth, it takes more than just one, two, or even a handful of experiences to achieve results. You may gain a little reward from a single experience, but it takes many experiences to reap the true reward, and achieve the result of understanding the truth. It is like reflecting on a problem; reflecting once brings a glimmer of light, but reflecting many times will yield greater rewards, and enable you to see the matter clearly. If you spend a few years reflecting on the problem, then you will fully understand it. So, if you want to gain knowledge of God's words and understand the truth, it is not as simple as just having several experiences. Have you undergone these kinds of experiences yourselves? Everyone probably has a few times. When people first start to experience God's words there is a glimmer of light, but their knowledge is still superficial. It is similar to understanding doctrine, only that their knowledge feels a bit more practical, and cannot be explained clearly in one or two sentences. Their fellowship makes others feel that their knowledge is a bit more practical than words and doctrines. If their experiences become deeper and they can speak about some details, then their knowledge will feel more practical still. If people continue to have experiences after that for a period of time and can speak with true knowledge of God's words, then their knowledge will be elevated from the perceptual to the rational. This is true understanding of the truth. When people go on to further experience God's words and put them into practice, they will be able to grasp the principles of the truth, and know

how to practice the truth. This is what it means to enter into the truth reality. At this time, when they give experiential testimony, those who listen will feel that it is practical, and they will praise it profusely. When one reaches this level, God's words will become their life reality, and it is only this kind of person who can be said to have gained the truth. This is the simplified process of experiencing God's words and gaining the truth, which is something that cannot be achieved without at least several years or even more than 10 years of effort. When one begins to experience and practice God's words, they imagine that it will be guite simple, but when something befalls them, they do not know how to confront or handle it, and all sorts of difficulties arise. Their notions and imaginings will create obstructions, their corrupt dispositions will create disturbances, and when they encounter setbacks and failures they will stop knowing how to experience. People with corrupt dispositions are especially fragile and easily become negative, and when they are attacked, slandered and judged, it is easy for them to collapse and be unable to get back up. If these problems can be resolved by seeking the truth, if one can rely on God to stand firm, then they can embark on the path of pursuing the truth. If one is not interested in the truth and does not treat the truth as something precious to be experienced and gained, then they do not have strength in their practice of the truth, and they will collapse and become stuck at the first sign of difficulties. This type of person is a coward, and it is not easy for them to gain the truth. God's words are the truth, a new life that He has gifted to people, and what is the purpose of accepting the truth? It is to gain the truth and life, to experience the truth as if it is one's own life. Before the truth becomes one's life, the purpose of accepting the truth is mainly to resolve corrupt dispositions. Which corrupt dispositions can this resolve? It mainly resolves things such as rebelliousness, notions and imaginings, arrogance, conceit, selfishness, despicableness, crookedness, deceitfulness, being careless, perfunctory, and irresponsible, and lacking conscience and reason. And what is the final result that is reached from this? It is that one can be an honest person who submits to God, who exalts Him as great, who worships Him, who is loyal to and truly loves Him, and who will submit to Him until death. This kind of person is entirely living out the semblance of a real human, they have become a person who has the truth and humanity. This is the highest realm that one can reach in the pursuit of the truth.

So how can people eat, drink and experience the words of God in order to resolve their corrupt dispositions? This is not a simple matter. Corrupt dispositions are a problem that truly exists, and they are often naturally revealed in people's real lives. No matter what befalls people, and no matter what they do, their corrupt dispositions will always be revealed. For example, no matter what people say or do, most of the time they have certain intentions and aims. Those with discerning eyes can sense whether the way that people speak and act is true or false, as well as the things that are concealed within their words and actions, and the traps that lie within them. So are these things revealed naturally? Can people keep them hidden? Even if people do not say or do anything,

when something befalls them, they still have a reaction. These things are revealed firstly from their expression, and then even more so through their words and actions. Those with discerning eyes will always notice, and only fools and idiots cannot distinguish it. It could be said that it is normal for people to reveal their corruption, that this is a real problem that exists for everyone. What is the purpose of God speaking so many truths in His work during the last days? He speaks these truths to resolve people's corrupt dispositions and the root causes of their sins, to save people from Satan's corruption, to help people attain salvation and break away from Satan's influence, and especially to bestow people with the life, the truth, and the way. If people believe in God but do not accept the truth, they cannot be cleansed of their corrupt disposition, and thus cannot attain salvation. So, those who truly believe in God will put effort into practicing and experiencing His words, will self-reflect and try to know themselves when their corrupt disposition is revealed, and will seek the truth of God's words to resolve this corrupt disposition. Those who love the truth focus on self-reflection and trying to know themselves in their reading of God's words, and they feel that His words are just like a mirror that reveals their own corruption and ugliness. This way, through God's words they come to accept His judgment and chastisement, and they gradually resolve their corrupt disposition. When they see that their corrupt disposition is revealed less, when they truly submit to God, they will feel that practicing the truth is much easier, and there are no more difficulties. At this time, they will see a true change in themselves, and true praise for God will develop in their heart: "Almighty God has saved me from the bondage and constraints of my corrupt disposition and saved me from Satan's influence." This is the result that is achieved from experiencing the judgment and chastisement in God's words. If people cannot experience the judgment and chastisement in God's words, they cannot be cleansed of their corrupt dispositions or break away from Satan's influence. There are many people who do not love the truth, and even though they read God's words and listen to sermons, afterward they speak only words and doctrines, and as a result they do not resolve any of their corrupt dispositions despite believing in God for many years. These people are still the same old Satans and devils that they always have been. They thought that as long as they spread God's words, as long as they recited a few of God's words and fellowshiped with others on His words, as long as they could speak many words and doctrines, and as long as they could understand doctrine and learn self-control, they would resolve their corrupt dispositions. As a result, after believing in God for many years there is still no change at all in their life dispositions, they cannot speak about experiential testimony and so they are dumbfounded. After many years of believing in God they are empty-handed and have not gained any truth, having lived in vain and wasted time for all these years. Now there are many false leaders and workers who are like this, only focusing on doing work and giving sermons rather than putting effort into practicing and experiencing God's words. So are they on the path of pursuing the truth? Absolutely not.

What is the most important reality for those who believe in God? It is practicing the truth. What is the most important part of practicing the truth? Is it not that one must first have a grasp of the principles? What, then, are principles? They are the practical side of the truth, the standard that can guarantee results. Principles are as simple as this. When taken literally, you think that every sentence of God's words is the truth, but you don't know how to practice the truth, it is because you don't understand the principles of the truth. You think that God's words are totally correct, that they are the truth, but you don't know what the practical side of the truth is, or the states that it targets, what the principles are here, and what the path to practice is—you cannot grasp or understand this. It proves that you only understand doctrine and not the truth. If you can truly sense that you only understand doctrine, then what should you do? You must seek the truth. First, get an accurate feel for the practical side of truth, see which aspects of the reality stand out the most, and how you should practice in order to enter this reality. By seeking and probing in this way you will find the path. Once you have a hold of the principles and are living out this reality, you will have gained the truth, which is the achievement that comes from pursuing the truth. If you can grasp the principles of many truths and put some of them into practice, then you have the truth reality, and you have gained the life. No matter what aspect of the truth you seek, once you have grasped where the reality of the truth in God's words lies and what His requirements are, once you truly understand, and can pay the price and put it into practice, then you have gained this truth. While you are gaining this truth, your corrupt disposition will be resolved little by little, and this truth will work its way inside you. If you can put the reality of the truth into practice, and perform your duty and every action and comport yourself according to the principles of practice of this truth, then doesn't that mean you have changed? What kind of person have you become? You have become someone who has the truth reality. Is someone who has the truth reality someone whose actions are principled? Has someone whose actions are principled gained the truth? Is someone who has gained the truth living out normal humanity? Does someone who is living out normal humanity have the truth and have humanity? People who have the truth and have humanity are in accordance with God's will, and people who are in accordance with God's will are the type of people whom He wants to gain. This is the experience of believing in and being gained by God, and this is also the process of gaining the truth by starting from eating and drinking His words, as well as the process of attaining salvation. This path is the path of pursuing the truth, and the path of being made perfect by God.

Excerpt 68

Do you now understand what obtaining the truth and entering into the truth reality depend on? They depend on seeking the truth and practicing the truth—just those two things, simple as that. Although the truth expressed by God is recorded in written form, the reality of truth is not in writing, much less understandable or comprehensible to man

from its written words. So, what must be done to understand the truth? Understanding and gaining the truth is mainly done by practicing and experiencing God's words, experiencing His work, and seeking the truth and the enlightenment of the Holy Spirit. The reality of the truth is realized through people practicing and undergoing the truth; it is something that comes from experience, something man lives out. The truth is not an empty theory, nor a simple, pleasant phrase. It is language rich with life power; it is eternal maxims of life; it is the most practical, precious thing that can accompany one in life, for one's entire lifetime. What is the truth? The truth is the foundation of existence in man's life, the principles for practice in conducting oneself and dealing with things. The truth gives one direction and purpose in life; it enables one to live out the likeness of a genuine person, and to live before God in obedience and worship of Him. That is why people can't live without the truth. So, what do you now rely on to live? Which thoughts and viewpoints do you have? What is your direction and purpose in doing things? If you have the truth reality, your life has principles, direction, and purpose. If you do not, your life has no principles, direction, or purpose. You are undoubtedly living by Satan's philosophy, by those things of traditional culture. That is how the unbelievers live. Can you see through this matter? To resolve this problem, one must seek and accept the truth. Is it easy to obtain the truth? (It is, if we rely on God.) While relying on God, one must also rely on oneself. You must have this confidence, this will, and this requirement in your heart, saying, "I don't want to live amid corrupt satanic dispositions. I don't want to be controlled and duped by them, and thereby be made into a complete fool, to God's disgust. That way I would be unworthy to live before God." You must have this feeling in your heart. Then, when things happen to you, if you apply the truths that you can understand and are within your grasp to your real life, and are able to put it into practice in every matter, will the truth not thus become your reality? And when the truth has become your reality, will you still worry that your life will not grow? How can you determine whether a person possesses the truth reality? It can be seen from what they say. A person who only speaks words and doctrines does not possess the truth reality, and certainly will not practice the truth, so what they say is empty and unrealistic. The words of someone with the truth reality can solve people's problems. They can see clearly the essence of problems. With just a few simple words, a problem that has been bothering you for many years can be solved; you will understand the truth and God's will, things will no longer be difficult for you, you will no longer feel bound and constrained, and you will gain freedom and release. Is what such a person says the truth reality? It is the truth reality. If you don't understand your problem no matter what a person says, and nothing they say solves the root cause of it, then what they say is words and doctrines. Can words and doctrines supply and help people? Words and doctrines cannot supply or help people and cannot solve people's practical difficulties. The more words and doctrines are spoken, the more they annoy the listener. People who understand the truth speak differently. With a few words, they can point out the root

cause of the problem or the origin of the sickness. Even a single sentence can awaken people and locate the key issues. This is using words that possess the truth realities to solve people's difficulties and point out the path of practice.

In the last days, God incarnate has come. What is it that man ought most to gain, given that they believe in the practical God? It is the truth, the life; nothing besides this is significant. When Christ came, what He brought was the truth, the life; He came to provide people with life. So, how does one go about believing in the practical God? What must one do to obtain the truth and the life? God has expressed so many truths. All those who hunger and thirst for righteousness should eat and drink their fill of the words of God. All God's words are the truth, and His words are rich and abundant; there are precious things everywhere and treasures all around. Enjoying the abundance of the beautiful land of Canaan, those who love the truth are abloom with joy at heart. There is truth and light in every sentence of God's words of which they eat and drink, they are all precious. People who do not love the truth frown from woe; they sit at a feast and suffer from famine, showing their piteousness. The gains of those who are able to seek the truth will keep growing, and those who cannot do so will come to a dead end. What is now of greatest concern is learning to seek the truth in everything, to reach an understanding of the truth, to practice the truth, and to be able to truly submit to God. That's what it is to believe in God. To believe in the practical God is to obtain the truth and the life. What is the truth used for? Is it used to enrich people's spiritual world? Is it meant to give people a good education? (No.) So, what problem of man's does the truth resolve? The truth is there to resolve man's corrupt disposition, to resolve man's sinful nature, to make people live before God, and to have them live out a normal humanity. Some people do not understand what the truth is. They always feel that the truth is profound and abstract, and that the truth is a mystery. They do not understand that the truth is something for people to practice, something for people to apply. Some people have believed in God for ten or twenty years and still do not understand exactly what the truth is. Has this kind of person obtained the truth? (No.) Aren't those who have not obtained the truth pitiful? Very much so—just as sung in that hymn, they're "sitting at a feast and suffering from famine." Gaining the truth is not difficult, nor is entering into the truth reality, but if people are always fed up with the truth, are they able to gain it? They cannot. So you must always come in front of God, examine your internal states of being fed up with the truth, see what displays of being fed up with the truth you have, and what ways of doing things are being fed up with the truth, and in which things you have an attitude of being fed up with the truth—you must often reflect on these things. For instance, someone admonishes you by saying, "You can't do your duty just by relying on your own will—you should reflect on and know yourself," and you get angry and retort, "How I do my duty is no good, but how you do yours is fine? What's wrong with how I do my duty? God knows my heart!" What kind of attitude is this? One of accepting the truth? (No.) One must first have an attitude of accepting the truth when things happen to them.

Not having this kind of attitude is like not having a vessel to receive a treasure, thus leaving you unable to obtain the truth. If a person can't obtain the truth, their belief in God is in vain! The purpose of believing in God is to obtain the truth. If one cannot obtain the truth, then their belief in God has failed. What is it to obtain the truth? It is when the truth becomes your reality, when it has become your life. That's what it is to obtain the truth—that's what it means to believe in God! What does God say His words for? What does God express those truths for? So that people may accept the truth, such that corruption is made pure; so that people may obtain the truth, such that the truth becomes their life. Why would God express so many truths otherwise? In order to compete with the Bible? In order to establish a "University of the Truth" and train a group of people? No to both. It is meant instead to save mankind completely, to have people understand the truth and ultimately obtain it. You understand now, don't you? What is most important in believing in God? (Obtaining the truth and entering into the truth reality.) From here, it comes down to how you enter into the truth reality, and whether or not you can.

Excerpt 69

As for the words "The fear of Jehovah is the beginning of wisdom," how do you usually practice and experience them? (By obeying all of God's words and work.) This is a broad statement, a doctrine. It sounds right, but it's a little empty. What will you do if you face something that goes against your notions, and you can't submit? This is a realistic challenge. When this happens, how can these words achieve results and have an effect upon you, restraining your behavior and changing the principles and direction of your actions? For example, say that your stomach hurts and someone says, "Taking painkillers will stop the pain." You know that this statement is correct, but how do you accept it and put it into practice? Do you take painkillers when your stomach hurts? When do you take them? Is it before or after meals? How many times a day do you take them? How many do you take at a time to stop the pain, and how many days should you take them to get results? Do you know these details? You can only understand these details through applying the statement "taking painkillers will stop the pain" to real life. If you don't apply it, then no matter how you acknowledge, accept, or approve of this statement, it will only be a phrase of doctrine to you. But if you apply this statement to your real life, treat your ailment, and benefit from it, it will no longer be just an empty statement when you say it, but a practical one. When someone else faces a similar situation, you will be able to use your practical experience to help them. We just mentioned "The fear of Jehovah is the beginning of wisdom." The phrase "the fear of Jehovah" is something that people must put into practice, and "the beginning of wisdom" is the result they gain by practicing the fear of Jehovah. That is, it is only when you've practiced the phrase "the fear of Jehovah" and applied it to your real life, and this phrase has helped you, and you've benefited from it, that you'll be able to obtain the result of wisdom. Let's talk first about how to practice this phrase "the fear of Jehovah." This

phrase touches on all the problems people face in their actual lives, such as their thoughts, ideas, and states, the difficulties they encounter, their notions and imaginings, their misconceptions about God, their suspicions and speculations about Him, as well as the carelessness and muddling through, trickery, self-righteousness, being a law unto themselves, that people often display in the process of fulfilling their duties, and so on. So, how can you apply the phrase "the fear of God" so that you may change the principles of your actions and comportment? If you go through, experience, and know all of the details of this phrase, it will be a truth to you. If you've never gone through these details, and you only know and have heard of the phrase, then it will always be a doctrine to you. It will be a statement in a book, mere words, and not a truth. Why do I say that? It's because this statement has never changed any of your intentions, your ideas, or your thoughts and views. It has never changed the principles you deal with the world and comport yourself by. It hasn't changed the attitude you have when you do things or perform your duty, and it hasn't reversed your state. You haven't benefited in any way from it. You know all these famous sayings and you can say them, but you only understand the surface of them, and you have no practical experience of them. How is this different from the hypocritical Pharisees? Those pastors and elders of the religious world all focus on reciting and explaining famous chapters and passages of the Bible. Whoever recites the most is the most spiritual, the most admired by all, and the most prestigious and the highest of status. In their real lives, they actually see the world, mankind, and all kinds of humans the same way that worldly people do, and their views haven't changed at all. This proves something: Those sections of the Bible that they recite haven't become their lives in any way, they're plainly just theories and religious doctrines to them, and haven't changed their lives. If the path that you walk is the same as that of religious people, then you believe in Christianity and not God, and you aren't experiencing God's work. Some people who have believed in God for a short time admire those long-term believers who can speak about a lot of spiritual doctrines. When they see those long-term believers sitting down and speaking for two or three hours straight without issue, they start learning from them. They learn those spiritual terms and expressions, and they learn those long-term believers' ways of speaking and behaving, and then they memorize some classic words of God. They keep this up until one day they finally think that they have something. When it comes time to gather, they start to drone on and on about high-sounding ideas, but if you listen closely, it's all a lot of nonsense, empty talk, and words and doctrines. It's clear that they are religious frauds who've deceived themselves and others. How tragic this is! Don't go down that path. As soon as you embark upon it, you will be thoroughly destroyed, and then it'll be hard to turn back, even if you wish to! If you treat those words and doctrines like they're treasures and life, and you flaunt them wherever you go, then on top of your corrupt, satanic dispositions, you possess some spiritual theories and some hypocritical things. This isn't just false, it's absolutely disgusting. It's shameless, and it is nauseating and horrible to

look at. Right now, we refer to the denominations that followers of the Lord Jesus believe in as Christianity, classifying them as a single religion and a religious group. This is because those people believe in God but don't accept the truth, and they do not practice or experience God's words, and instead they only hold to religious rituals and formalities, without changing their life dispositions at all. They aren't people who pursue the truth, and they don't pursue the truth, the way, and the life that come from God, instead they pursue biblical knowledge, they emulate the Pharisees, and they are hostile toward God. Consequently, this group of people is classified as Christianity. These people who believe in the Lord are all adherents of religion. They do not belong to God's church, and they are not His sheep. Where does the term "Christianity" come from? It comes from the fact that its adherents pretend to be believers in Christ, they pretend to be spiritual, and they pretend that they're following God, while they deny all the truths that Christ has expressed, they deny the work of the Holy Spirit, and they deny all of the positive things that come from God. They arm, package, and disguise themselves with things that God has said in the past. They use these things as capital, and employ them at every turn so that they can cheat their way into a meal ticket. Under the guise of believing in God, they dupe people at every turn, they contend with others over how well they can interpret the Bible and over their biblical knowledge, treating these things like glory and capital. They even want to obtain God's blessings and rewards through trickery. This is the antichrist path they walk that denies and condemns God incarnate, and it's precisely because of the path that this group walks that it is classified in the end as Christianity and a religion. Let's look at the term "Christianity" now—is this a good or a bad title? We can most certainly say that it's not a good title. It's a mark of shame and it's not something proud or glorious.

What's the main thing you should understand when you pursue life entry? You ought to find what God's requirements of people are, and how people should experience His work, within all the words that God has spoken—no matter what topic they are on. You should compare your conduct and your ways of handling things, your thoughts and views, and the different states and manifestations you possess when things befall you in your life against God's words of revelation and judgment. More importantly, you should reflect on yourself and understand yourself, and seek the truth to ascertain the principles of practice. You should find the path of practice through this, learn how to satisfy God's will while fulfilling your duty, comport yourself wholly according to His requirements, and be an honest person, and a person who practices the truth. Don't do things like tricking people by speaking about words and doctrines and religious theories. Don't pose as a spiritual person, and don't be a hypocrite. You must focus on accepting and practicing the truth, and on using God's words to compare your states and reflect on them, and then change the erroneous viewpoints and attitudes with which you treat every sort of situation. Ultimately, you must come to possess a God-fearing heart in every situation, and no longer act rashly, follow your own ideas, do things according to your desires, or live within corrupt dispositions. Instead, all your actions and words must be based on God's words and on the truth. In this way, you will gradually develop a God-fearing heart. A God-fearing heart arises while one is pursuing the truth; it does not come from restraint. All restraint gives rise to is a kind of behavior; it is a sort of surface-level limitation. A true God-fearing heart is achieved by constantly accepting the judgment and chastisement of God's words and being pruned and dealt with while experiencing His work. When people see the true face of their own corruption, they will know the preciousness of the truth, and they will be able to strive toward the truth. The displays of their corrupt dispositions will grow fewer and fewer, and they'll be able to live before God normally, eating and drinking of God's words every day, and fulfilling their duties as created beings. A God-fearing, God-obeying heart arises through this process. All who constantly seek the truth to resolve problems while fulfilling their duties are those with God-fearing hearts. All who have received discipline and experienced being pruned and dealt with a lot know what it is to fear God. When their corruption is revealed, they not only feel trepidation and dread in their hearts, they can also feel God's wrath and His majesty. In this situation, fear naturally arises from their hearts. Do you all have any experiential understanding of these things now? (A little.) This needs to deepen gradually. Don't be satisfied with only a little experiential understanding. You're in a suitable environment right now, you are listening to a lot of sermons, going to a lot of gatherings, reading a lot of God's words, and you possess an environment in which to fulfill your duty and all other sorts of conditions. You think that you have fear for God, so your faith has grown, but if you were put into a different environment, would you be able to keep up your current state? Can the truths that you understand now change your perspective on things or your outlook on life and values? If the truths that you understand can't accomplish these things, then you don't truly understand the truth. When God's words become the truths that you understand and your life, then you will have life entry, and you will have entered into the truth reality. This means that practicing the truth will become something you do on your own initiative, you'll feel that you should innately do things like this. Doing things according to the truth will become natural for you; it will become regular, like a natural outpouring. This means that God's words will have become your life. If you always take the wrong path when you're faced with something and you always have to self-reflect and have someone help and support you in order for you to get on the right path, then this doesn't even come close, and you have no stature at all. If no one is there to help and support you, there's no telling how far you'll fall as soon as your surrounding environment changes drastically. You may come to deny and betray God in a single night, you may leave God and return back to Satan's arms overnight. In other words, before you obtain the truth, and before the truth becomes your life, you're still in danger! It's not like possessing a bit of faith, being willing to expend yourself, and having a bit of resolve or good aspirations right now prove that you have life. These things are just surface phenomena; this is just wishful thinking. Before your relationship with God improves, you must equip yourself with the truth. You must be able to experience God's work and some trials and refinement. When true faith in God arises within you, you'll have true prayer and true fellowship with Him. You'll be able to tell God what's in your heart, and when you face something, you'll feel that you can rely on Him alone and that no one else will do. This is when your relationship with God will be normal. When you have true faith in God, no matter where He puts you, and even if you can't attend a gathering for several years, your faith in God will remain completely unchanged, just like Job's. Even though you won't be attending gatherings and there'll be no one to preach you sermons, God's way and God's words will be in your heart. You won't leave God, and you'll be clear about how He leads you each day. You won't deny God when you encounter His trials, and you'll even see His deeds in them. At that time, you will be able to be independent. You're not there yet, you still have many notions and imaginings and adulterations. There are still some disguised things within your actions and the performance of your duty. There's too much of your own will. You're still in a period of pretending, you're still striving to be a spiritual person, to preach spiritual doctrines, and to equip yourselves more with spiritual phrases, terms, and theories. You're still striving to be a Pharisee and a falsely spiritual person. You're still seeking to walk down this kind of path and you're still on this kind of wrong track. This is so far from a person who truly fears God and shuns evil! So then, you must do your best to pursue the truth and experience more judgment, chastisement, trials, and refinement. Only then can these shams, disguises, and abnormal mentalities be completely removed. When these corruptions are cleansed, the relationship between you and God naturally becomes normal.

Words on Serving God

Excerpt 70

If, as a church leader or worker, you are to lead God's chosen ones in entering the truth reality and bearing good testimony to God, of chief importance is to guide people in spending more time reading God's words and fellowshiping the truth. In this way, God's chosen ones can have a deeper knowledge of God's aims in saving man and the purpose of God's work, and can understand God's will and His various requirements for man, thus allowing them to perform their duty properly and satisfy God. When you assemble to fellowship and preach, you must speak of your experiential testimony practically, and not be satisfied with preaching words and doctrines. When you eat and drink God's words, you must focus on understanding the truth—and once you understand the truth, you must try and put it into practice, and only when you practice it will you truly understand the truth. When you fellowship God's words, speak what you know. Do not boast, do not make irresponsible remarks, do not simply speak words and

doctrines, and do not exaggerate. If you exaggerate, people will detest you and you will feel reproached afterward, and you will feel remorseful and upset—and you will have brought all of this on yourself. Can you make people understand the truth and enter into reality if you only preach words and doctrines to lecture them, and deal with them? If what you fellowship about is not practical, if it is nothing but words and doctrines, then no matter how much you deal with and lecture them, it will be to no avail. Do you think people being afraid of you, and doing what you tell them to, and not daring to object, is the same as them understanding the truth and being obedient? This is a major mistake; life entry is not so simple. Some leaders are like a new manager trying to make a strong impression, they try to impose their new-found authority on God's chosen ones so that everyone submits to them, thinking that this will make their job easier. If you lack the truth reality, then before long your true stature will be exposed, your true colors will be revealed, and you could well be cast out. In some administrative work, a little dealing, pruning, and discipline is acceptable. But if you are incapable of fellowshiping the truth, in the end, you will still be unable to solve problems, and it will affect the results of the work. If, no matter what issues appear in the church, you keep lecturing people and casting blame—if all you ever do is acting in a bad-tempered manner—then this is your corrupt disposition revealing itself, and you have shown the ugly face of your corruption. If you always stand on a pedestal and lecture people like this, then as time goes on, people will be unable to receive the provision of life from you, they will not gain anything practical, and instead will be repulsed and disgusted by you. In addition, there will be some people who, having been influenced by you due to a lack of discernment, will likewise lecture others, and deal with them and prune them. They will likewise get angry and lose their tempers. Not only will you be unable to solve people's problems—you will also be fostering their corrupt dispositions. And is that not leading them onto the path toward perdition? Is that not an act of evil? A leader should lead primarily by fellowshiping about the truth and providing life. If you always stand on a pedestal and lecture others, will they be able to understand the truth? If you work in this way for a while, when people come to see you clearly for what you are, they are going to desert you. Can you bring people before God by working in this way? You certainly cannot; all you can do is foul up the work of the church and cause all God's chosen people to loathe you and desert you. There were some leaders and workers who were cast out for this reason in the past. They were unable to fellowship on the truth to resolve practical problems, lead people to eat and drink the words of God, or lead people to understand themselves. They did none of this essential work; they just focused on putting themselves on a pedestal, lecturing people, and giving orders, thinking that by doing this, they were doing the work of a church leader. As a result, they did not carry out the work arrangements issued by the Above even if they knew them, nor did they do specific jobs well. All they did aside from spouting words and doctrines and shouting slogans was to put themselves on a pedestal and blindly lecture, deal with, and prune people. This caused everyone to be afraid of,

and avoid, these leaders and workers, and people did not dare report problems to them. By acting in this way, the leaders and workers mucked up their work and brought it to a standstill. It was only when the house of God dismissed them that they realized they had not done any real work. Perhaps they felt a lot of remorse, but regrets are of no use. They were still dismissed and cast out.

Excerpt 71

You all want to strive toward the truth. In the past, you expended some effort when you distilled various aspects of the truth in God's words. Some people gained a little from this, while others just liked to follow rules and went astray. As a result, they took each aspect of the truth and turned them into rules to follow. When you distill the truth like this, you are not helping others gain life or change their disposition from within the truth; rather, you are making them master some knowledge or doctrine within the truth. It is as though they understand the purpose of God's work when, in fact, they have only mastered a few doctrines and words; they do not understand the meaning contained within the truth. It is just like studying theology or the Bible; after summarizing some bits of biblical knowledge and a few theological theories, people have only gained an understanding of some biblical knowledge and theories. They are most adept at speaking those words and doctrines, but have no real experience. They do not have an understanding of their corrupt disposition and have even less of an understanding of God's work. Ultimately, what these people have gained is just a few doctrines and pieces of knowledge; it is but a bunch of rules. They have not gained anything practical. If God performs new work, are these people capable of accepting and submitting to it? Can you match it up with the truths you have distilled? If you can and also have some understanding, then the things which you have distilled are practical to some extent. If you cannot, then the things which you have distilled are just rules and have no value. As such, is distilling the truth in this way appropriate? Can it help people understand the truth? If it has no effect, then there is absolutely no meaning in doing it. It is just getting people to study theology. It does not get them to experience God's words and the truth. That is why the house of God must have principles when it edits books. They must be able to help people easily understand the truth, have a path to entry, and have light within their hearts. This makes it easy to enter the truth reality. You cannot be like those in a religion who study biblical and theological knowledge in a systematic way. That will only steer people toward biblical knowledge, religious rituals, and rules, and confine them to a box. It is incapable of bringing people before God to understand the truth and God's will. You think that by asking line after line of questions and then responding to them, or by outlining the central points and then summarizing and distilling the truth in a few lines, these issues will be made self-evident, be made easy for your brothers and sisters to understand. You think this is a fine approach. However, after people are done reading it, they will not understand the meaning contained within the truth; they will never match it up with reality. All they have mastered is a few words and doctrines. That is why it is better not to do these things than to do them! Doing these things is a way to lead people to understand and master knowledge. You are guiding people into doctrine and religion, and getting them to believe in and follow God within the context of religious doctrine. Is this not the path Paul led people to take in their belief in God? You think that it is particularly important to understand spiritual doctrine, but not important to come to know God's words. This is a grave mistake. There are many people who focus on how many of God's words they can memorize, how much doctrine they can talk about, and how many spiritual formulas they can discover. This is why you always want to systematically distill every aspect of the truth so that everyone says the exact same thing in unison, recites the same doctrines, possesses the same knowledge, and abides by the same rules. This is your goal. It seems as though you do this to help people better understand the truth, but you do not know you are leading people into doctrinal rules of God's words, and that they will only stray further and further from the truth reality of God's words. To truly help people understand the truth, you must combine the reading of God's word with reality and people's corrupt states. You must reflect on and understand problems within yourself, and reflect on the corrupt dispositions you display. You must then fix these things by seeking the truth in God's words. This is the only way to resolve people's real problems and get them to understand the truth and enter reality. Only by effecting this result are you truly bringing people before God. If all you talk about is spiritual theory, doctrine, and rules; if the only thing you focus on is making sure people have good behavior; if all you can achieve is making people speak the same and follow the same rules, but you are unable to lead them to understand the truth, much less get them to understand themselves better so they can repent and make a change, then all you have understood is words and doctrines, and you are devoid of any truth reality. In the end, by believing in God in this way, not only will you be unable to gain the truth, you will also have hindered and forfeited yourself—you will be unable to gain anything.

Have you noticed some patterns in how God speaks? Some people express it like this: The content in every discourse from God is multifaceted. The meaning of each passage and each sentence differs. It is not easy for man to remember, nor is it easy for people to understand. If people wish to summarize the main idea of every passage, they will not be able to. People of poor caliber cannot comprehend God's words. No matter how they are fellowshiped with, they are still incapable of understanding the truth. God's words are not novels, prose, or literary works; they are the truth, and the language that supplies life to man. These words cannot be understood by man simply pondering them, nor can people summarize the patterns within them by expending a bit more effort. That is why, no matter what aspect of the truth you have a bit of knowledge of, and are able to articulate something about, you cannot boast, for what you understand is only a partial knowledge. It only scratches the surface, it is but a drop in the ocean, and absolutely falls short of understanding God's true intentions. In every discourse from God, there are

several aspects of the truth. For instance, a discourse speaks of the mysteries of God's incarnation. It includes the significance of the incarnation, the work accomplished by the incarnation, and how people should believe in God. It may also cover how people should know God and love God. It encompasses many aspects of the truth. If, as you imagine, the incarnation has but a few meanings, which can be encapsulated in several sentences, then why does man always have notions and imaginings about God? What effects does the work of the incarnation aim to achieve upon people? It is to enable people to hear God's words and return to God. It is to interact with man, directly save man, and enable man to know God. After coming to know God, people naturally develop a God-fearing heart, and it becomes easy for them to submit to God. That is why any aspect of His word or the truth is not as simple as you imagine. If you view God's words and divine language as being so simple, believing that any problem can be solved with a single passage of God's words, then you cannot fully understand the truth. Even if your understanding aligns with the truth, it is still one-sided. Every discourse from God is spoken from multiple perspectives. God's words cannot be summarized or distilled by man. After distilling them, you think that a passage of God's words only addresses one issue, when in reality, that passage can resolve several problems. You cannot encapsulate or delimit them, because all aspects of the truth include numerous realities. Why is it said that the truth is life, that it can be enjoyed by people, and that it is something that people could not experience fully even after several lifetimes or hundreds of years? If you distill a certain aspect of the truth or a passage of God's words, then the passage you have distilled has become a formula, a rule, a doctrine—it is no longer the truth. Even though it is God's original words, with not a single word changed, if you distill and arrange them this way, they become theoretical words, not the truth. Why is that? It is because you will lead people astray and into doctrines, making them think, imagine, consider issues, and read God's words all according to your doctrine. After reading it over and over, people will only understand one doctrine and see one rule in that passage, and fail to see the aspect that is the truth reality. In the end, you will lead people on a path to understand doctrines and follow rules. They will not know how to experience God's words. They will only understand doctrines and discuss doctrines, but they will not understand the truth or know God. What comes out of their mouths will all be pleasantsounding and correct doctrines, yet they will lack even the slightest reality and have no viable path themselves. Such leadership truly does man great harm!

Do you know what is the greatest taboo in man's service of God? Some leaders and workers always want to be different, to be head and shoulders above the rest, to show off, and to figure out some new tricks, in order to make God see just how capable they really are. However, they do not focus on understanding the truth and entering the reality of God's words. This is the most foolish way to act. Is this not precisely the revelation of an arrogant disposition? Some even say, "If I do this, I'm sure it'll make God happy; He'll like it. This time I am going to show it to God; I'll give Him a nice surprise." The "nice

surprise" doesn't matter. What is the result? People see the things these people do are too absurd. Not only are they of no benefit to the work of God's house, but they are a waste of money—they bring about losses to God's offerings. God's offerings are not to be used however you want; it is a sin to waste offerings to God. These people end up offending God's disposition, the Holy Spirit stops working in them, and they are cast out. As such, never ever impulsively do whatever you want. How can you not consider the outcome? When you offend God's disposition and violate His administrative decrees, and are subsequently cast out, there will be nothing left for you to say. Regardless of your intent, and whether or not you do it deliberately, if you do not understand God's disposition or His will, you will easily offend Him and be liable to violate His administrative decrees; this is something against which everyone should be on guard. Once you have violated God's administrative decrees or offended His disposition, if it is extremely serious, then He will give no consideration as to whether you did it intentionally or unintentionally. This is a matter that you need to see clearly. If you cannot understand this issue, then you are bound to have problems arise. In serving God, people wish to make great strides, do great things, speak great words, perform great work, hold great meetings, and be great leaders. If you always have such grand ambitions, then you will violate God's administrative decrees; people who do this will die quickly. If you are not well-behaved, devout, and prudent in your service to God, then sooner or later, you will offend His disposition. If you offend God's disposition, violate His administrative decrees, and thereby sin against God, then He will not look to see for what reason you did this, nor to see your intentions. So do you think God is unreasonable? Is He being inconsiderate to man? (No.) Why not? Because you are not blind or deaf. Nor are you foolish. God's administrative decrees are clear and evident. You can see and hear them. If you still violate them, what reasoning could you possibly have? Even if you harbor no intentions, as long as you offend God, you will face being destroyed and punished when the time comes. Would it even matter what your circumstances were? People with the nature of Satan are naturally able to offend God's disposition. No one is ever forced at knifepoint to violate God's administrative decrees or offend His disposition; this simply doesn't happen. Rather, this is something that is determined by the nature of man. "God's disposition is not to be offended." This statement has meaning contained within. However, God punishes people based on their state and background. Offending God without knowing it is Him is one type of state, while offending God despite clearly knowing it is Him is another. Some people can offend God despite clearly knowing it is Him, and they will be punished. God expresses some of His dispositions in each step of His work. Hasn't man come to understand some of it? Do people not know a little about which of God's dispositions He has revealed through the many truths He expressed, as well as which of people's actions and words are prone to offend Him? And as for those matters set by God's administrative decrees—what man should and should not do—do people not know these too? Some matters related to the truth and principles cannot be

fully understood by people because they have not experienced them; they are incapable of understanding them. However, the matters of administrative decrees fall within a prescribed scope. They are rules. They are things that man can easily understand and attain. There is no need to study or explain them. It is enough for people to act according to how they understand their meaning. If you are careless, lack a God-fearing heart, and knowingly violate the administrative decrees, then you deserve to be punished!

Excerpt 72

Those who act as leaders should not pay too much attention to work or always focus on their own status, nor should they set high standards for themselves, and then go on to think up every possible method to solve everyone's problems so that everybody knows: "I am the leader, I have this position, this status, and I also have this quality, this competence. And since I can lead you, I can also provide for you." It is troublesome that they are able to speak such words. In what way is it troublesome? If your orientation is incorrect and if you have no principles in handling your affairs, then everything you do will be wrong and produce deviations. If your motivation is wrong, everything you do will be wrong. Focus on seeking the truth, understanding the truth, understanding the essence of the truth of visions, and mastering this aspect of the principles—that is correct. As long as you don't go beyond these bounds when things befall you, or when you are dealing with problems, you will be able to help others and resolve their difficulties, and you will be a qualified leader. However, if you only understand some doctrines, and if you only equip yourself with them, listen to more sermons, and master a few more words in order to lead, and if you just offer a few doctrines and words when trying to solve someone's problems, and as a result, do not solve any of their problems, then you do not possess the reality of being a leader, and you are just an empty frame. What kind of leader is this? (A false leader.) This is a false leader. You are unable to perform actual work. Even if no one exposes and reports a false leader, the life of God's chosen people in the church will not progress, problems will accumulate, and the false leader will have to bear the blame and be compelled to step down. If you are a false leader, then no matter how high your position is, you are still a false leader. Now, whether or not you can perform actual work, and whether or not you are a false leader—these are not the most important things. So, what is the most important thing? You must now hurry to pursue the truth and focus on life entry. Once you have had life entry, transformed your disposition, understood God's will, and are able to resolve your own incorrect states, it will be easy for you to solve other people's problems. Once you understand the truth and enter into the truth reality, will you still be afraid that you cannot solve others' problems? You won't need to worry about whether you can lead well. If you possess the truth reality, you will naturally be able to do your duty well and solve actual problems. You must understand this thoroughly. If you do not understand this thoroughly, and always want to guard your status as a leader, and to establish your good image in

the hearts of God's chosen people, then your intention is wrong, and you will naturally be disgraced and fail. If you are a person who loves the truth and who focuses on their own life entry, and you relinquish your human ambitions, desires, and erroneous pursuits, and are not constrained by these things, then you will be able to pursue the truth, and you will naturally come to understand each aspect of the truth over time. In this way, you will be in your element when it comes to helping others and you will have no difficulty in doing so. Therefore, you should not guard your status. It is an empty frame. It is useless. It will bring you no benefits, and it will also not help you to understand the truth. Moreover, it can mislead you into committing many errors, and it can also cause you to go astray. For corrupt mankind, status is a trap. But no one can avoid this hurdle, all must pass through it, it just depends on how you approach it. If you approach it using human means, you will not be able to restrain or forsake yourself. This can only be resolved using the truth. The truth can solve this difficulty. If you can seek the truth, you can address this issue at its root. If you can't use the truth to solve this difficulty, if you are merely restraining yourself and rebelling against things—rebelling against your thoughts, your approaches, your ideas, and always just rebelling in this way—what method is this? This is a negative and passive approach. You must use positive methods to resolve it, that is, you must resolve it with the truth, and understand this matter thoroughly. First look at the various approaches those antichrists and false leaders use to seek prestige, profit, and status and to defend their vanity and pride. After seeing them clearly, you will feel: "Oh my, how shameful, how truly shameful! Do I also use those approaches?" Then, you will start to reflect on yourself and soon you will realize: "Oh my, I also use many of those approaches, I am not so different from those antichrists and false leaders." You will have some remorse in your heart, and say, "I cannot continue to protect my status and reveal this shamefulness," resolving to learn a lesson. Stop focusing on whether others esteem you, how many problems you can solve for other people, whether or not someone listens to you, or how many people have a place for you in their hearts. If such matters are always in your heart, you will be distracted and affected, and you will have less time to pursue the truth. You have used your limited energy and your precious time in pursuing your ambitions and desires for prestige, profit, and status. As a result, you have not gained the truth and life. Although you have gained status and your ambitions and desires are satisfied, you have not had life entry and you have lost the work of the Holy Spirit. What will the ultimate outcome of this be? You will be cast out and punished. Why does this occur? You chose the wrong path. If you have reached Paul's level, then you will be punished in the end. But if you have not reached Paul's level, and you reverse your course in time, then there is room for redemption, and still hope for salvation.

Regardless of what problems believers in God have, whether they be the pursuit of status, prestige, profit, and wealth, or the satisfaction of personal ambitions and desires, in any case, all problems must be resolved through the pursuit of the truth. No problem

can bypass the truth. No matter is separate from the truth. As soon as one departs from the truth in their belief in God, their belief is hollow. There is no use in pursuing anything else. Some people are merely content with doing impressive and glorious duties, making others look up to them and envy them. Is this useful? This is not your final end, nor is it your final reward, and it certainly is not your destination. So, regardless of the duty you perform, it is only temporary, it is not eternal. This is not a commendation that God has bestowed upon you, nor a reward that He has given you. Ultimately, whether people can attain salvation is not dependent on what duty they fulfill, but on whether they can understand and gain the truth, and on whether they can, in the end, entirely submit to God, put themselves at the mercy of His arrangement, give no consideration to their future and destiny, and become a qualified created being. God is righteous and holy, and these are the standards He uses to measure all mankind. These standards are immutable, and you must remember this. Inscribe these standards in your mind, and at any time, do not think of finding some other path to pursue some unreal thing. The requirements and standards God has for all who want to attain salvation are forever unchanging. They remain the same no matter who you are. You can achieve salvation only by believing in God according to God's requirements and standards. If you find another path to pursue things that are vague, and imagine that you will succeed by luck, you are someone who resists and betrays God, and you will definitely be cursed and punished by God.

Excerpt 73

In order for leaders and workers to perform their duties well and do a good job at the work God has entrusted to them, they must first understand God's will and not focus on the size or quantity of their work. They should instead focus on whether or not they have life entry and change their dispositions. This is what God requires of leaders and workers. Do you now really understand changes in one's disposition? What does a change in disposition mean? Are you able to discern a change in behavior and a change in disposition? Which states can be considered changes in one's life disposition, and which states are merely changes in external behavior? What is the difference between a change in one's external behavior and a change in one's inner life? Can you tell the difference? You see someone with an enthusiastic heart, running around and spending time for the church, and you say: "His disposition has changed!" You see someone forsake their family or job, and you say: "Her disposition has changed!" You think that if their disposition hadn't changed, they wouldn't be able to make such a sacrifice. That's how most of you see things, but is this view correct? Some people are even more absurd; when they see someone who has forsaken their family or job, they say: "This person really loves God!" Today, you say this person loves God, tomorrow you say someone else loves God. If you see someone preaching endlessly, you say: "This person knows God. He has gained the truth. If he did not know God, could he have so much to say?"

Isn't that how you see things? Indeed, this is how most of you see people and things. You always honor others with crowns and flatter them. Today you give someone a crown for loving God, tomorrow you give someone else a crown for knowing God, for being faithful to God. You're "experts" in giving crowns to others. Every day, you honor others with crowns and flatter them, which results in their harm, and yet you feel proud for doing so. When you praise others in this way you make them arrogant. Those who are praised like this think to themselves, "I have changed, I can receive a crown, I am sure to enter the kingdom of heaven!" Worse still, there are some, like Paul, who always talk about how much they have suffered and how much they have borne witness. They sing their own praises and speak according to their own notions and preferences, without the slightest consideration of God's will. They tell others to emulate them even though it is clear that they have not changed their own dispositions and, as a result, those who believe in God but lack discernment—and especially those who worship them—are harmed and led astray. They have not yet set out on the right track of believing in God, only expending themselves and suffering for God out of zeal. They have merely been arrested and imprisoned without betraying anything or becoming a Judas—and so they think that they have stood firm in their testimony and are qualified to enter the kingdom of heaven. They treat this little bit of experience as a testimony and flaunt it everywhere. Is this not showing themselves off to deceive people? Many people give this sort of "testimony," and how many people have been misled? Is it not absurd that such people are treated as overcomers? Do you know how God sees people? Is it clear to you what an overcomer is, exactly? Bearing false witness in this fashion is cursed by God. How many misdeeds have you committed in this vein? You cannot provide life for others, nor can you dissect others' states. You can only give people crowns and, as a result, drive them to ruin. Don't you know that a corrupt person can't withstand praise? If no one praises them, they are so incredibly proud, with their noses stuck up in the air. But don't they die faster if people praise them? You don't know what it means to love God, to know God, to sincerely expend oneself for God. You do not understand any of these things. You look at the outward appearance of things and then pass judgment on others, giving them crowns and flattering them, and thereby misleading and harming many people and you do this often. Having been praised by you in this way, many people have gone astray and fallen. Even if they get back up, they have nonetheless delayed much of their progress in life, and already suffered losses. Now most are still not on the right track in their belief in God and cannot pursue the truth, and only know themselves a little. If they are praised like this, they will become self-satisfied, complacent, and stuck in their ways, feeling that they are already on the right track in their belief in God, and that they have a little bit of the truth realities. They will become emboldened in their speech, chiding people within the church, and acting like a despot. Are you not harming people and ruining them by working in this fashion? What kind of person loves God? Those who love God must be like Peter, they must be made perfect, and they must follow God to

the end of the road in order to achieve the love of God. God looks deeply into the hearts of people, and only God can determine who loves Him. It is not easy for people to see this clearly, so how can they pass verdicts on others? Only God knows which people truly love Him. Even if they have a God-loving heart, they don't dare say that they themselves are God-loving people. God said that Peter was a God-loving person, but Peter himself never said that he was. So, is loving God something that one can casually boast about? Loving God is man's duty, so it is devoid of reason to start boasting as soon as your heart has a little love for God. Even more lacking in reason is if you yourself are not a God-loving person but still praise others for being so. This is insane. Only God knows who is a God-loving person, and can say who is such. If these words come out of a person's mouth, they are occupying the wrong position. You are taking God's position, applauding people and flattering them—on whose behalf is this done? God certainly doesn't flatter people, nor applaud them. After Peter was made complete, God didn't use him as an exemplar until He did the work of the last days. At the time, He never said to others the words: "Peter loves God." He only said such things when He did this stage of the work, setting him up as a model and an exemplar for those who experience God's judgment and seek to love Him in the last days. Everything that God does has meaning. How absurd is it for people to arbitrarily say that someone is a Godloving person! This is too preposterous. First, such people are standing in the wrong position. Second, this is not something that people can pass verdicts on. What does it mean to flatter others? It means confusing, tricking, and harming others. Third, in terms of its objective effect, such behavior is not only unable to lead others onto the right track, but it also disturbs their life entry and causes losses to their life. If you always say someone loves God, is able to renounce things, and is loyal to God, won't everyone then imitate their outward actions? Not only have you not led others onto the right track, but you have also led most people to focus on outward actions, such that they just rely on these outward practices to exchange for crowns, unconsciously following the path of Paul. Has it not had this effect? When you speak these words, are you aware of these problems? What position are you standing in? What role are you playing? What is the objective effect of your words? What road does it ultimately lead others to follow? To what extent is it harmful? There are serious consequences when people work in this fashion.

Some leaders and workers within the church can't talk about their experience and testify, and can't use the truth to resolve problems. They always testify about how they have suffered, how they have accepted being pruned and dealt with, how they did not become negative despite the many grievances they suffered, and how they persisted in doing their duties. Like Paul, they always testify for themselves, establishing themselves, and making God's chosen people admire them, esteem them, and look up to them. In addition, when such people see someone who can speak the words and doctrines well and who can preach, they flatter them, and they commend and applaud those leaders and workers who are like Paul, and in this way they make others adore them. They not

only fail to do the work of watering and providing well, but they also engage in some destructive and disturbing work that leads others to take the path of Paul. All the while they mistakenly think that they themselves are capable and good leaders, and they want to get rewards from God. Is this not the state that most of you are in? Based on your current method of only paying attention to the words and doctrines, incessantly admonishing people, can you lead people onto the right track? What path can this ultimately lead them to? Will this not lead them all onto the path of Paul? I see that this is how it is, it is no overstatement. It can be said that you are all Paul-style leaders, leading people onto the path of Paul. Do you still want some sort of crown? You will be lucky if you are not condemned. Based on your actions, you have all become people who resist God, serving God yet resisting God, and you have become experts in disrupting His work. If you continue down this sort of path, you will ultimately be false shepherds, false workers, false leaders, and antichrists. Now is the period of training for the kingdom. If you do not put effort into the truth and just focus on the work, you will unwittingly take the path of Paul. Moreover, you will bring a group of others who are like Paul along with you. Will you then not become someone who resists God and disrupts His work? So, if a person who serves God cannot testify for Him, or lead His chosen people onto the right track, then they are someone who resists God. There are only these two paths. Peter's path is the path of pursuing the truth and ultimately succeeding in one's faith. Paul's path is the path of not pursuing truth, and of striving only for blessings and rewards. It is a path of failure. Today, those who walk the successful path of Peter are too few, while there are too many of those who walk Paul's path of failure. If those of you serving as leaders and workers do not pursue the truth from the beginning to the end, you will all become false leaders and false workers, and you will all be antichrists, and evil people who resist God. If you change onto the right track from now on and genuinely take the path of Peter, then you can still become good leaders and workers whom God commends. If you do not seek to be made perfect and to enter into the reality of God's word, then you are in danger. Considering your foolishness and ignorance, your shallow and insufficient experience, your small stature, and your lack of maturity, the only thing that can be done is to fellowship more on the truth with you, to get you to understand, but whether you can obtain the truth depends on your personal pursuit. Because today is much different from the time of Peter and Paul. In those days, Jesus had not yet done the work of judging man, chastising man, or changing man's disposition. Today, God incarnate has stated the truth so transparently. If people still take the path of Paul, it shows that their comprehension ability is flawed, and it further indicates that, like Paul, they are too wicked in character, and too arrogant in disposition. That era was different from today, and the context was different. Today, the word of God is so bright and so clear; it is as if He has reached His hand out to teach and lead you, so it's inexcusable if you still take the wrong path. In addition, today, there are the two archetypes of Peter and Paul, one positive and one negative, one an exemplar and the

other a warning. If you take the wrong path, it means you have made the wrong choice, and are so evil. You have no one to blame but yourself. Only he who has the truth reality can lead others to enter the truth reality, but he who lacks the truth reality can only lead others astray.

Excerpt 74

There are leaders and workers who, in their work, do not fellowship about the truth according to God's words. They are unable to fully understand matters themselves, and often say, "I want everyone to express their opinions. Everyone, speak your mind." This may sound correct and quite democratic, allowing everyone to voice their positions and ultimately come to a consensus. When people do not understand the truth, this practice is acceptable as a last resort, but it doesn't guarantee that a conclusion will be arrived at that aligns with the truth. Since nobody understands the truth, and everyone's opinions are flawed, even if they do gather together they still aren't able to reach a conclusion that aligns with the truth. Is that not the case? If someone who does understand the truth were to participate, it would be much better; things would take a turn for the better. However, it is crucial that someone who understands the truth is at the helm. This person should guide everyone in seeking the truth based on God's word. In this way, the conclusions they come to are able to align with the truth. This is the best approach. It is necessary that someone who understands the truth is in charge, at the helm, and leads everyone in fellowshiping about the truth based on God's words to eventually attain unity and reach a consensus with regard to the truth. Only this is the correct path of practice. So, how should democracy be viewed? At present, among corrupt humankind, democracy is a relatively progressive and advanced social system. It is also avant-garde and fashionable, and suits the tastes of the majority. While this system is relatively advanced and progressive, can any system, no matter how great it is, solve the problem of human sin? Can it change the essence of societal evils and darkness? This is unachievable, not to mention in a dictatorship. Isn't there ample graft and misconduct among the officials of those democratic countries as well? Nothing that happens in this system aligns with the truth because humankind has been profoundly corrupted by Satan; it is devoid of any and all truth. Human beings live by their corrupt dispositions, rebelling against God and resisting Him; they cannot possibly put the truth into practice. Even the national leaders who hold power, as well as those famous figures, despite having knowledge, also all live by the disposition of Satan. They don't have even a trace of the truth and are capable of many acts that rebel against and resist God. They are even able to commit some evil, absurd deeds. Regardless of whether or not they have faith, not one of them can accept the truth or genuinely follows God. Not one of them obeys or worships God. They never say anything to exalt or bear witness to God. The words they speak are all atheistic, all denying and resisting God; they are all heretical fallacies, they are all words that defy Heaven, and they are nothing but devilish words. Therefore, no matter what system humans adopt to govern their nations, they will not obey God, worship Him, accept any truth expressed by Him, or govern their nations according to His words and the truth. They advocate for governance based on the rule of law and by science. This shows that the path they take is one of rebellion against and resistance to God. Nations like these are not blessed by God. Any nation ruled by demon kings is the most resistant to God and is cursed by Him. These are nations that God has determined must be destroyed. So, whether a country will incur God's detestation and destruction is not primarily dependent on whether or not it is democratic. The key factor is seeing what kind of people make up the group in power in that nation. If those in power are all of the devilish, satanic kind, if they are all a bunch of demons resisting God, then that country is one that He despises and curses, and it will be destroyed by Him.

If the leaders and workers of the church do not pursue the truth and conduct their work without principles, what will the consequences be? They will certainly not receive God's praise. Some leaders and workers think, "Regardless of whether or not I have the truth, if I practice democracy in all matters and do not act dictatorially, I can ensure that I'm not doing evil. In this way, I won't be cast out by God. If I do my work well, God will praise me." Is this statement correct? Can you discern what they are saying? Does abstaining from acting dictatorially prove that these people are in accordance with God's will? Does practicing democracy prove that they act with principles? While this line of thinking may seem reasonable, it is, in fact, wrong. For leaders and workers who do not pursue the truth, no matter how they practice, it will always be out of step and wrong. Only walking the path that pursues the truth is correct. The only suitable approach is for leaders and workers to be able to persist in walking the path that pursues the truth and, regardless of what situation they face, lead everyone to fellowship the truth according to God's words and find the path of practicing the truth. Is it right or wrong for leaders and workers to always practice the approach of having everyone express their opinions and speak their minds? (It is wrong.) Where does it go wrong? (No one has the truth.) That is true. No one has the truth. Regardless of how they fellowship, then, can the conclusions from their fellowshiping align with the truth? That is not possible. So what should one do in order to be in alignment with the truth? (Look at what God has said. One should look for a path within His words.) How does this statement sound? It could not be more correct. Leaders and workers should fellowship about the truth in accordance with God's word in all matters, and should seek the path in His words; only then can correct conclusions be reached. As for how everyone fellowships about the truth principles and whether they find the principles accurately, that is another matter. If you can lead everyone to read God's words to seek the truth and seek the principles, then that shows you are someone who pursues the truth. If you only have everyone fellowship and express their opinions without mentioning anything about searching for a foundation in God's words or seeking the principles in His words, then you are not someone who pursues the truth; you are trying to smooth things over without regard to

principles. If, at the end, you have everyone vote by a show of hands and majority rules, does this align with the principles? It is possible that it may sometimes, by coincidence, align with some principles or not exceed the scope of the principles. But most of the time it won't align with the principles because you do not seek the principles; you are only listening to everyone's groundless remarks, where those with the loudest and shrillest voices have the final say. And what becomes of this leader in the end? They become a fence-sitter who listens to whichever side the wind blows strongest. It is just like when some leaders call for a vote by show of hands when expelling evildoers and antichrists. If even one person disagrees, they won't expel or dispose of the person. Even what I say won't count for anything. Isn't this sidelining God? For them to sideline God and yet say they are seeking the truth is utter nonsense! What is the ultimate result when everyone fellowships the truth and seeks principles? The outcome of this fellowship aligns with God's words, the truth, and principles; it corresponds to His will. If, after a lengthy fellowship, a consensus is reached that, when implemented, harms the interests of the house of God and does not bring about benefits for God's chosen people, then the outcome of this consensus does not align with the truth principles. It surely goes against God's words. There is no doubt about that. Just what is the essence of the outcome of this consensus, then? It is an empty doctrine that sounds good, aligns with the secular ways of the world, suits everyone's taste, and benefits everyone's interests, but it does not align with the truth principles of the house of God. Some leaders are muddle-headed; they neither pursue the truth nor do they understand it. After everyone has fellowshiped, these leaders choose outcomes that suit their own preferences, but which actually go against the truth principles. They believe that what they are doing is fair and reasonable and completely in line with the truth. In fact, they don't understand that God's word is the truth. They understand even less what the truth principles are. They find an outcome from everyone's fellowship that is to their liking, thinking, "Look how democratic I am. I am not dictatorial. I discuss everything with everyone, and in the end, it's everyone's decision. We voted on it by a show of hands. It is the resolution of the decision-making group; it was not a decision I made on my own." They feel quite pleased with themselves, but they end up betraying the interests of the house of God and the truth of His words, trampling on His requirements. Everyone is satisfied and has benefited. But will God be satisfied by this? Will He praise it? How will God feel in His heart? These leaders don't care about these things; they just conduct the work of the church in this manner. As for whether they are false leaders or antichrists, everyone ought to have discernment about that. Are there many such occurrences in churches all over? Certainly not a few.

In order to win people's favor and ensure re-election as a leader, some church leaders practice democratic principles in everything they do under the pretense that they are not being dictatorial. They use this as a way to buy people's favor, but in reality, they are doing it to solidify their own status. Is this not the behavior of an antichrist? (Yes.)

Only an antichrist would act in this manner. Do you do these things too? (Sometimes.) And do you reflect on what intents govern these actions? This makes sense if the person has just started training in the work of a leader and doesn't understand principles. But if they have been a leader or worker for some years and still insist on doing this, then this is lacking in principles. This is false leadership and the person is not one who pursues the truth. If a person has their own intents and goals and persists in doing it this way, they are an antichrist. How do you view this issue? What do you practice when faced with this issue? If you have your own intents and goals, what should you do to resolve them? (I've noticed I harbor some intents within me. Sometimes, I'm afraid the brothers and sisters will say that I am not open and transparent in my actions, that I make decisions on my own without telling them. When I have such thoughts, I will discuss and resolve matters with the brothers and sisters. I will not make decisions of my own accord.) It is acceptable to consult with others. It is appropriate to ensure everyone is informed; this is accepting the oversight of your work by the brothers and sisters, which helps you fulfill your duty. However, during your discussions, you must also adhere to the truth principles. If you deviate from the truth principles, the discussion may go offtopic or waste time, and you will not arrive at the correct conclusions. Therefore, when starting a discussion, leaders and workers must take the lead in reading relevant passages of God's words. This way, everyone can fellowship according to His words. A fellowship such as this will provide a path and bear good results. You cannot just stand to the side and have everyone fellowship however they want. If no one has any strong opinions, and they do not seek the truth, then this manner of fellowshiping is pointless, no matter how long you do it. It will never achieve the correct outcome. So, if the church lacks a good leader, and is helmed by someone who does not understand the truth; if it's just a group of muddle-headed individuals without any strong opinions fellowshiping at random and whose fellowshiping only produces nonsense, what impact could this have? What is this so-called democracy called? It is all blind arguing that lacks principles and will not produce the correct outcome. This kind of democratic approach cannot have a positive impact. Despite everybody's glamorous and glib-tongued facade, they actually lack strong opinions, true talent, and genuine learning. They are incapable of leading people to the right path. They only speak words that mislead people, which fail to have any positive impact. In any case, it won't work if one only conducts democratic consultations without someone who understands the truth to lead the way when faced with a situation. The best approach is still for the leaders and workers to seek the truth themselves, choose the corresponding words of God, read them carefully, and ponder them attentively. Then, they can bring God's words to the gathering to fellowship and discuss with everyone. Only in this way can results be achieved. As for false leaders and antichrists, they never practice democratic consultations no matter the situation. They never have people discuss or fellowship. They cling to their intents and goals, fearing that democratic consultations will expose or overrule their intents and goals. Therefore,

they act dictatorially, always desiring to be the one person who calls the shots. Even if in certain minor matters they practice democratic fellowshiping, it is only in an effort to curry everyone's favor and have everyone view them in a positive light; it is done purely to solidify their own status. If you find some people with these intents, you must guard against them and observe them, and, when necessary, you must expose and restrict them. A right leader or worker is one who first seeks the truth themselves and then leads everyone to fellowship about God's words and seek the truth. During fellowship, everyone's heart might not be entirely clear, and might be a bit vague, but as they continue to fellowship, they will have the Holy Spirit's enlightenment. Perhaps one among them can speak forth a light or path, and as everyone continues to fellowship in the light of this illumination and along this path, clarity will emerge in their hearts, allowing them to determine the proper path of practice. As everyone continues to fellowship together, they will speak with ever increasing clarity. As long as even one person is enlightened and illuminated by the work of the Holy Spirit, it will be as if everyone has been enlightened and illuminated. Leaders and workers should all learn to seek the truth in this way. Practicing in this manner provides an opportunity for the Holy Spirit to work. If you always go along with everyone's opinions and do not seek to know how the Holy Spirit works, then that will be a deviation. Always following everyone's opinions and settling on what everyone considers to be good—what kind of approach is this? It is an approach where one curries favor, bears no burden, and does not consider the work of God's house. Although on the surface you have performed your work, allowed people to fellowship and express their opinions, practiced democracy, and avoided authoritarianism or acting unilaterally, your purpose was to curry favor, get people to think highly of you, approve of you, say you are not dictatorial, say you are reasonable, and say you are capable of doing the work. When this is done, you are satisfied. Is it right to do this? Can the outcomes be right if your purpose is not? No, they certainly cannot. You have won everyone's favor, and made them happy. They all say that you are a good leader, not a false leader or an antichrist, and that you can do the work; they all support you—but who is it that benefits in the end? It is you. Is this a good outcome? It is not. First, you did not bear witness for God, and second, you did not uphold the work of the house of God. The final outcome is that you have protected the interests of you and everyone else, and you have protected your own status, but no one protected the interests of the house of God and the church. There is great harmony among all of you, but the crucial work of the house of God has been pushed to the side. No one pays attention to or considers how the work of the house of God should align with the principles and God's requirements. Is this not a betrayal of the interests of the house of God? You have betrayed the truth, God's requirements, and the work and interests of the house of God, so that you can curry everyone's favor. In the end, you and everyone else benefit. These are despicable, lowly people and a gang of traitors. This is the path taken by antichrists. By betraying the interests of the house of God to please everyone

and maintain your own status, you end up being upheld and supported by everyone, so that they will always choose you as their leader. You have solidified your status, but has God's will and truth been carried out in the church? (No.) They have been obstructed by you. God's will has not been carried out in the church that you control. God's words have not been carried out among the brothers and sisters and have not entered the hearts of God's chosen people to become their life. Who is the main culprit of this? You are. You have become a roadblock and obstacle to carrying out God's will in the church—how could God not be angry at you? Should you not be replaced? What will you have become if it is time for you to be replaced but still no one agrees? You will have become an antichrist. Those who worship and follow you have all been led down the wrong path by you, have lost their chance to be saved, and have become your sacrificial lambs. The church under your control has become a kingdom of the antichrist. These are the consequences. Why does no one agree to have you replaced? You've bought them all, and they now view you as God. You've taken the place of God in their hearts, occupying their hearts entirely. They no longer have God or truth in their hearts; they are being held captive and controlled by you. This is no different from how Satan controls and corrupts people. God has placed these people in your hands, yet you plundered and seized them. Is this not an antichrist? This is indeed an antichrist. What role does an antichrist play in the church? This is blatantly obvious and easy to see. An antichrist is an agent of Satan who does everything Satan wants and achieves Satan's goal of misleading and controlling people. By doing this, they become Satan's accomplice and should be cursed and punished by God.

Right now, all those who serve as leaders and workers are afraid of taking the path of an antichrist. What can you do, then, to avoid this result? First, you must understand that the duties you fulfill and the work you do are commissions from God, and you must do your work in accordance with God's requirements. In doing so, you will have an objective and a direction in mind, and you will be able to seek the truth and look for a path within God's words. You should then lead everyone to fellowship about relevant passages of God's words and enable them to fellowship about the truth according to His words, to obtain more light within God's words, to understand God's will and the truth, and then to practice according to the truth principles. This is setting foot on the right path. In essence, the work of the church is to lead God's chosen people in understanding and entering into all the truths that God expresses. This is the church's most fundamental work. So, no matter what problem is being resolved, no gathering can be separated from reading relevant passages of God's words or from fellowshiping about the truth. Ultimately, if you can fellowship about the truth and the principles of practice until they are clear, everyone will understand the truth and know how to practice it. Regardless of which aspect of the truth you are eating and drinking during a gathering, you must fellowship in this manner and seek the truth based on the issues you face. Those who understand the truth must lead the fellowship, and those who have been enlightened

can then continue the fellowship. In this way, the more they fellowship, the more the Holy Spirit will work upon them, and the more they fellowship the truth, the more clarity they will achieve. When everyone understands the truth, they will achieve complete liberation and freedom and have a path to follow. This is the best result that a gathering can achieve. When everyone communicates about the truth reality until it is clear through this kind of fellowship, won't they then understand the truth? (Yes.) After people understand the truth, they will naturally know how to experience and practice it. When they can practice the truth accurately, won't they have obtained the truth? (Yes.) When a person has obtained the truth, won't they have gained God? If someone has gained God, won't they have attained God's salvation? (Yes.) If, in your work as a leader or worker, you can achieve this result, you will have done your work properly, you will have fulfilled your duty up to standard, and you will receive God's praise. When all of God's chosen people understand the truth, will they still worship, look up to, and follow you? (No.) People will only commend you, respect you, be willing to come into contact and interact with you, and be willing to listen to your fellowship so they can benefit from it. Those who understand the truth can truly be the light and the salt. This is what it means to fulfill one's duty as a created being, and to be an adequate created being. When people have understood the truth and attained a closer relationship with God, they can achieve compatibility with God, no longer rebelling against, misunderstanding, or resisting Him, and they will be able to exalt and bear witness for God no matter what issues they face. If, as a leader or worker, you practice according to principles such as these, before you know it, you will have brought people before God. The people you lead will also be able to practice the truth, enter into reality, and exalt God and bear witness for Him. In this way, the people you lead will also be capable of being praised and gained by God. So, when a leader walks the path of pursuing the truth, this is entirely in accordance with God's will. As long as what people do aligns with the truth principles, the results of their actions will only get better and better, without a single adverse sideeffect, and they will have the blessing and protection of God in every matter. Even if they cause some deviations at times, God will enlighten and lead them, and they will find correction within God's words. When people take the right path, they will have God's blessing and protection.

What is the purpose behind the house of God practicing democratic elections and consultations? Why must democracy be practiced? (To prevent people from being a law unto themselves.) Indeed, it is to avoid this problem. However, the end goal of practicing democratic consultations is to use the truth to resolve problems, to avoid causing deviations, and to act in accordance with God's will. It is to understand the truth and enter onto the right track. It is to find the path that follows God's will, to submit to His work, and to lead God's chosen people into the truth reality so that His will is carried out. It is also to guard against the deception and disturbance wrought by false leaders and antichrists, to prevent chaos from arising in the church, and to protect the lives of God's

chosen people from suffering losses. Practicing democratic consultations can achieve these results. If there is no fellowshiping on the truth or democratic consultations in the church, it is too easy for chaos to ensue and for the devils and Satans to exploit a loophole, resulting in power being held by false leaders and antichrists. Since all people have corrupt dispositions, leaders and workers are most prone to acting dictatorially, to only allowing themselves a say, and to making all decisions themselves. The house of God practices democratic elections purely to keep leaders and workers from being a law unto themselves, as well as to restrict false leaders and antichrists from holding power in the church, from being the only ones who get a say, and from bringing the church under the control of their families. It is entirely to restrict all authoritarian and antichrist approaches. However, this doesn't mean that the house of God is giving the brothers and sisters the final say by practicing democracy, and it certainly doesn't mean that everything must be decided through consultation with the brothers and sisters. The house of God has democracy as well as centralization. It is very necessary for it to practice in this way. Are conclusions that have been reached just by practicing democracy guaranteed to align with the truth? Not necessarily. So that is why there must be centralization. What does centralization mean? It means to pool together everyone's opinions to provide an accurate conclusion that aligns completely with the truth and conforms to God's will. When democratic consultations are unable to achieve better results, then what is needed to get these results is centralization. The way that centralization is practiced is if the decision-making group cannot reach a consensus after fellowshiping about an issue and cannot make the correct decision, then they must report this to the Above to have them make a decision. Since the Above understands the truth and possesses the principles, the resolutions they make are accurate and in accordance with God's will. If the church leaders or the decision-making group are unable to fellowship the truth clearly or find the principles and path, if they do not know how to make a decision, and, under these circumstances, do not report to the Above or ask them to make a resolution, instead taking charge on their own accord, then this church and decision-making group are controlled by false leaders and antichrists. If God's chosen people achieve results by fellowshiping about the truth, and the conclusions they come to are correct, the Above will go ahead and give their approval. If there are still deviations in their conclusions, and they do not completely align with the truth principles, then the Above will correct them. This way the errors that sometimes arise in democratic consultations can be effectively avoided. With this centralization, it is possible to guarantee that democratic consultations operate as normal, are not disturbed, and, at the same time, that there are no deviations in the leaders' and workers' performance of their duties. Though the house of God practices democracy, it has principles for this. These principles are that it must be done in accordance with the truth of God's words, and one must obey God and everything He says in all matters. These results must be achieved in order to be in line with the house of God's principles for democracy. The

final results of the church's practice of democracy must align with the truth. If they do not, then they must be overturned. Some people believe that practicing democracy means God's chosen people have the final say in all matters, and that whatever the brothers and sisters say must be respected and taken into consideration. Is this correct? Do the brothers and sisters have the truth? (They do not.) If they are allowed to have the final say in all matters, how is it different from allowing false leaders and antichrists to have the final say? In both cases, they do not have the truth and they are corrupt people. If they have the final say, is Satan not then holding the power? Therefore, to practice democracy does not mean that anything the brothers and sisters say is the truth, is right, and must be respected. This is not the case. Democracy is mainly practiced to allow every person to have a chance to speak, talk, fellowship, and be able to fulfill their own responsibilities, obligations, and duties. However, the authority to make a decision is in the hands of the decision-making group. Decisions are made by those who understand the truth, and all matters of importance are decided by the Above. In this way, it can be guaranteed that the decisions the church makes are by and large correct, or that most of the decisions are correct, and that deviations will only grow fewer and fewer. This is the meaning behind adopting democratic elections and consultations. These things are practiced entirely in order to achieve the effect of being aligned with the truth in all matters, to reach the point where God's will is followed, little to no mistakes are committed, and to guarantee that God's will can be carried out unhindered. If democratic elections and consultations are not practiced, it is certain there will be copious evildoers exploiting loopholes, and false leaders and antichrists acting dictatorially. This not only affects the expansion of the gospel, but also church life and the life entry of God's chosen people. Ever since the house of God began practicing democratic elections, there have been a number of false leaders and workers who have been exposed and cast out, and evildoers who have had no openings to take advantage of. There have also been a number of those who pursue the truth and of whom God's chosen people approve that have been chosen as leaders and workers. They have been given a chance to train and be made perfect. These are clear results of practicing democratic elections and they can be seen by all. All of God's chosen people should understand that the church practicing democracy is beneficial and favorable to the house of God, to the church, and to individuals. Since every single person in the church is a member of the house of God, and none of them are outsiders, each person has the right to speak, talk, vote, and elect in matters that pertain to the work of the church and so on. This is everyone's right. However, having this right is not equivalent to you possessing the truth, or to you being allowed to act recklessly. If you abuse this right, shouldn't the house of God restrict you? (Yes.) You were given this right so that you would practice the truth and handle matters according to the truth principles. It was so that you would uphold the interests of the church and of the house of God. It was not so that you could have the final say and act recklessly. The church can refer to and adopt the things you say that are right. If you say

something that is wrong, and you are overruled, you must not persist. You should practice acceptance and obedience. This manner of practice is beneficial to the work of the house of God.

Excerpt 75

In their work, church leaders and workers must pay attention to two principles: One is to do their work exactly according to the principles stipulated by the work arrangements, never violating those principles and not basing their work on anything that they might imagine or on any of their own ideas. In everything they do, they should show concern for the work of the church, and always put the interests of God's house first. Another thing—and this is most crucial—is that in all things, they must focus on following the Holy Spirit's guidance and do everything in strict keeping with God's words. If they are still capable of going against the Holy Spirit's guidance, or if they stubbornly follow their own ideas and do things according to their own imagination, then their actions will constitute a most serious resistance against God. Frequently turning their back on the enlightenment and guidance of the Holy Spirit will only lead to a dead end. If they lose the work of the Holy Spirit, then they will not be able to work; and even if they do somehow manage to work, they will accomplish nothing. These are the two main principles that leaders and workers must abide by while working: One is to perform their work in exact accordance with the work arrangements from the Above, as well as to act according to the principles that have been set forth by the Above; and the other is to follow the guidance of the Holy Spirit within them. Once these two principles are grasped, they will not be so liable to make mistakes in their work. Your experience in doing church work is still limited, and when you work, it is highly adulterated by your own ideas. At times, you may not understand the enlightenment or guidance within you that comes from the Holy Spirit; at other times, you appear to understand it, but you are likely to ignore it. You always imagine or deduce in a human manner, acting as you think appropriate, with no concern at all for the Holy Spirit's intentions. You go about your work solely according to your own ideas, setting aside any enlightenment from the Holy Spirit. Such situations occur frequently. Inner guidance from the Holy Spirit is not transcendental; it is, in fact, very normal. That is, in the depths of your heart, you feel this is an appropriate way to act, and that it is the best way. This thought is actually quite clear; it did not come of pondering, and sometimes you do not fully understand why you should act this way. This is often none other than enlightenment from the Holy Spirit. This happens most often to people with experience. The Holy Spirit guides you to do what is most appropriate. It is not something you think about, rather it is a feeling in your heart that makes you realize that this is the best way to do it, and you like to do it that way without knowing why. This may come from the Holy Spirit. One's own ideas often come from thinking and considering, and are all adulterated by self-will; they always think of what benefit and advantage it is to them; every act that humans decide to do has these things in it.

Guidance from the Holy Spirit, however, in no way contains such adulterations. It is necessary to pay careful attention to the guidance or enlightenment from the Holy Spirit; particularly in key issues, you must be careful in order to grasp it. People who like to use their brains, and who like to act on their own ideas, are the most liable to miss such guidance or enlightenment. Adequate leaders and workers are people who possess the work of the Holy Spirit, who are attentive to the work of the Holy Spirit at every moment, who obey the Holy Spirit, have a God-fearing heart, are mindful of God's will, and tirelessly pursue the truth. To satisfy God and bear witness for Him properly, you should often reflect on your motives and adulterations in the performance of your duty, and then try to see how much of the work is motivated by human ideas, how much is born of enlightenment by the Holy Spirit, and how much is in keeping with God's words. You must constantly, and in all circumstances, reflect on whether your words and deeds are in line with the truth. To practice frequently in this manner will put you on the right track of serving God. It is necessary to possess the truth realities to achieve service to God in a way that is in line with His intentions. Only after they have understood the truth can people have the ability to discern and recognize what emerges from their own ideas and what emerges from human motives. They are able to recognize human impurities, as well as what it means to act according to the truth. Only after they can discern can it be ensured that they can put the truth into practice and be fully in line with God's will. Without understanding the truth, it is impossible for people to practice discernment. A muddleheaded person might believe in God his entire life without knowing what it means to have his own corruption revealed or what it means to resist God, because he does not understand the truth; that thought does not even exist in his mind. The truth is beyond reach for people of overly low caliber; no matter how you fellowship on it with them, they still do not understand. Such people are muddleheaded. In their faith, muddleheaded people cannot testify to God; they can merely do a bit of service. If leaders and workers are to perform their duties well, then their caliber cannot be too bad. At the very least, they must have spiritual understanding and comprehend things purely, so that they can easily understand the truth and practice the truth. Some people's experience is too shallow, so sometimes they have deviations in their understanding of the truth, and then they are prone to make mistakes. When they have deviations in their understanding, they are not up to the task of practicing the truth. When there are deviations in people's understanding, they are likely to follow rules, and when they follow rules, it is easy to make mistakes, and they aren't up to the task of practicing the truth. When there are deviations in understanding, it is also easy to be deceived and used by antichrists. Therefore, deviations in understanding can lead to many mistakes. As a result, not only will they fail to perform their duties well, they can also easily go astray, which harms the life entry of God's chosen people. What is the value of someone doing their duty like this? They have simply become someone who disrupts and disturbs the work of the church. Moreover, lessons must be learned from these failures. In order to fulfill the work

that God entrusts, it is necessary for leaders and workers to grasp these two principles: One must strictly adhere to the work arrangements from the Above in performing duty, and must pay attention to and obey any guidance from the Holy Spirit in accordance with the word of God. Only when these two principles are grasped can one's work be effective and God's will be satisfied.

Excerpt 76

In the church, what kind of person is the most arrogant? How does their arrogance manifest itself? In which matters is their arrogance most exposed? Do you have discernment of this? The most arrogant people within the church are actually the wicked and the antichrists. Their arrogance far surpasses that of normal people, even to the point of being devoid of reason. In which matters is this easiest to see? It is when they are pruned and dealt with that their arrogant dispositions are most clearly exposed. Regardless of the magnitude of these antichrists' evil deeds, if someone deals with them, they will become enraged and say: "Who are you to criticize me and lecture me? How many people can you lead? Can you preach sermons? Can you fellowship on the truth? If you were to take on my role, you would not be as good as me!" How does this sound to you? Do they have the slightest attitude of accepting the truth? If you approach being pruned and dealt with like this, that spells trouble. It proves that you do not possess any truth realities, and that your life disposition has not changed at all. Can a deeply corrupt, old person like this be a leader or worker? Can they perform the duty of serving God? Certainly not, for such people are not even qualified to be leaders or workers. To be a leader or worker, at the very least, one needs to have a bit of genuine experience, to understand some truths, to possess some realities, and to have the most basic level of obedience, which is to say, at the very least, one must be able to accept being pruned and dealt with—only this kind of person is qualified to be a leader or worker. If someone does not possess any truth realities at all, and they still argue and resist when they are pruned and dealt with, and do not accept the truth at all, and if such a person serves God, what do you think will happen? There is no doubt that they will resist God; they will not practice the truth, no matter what kind of work they are performing, and even less will they handle things according to the principles. Therefore, if people who do not possess any truth realities take on the roles of leaders or workers, they will certainly walk the path of the antichrist, and resist God. Why is it that many leaders and workers are exposed after doing just a bit of their duties? It is because they do not pursue the truth, instead they seek prestige, profit, and status, and as a result, they naturally embark upon the path of the antichrists. As far as all of you are concerned, if you were given responsibility for a church and no one checked up on you for six months, you would end up walking the wrong path and doing as you please. If you were left to your own devices for a year, you would end up leading other people astray, and they would all focus only on speaking the words and doctrines and comparing who is better than who. If you were left to your own devices for two years, you would lead people before you, people would obey you and not God, and in this way the church would degenerate and become religious. What is the reason for this? Have you ever thought about this question? What path does a person walk when they lead the church in this way? The path of the antichrists. Would you be like this? How long can you supply people with the little bit of the truth that you understand now? Can you lead people onto the right track of faith in God? If God's chosen ones ask many questions, will you be able to answer them by fellowshiping on the truth according to God's words? If you do not understand the truth, and all you do is preach some words and doctrines, then after listening to you a couple of times, people will have had enough, and when you keep preaching the words and doctrines, they will get sick of it, and will be able to discern it—in which case, why keep preaching at them? If you are someone who possesses reason, you should stop preaching doctrines to other people, you should stop lecturing people from on high, you should stand on the same footing as others, and you should eat, drink, and experience the words of God together with them. These are all manifestations of people who possess reason. Those who are especially arrogant and self-righteous easily lose their reason, and insist on preaching the words and doctrines to others, or they try to show off by seeking out and learning more profound spiritual theories, and thereby become people who try to deceive others. Acting like this is resisting God. Are you clear on what the consequences will be if you keep on preaching in this way? Are you clear on where you will lead people? What kind of problem is this, when you walk the path of the antichrist, lead people before you, and make them worship and obey you? Are you not competing with God for His chosen ones? This is bringing people before you who originally wanted to believe in God, to return to God, and to gain God, making them obey you and do as you say, and making them treat you as God. And what will the consequence of this be? These people originally believed in God in order to be saved, but ended up being deceived by you—not only will they not be saved, they will also suffer perdition and be destroyed. By acting in this way, you are leading people astray, you are deeply harming them, you are forfeiting those who believe in God. What crime are you guilty of? How can you make it up to them? You tricked new believers into your own hands, you made them your lambs, they all listen to you, they all follow you, and in your heart, you actually think: "I am powerful now; so many people listen to me, and the church is at my beck and call." This nature of betrayal within man unconsciously makes you turn God into a mere figurehead, and you yourself then form some sort of religion or denomination. How do various religions and denominations arise? They arise in this way. Look at the leaders of each religion and each denomination—they are all arrogant and self-righteous, and their interpretations of the Bible lack context and are guided by their own notions and imaginings. They all rely on gifts and knowledge to do their work. If they could not preach at all, would people follow them? They do, after all, possess some knowledge and can preach some doctrines, or they know how to win others over and

make use of some tricks. They use these things to deceive people, and to bring people before themselves. Nominally, those people believe in God, but in reality, they follow these leaders. When they encounter someone preaching the true way, some of them say, "We have to consult our leader about matters of faith." See how people need the agreement and approval of others when it comes to believing in God and accepting the true way—is this not a problem? What have those leaders become, then? Have they not become Pharisees, false shepherds, antichrists, and stumbling blocks to people's acceptance of the true way? Such people are of the same kind as Paul. Why do I say that? The epistles of Paul are recorded in the Bible and have been passed down for two thousand years. Throughout the whole Age of Grace, those who believed in the Lord often read Paul's words and took them as their criterion—suffering, subduing one's own body, and finally possessing the crown of righteousness.... People all believed in God according to Paul's words and doctrines. Over these two thousand years, so many people have imitated Paul, worshiped him, and followed him. They have treated Paul's words as scripture, they have replaced the words of the Lord Jesus with Paul's words, and failed to practice God's words. Is this not a deviation? This is a massive deviation. How much of God's will could people understand during the Age of Grace? Those who followed Jesus at that time were, after all, in the minority, and those who knew Him were even fewer in number—even His disciples did not truly know Him. If people see a little bit of light in the Bible, it should not be thought to represent God's will, and less still should a little bit of enlightenment be regarded as knowledge of God. People are all arrogant and conceited, and they do not hold God in their hearts. When they understand a few doctrines, they strike out on their own, which leads to the formation of many denominations. In the Age of Grace, God was not strict with man at all. All the religions and denominations in Jesus' name had some of the work of the Holy Spirit; as long as there were no evil spirits working within it, the Holy Spirit would work upon any church, so the majority of people were able to enjoy God's grace. In the past, God was not strict with people, no matter if their belief in Him was genuine or false, no matter if they followed others, or did not pursue the truth, because He had already predetermined that, at the last stage, all those predestined and chosen by Him would have to come before Him and accept His judgment. If, after accepting God's work of the last days, people still continue to worship and follow others, if they do not pursue the truth but instead pursue blessings and crowns, then this is unforgivable. Such people will meet the same end as Paul. Why do I often use Paul and Peter as examples? These are two paths. Believers in God either follow the path of Peter or the path of Paul. These are the only two paths. Whether you are a follower or a leader, it is the same. If you cannot embark upon the path of Peter, then you are walking the path of Paul. This is unavoidable; there is no third path. Those who do not understand God's will, who do not know God, who do not seek to understand the truth, and who are unable to absolutely obey God, must ultimately meet with the same end as Paul. If you do not seek to know God, or to understand God's will, and you only strive to be able to speak the words and doctrines, and to preach spiritual theories, then you can only resist and betray God, for it is human nature to resist God. Things that do not align with the truth are guaranteed to stem from man's will. Whatever stems from man's will, regardless of whether it is good or bad in the eyes of man, disrupts the work of God. Some people think that even though they do not act in accordance with the truth in a few matters, they are not doing evil or resisting God. Is this right? If you do not act in accordance with the truth, then you are definitely violating the truth, and violating the truth is essentially resisting God; it's just a different level of severity. Even if you are not classified as a person who resists God, God will not commend you, because you do not practice the truth, and you only do things that are not related to the truth, and only act according to your own will. Even if those who do not pursue the truth do no evil, will they be able to rid themselves of their corrupt dispositions? If they cannot rid themselves of their corrupt dispositions, then they are still living according to those corrupt dispositions. Even if they do not do anything to resist God, they cannot possibly obey God, and God will not commend such people.

Words on How God Determines People's Outcomes

Excerpt 77

Some people are too poor of caliber and do not love the truth. No matter how the truth is fellowshiped about, they're not up to it. They have believed in God for many years and still cannot talk about any real experiences or understanding. So, they determine that they are not among God's predestined, chosen people, and that they cannot be saved by God, no matter how many more years they believe in Him. They hold in their hearts, "Only those who are predestined and chosen by God can be saved, and all those who are too poor of caliber and unable to understand the truth are not among God's predestined, chosen people; they could not be saved, even if they believed." They think God does not determine people's outcome based on their manifestations and behavior. If this is your thinking, you greatly misunderstand God. If God truly acted so, would He be righteous? God determines people's outcome with one principle: Ultimately, people's outcome will be determined based on their own manifestations and behavior. If you cannot see God's righteous disposition and are always misunderstanding God and distorting His intentions, such that you're always pessimistic and disappointed, is that not self-inflicted? If you don't understand how God's predetermination works, you should seek truth from God in His words and not blindly determine that you are not among His predestined, chosen people. This is a serious misunderstanding of God! You simply don't know God's work at all, and you don't understand God's will, much less the painstaking effort behind God's six thousand years of management work. You give up

on yourself, speculate and doubt God, fearing that you are a service-doer who will be cast out once you have finished your service, always ruminating, "Why should I fulfill my duty? Am I rendering service as I perform my duty? Wouldn't I be falling for a trick, if I were disposed of when I've finished rendering my service?" What do you make of this thinking? Can you discern it? You always misunderstand God, categorizing Him among the devil kings that rule in the world, guarding your heart against Him, always thinking He is as selfish and despicable as humans. You never believe that He loves mankind, and you never believe in His sincerity in saving mankind. If you're always characterizing yourself as a service-doer and fear being cast out after rendering your service, then yours is the deceitful mentality of nonbelievers. Unbelievers don't believe in God because they don't admit there is a God, nor that God's word is the truth. Given that you believe in God, why don't you have faith in Him? Why don't you admit that God's word is the truth? You are unwilling to fulfill your duty, and you undergo no hardships in order to practice the truth, and as a result, you have still not gained the truth, despite your many years of faith in God, and despite all that, you push the blame off onto God in the end, saying that He has not predestined you, that He has not been sincere with you. What problem is that? You misunderstand God's intentions, and do not believe His words, and neither put the truth into practice nor devote yourself while performing your duty. How can you satisfy God's will? How can you gain the work of the Holy Spirit and understand the truth? Such people are not even qualified to be service-doers, so how could they be qualified to negotiate with God? If you think God is not righteous, why do you believe in Him? You always want God to say to you, personally, "You are of the people of the kingdom; this will never change" before you exert yourself for His house, and if He doesn't, you will never give Him your heart. How rebellious and intransigent such people are! I see there are a great many people who never focus on changing their dispositions, much less on practicing the truth. They focus only on asking at every turn whether they'll be able to obtain a good destination, how God will treat them, whether He has a predestination for them to be His people, and other such matters of hearsay. How can such people, who don't attend to their proper work, obtain the truth? How can they remain in God's house? Now, I solemnly tell you: Though a person may be predestined, if they cannot accept the truth and put it into practice to achieve submission to God, then being cast out will be their ultimate outcome. Only those people who sincerely expend themselves for God, and put the truth into practice with all their strength, will be able to survive and enter into God's kingdom. Though others may see them as someone who is not predestined to remain, they will have a better destination than those supposedly predestined people who have never had loyalty to God, on account of God's righteous disposition. Do you believe these words? If you cannot believe these words and continue your obstinate straying, then I tell you, you certainly will not be able to survive, because you are simply not someone with true belief in God or a love of the truth. Since this is so, God's predestination is not important. The reason I say so is because in the end, God will determine people's outcomes by their manifestations and behavior, whereas God's predestination only plays a small role objectively, not a leading role. Do you understand this?

Some people say: "I've got a bad disposition and can't change it, no matter how much I pursue that. So I'll just let nature take its course. If I can't succeed in my pursuit, there's nothing to be done about it." Such people are extremely negative, so much so that they have given up hope for themselves. These people are irredeemable. Have you put in effort? If you truly have, and are willing to suffer hardship, why can you just not forsake the flesh? Are you not a person with a heart and a brain? How do you pray each day? Wouldn't you seek the truth and rely on God? For you, to let nature take its course means to wait passively, not to cooperate actively. To let nature take its course in that way is akin to saying, "I don't need to do anything; everything is predetermined by God, either way." Is this truly God's will? If not, then why won't you submit to God's work, instead often getting negative and unable to perform your duty? Some people, when they've transgressed a bit, conjecture: "Has God exposed me and cast me out? Will He strike me down?" God has come to work this time not in order to strike people down, but to save them, to the greatest possible extent. No one is without error—if everyone were struck down, would that be salvation? Some transgressions are done on purpose, while others are involuntary. If you are able to change after you recognize the things you do involuntarily, would God strike you down before you do so? Would God save people that way? That's not how He works! Regardless of whether you have a rebellious disposition or whether you have acted involuntarily, remember this: You should reflect and know yourself. Turn yourself around, right away, and strive for the truth with all your strength and, no matter what circumstances come about, do not give yourself over to despair. The work God is doing is that of man's salvation, and He will not casually strike down the people He wants to save. This is certain. Even if there really were a believer in God whom He struck down in the end, that which God does would still be guaranteed to be righteous. In time, He would let you know the reason He struck that person down, so that you would be utterly convinced. Right now, just strive for the truth, focus on life entry, and pursue the good performance of your duty. There is no mistake in this! No matter how God handles you in the end, it is guaranteed to be righteous; you should not doubt this, and you do not need to worry. Even if you cannot understand God's righteousness at the moment, there will come a day when you will be convinced. God works justly and honorably; He openly discloses everything. If you mull this over carefully, you will come to the heartfelt conclusion that God's work is that of saving people and transforming their corrupt dispositions. Given that God's work is that of transforming people's corrupt dispositions, it is impossible that people do not have outpourings of corruption. It is only in those outpourings of corrupt disposition that people can know themselves, and admit that they have a corrupt disposition, and be willing to receive God's salvation. If people accept no truth at all after having poured forth a corrupt disposition, and continue living

by their corrupt disposition, they will then be liable to offend God's disposition. God will visit varying degrees of retribution on them, and they will pay the price for their transgressions. If you unconsciously become dissolute on occasion, and God points it out to you, prunes you, and deals with you, and you change for the better, God will not hold it against you. This is the normal process of a disposition transforming, and the true significance of the work of salvation is manifest in this process. This is the key. As an example, on the issue of boundaries between the genders, let's say you're attracted to someone, always looking to chat with them, saying seductive words to them. Later, you ponder, "Isn't this sleazy behavior? Isn't this a sin? Isn't it an insult to God, not to keep the boundary between the genders clear? How could I do such a thing?" After realizing this, you rush before God and pray, "Oh, God! I have sinned again. This is ugly and truly disgraceful. I hate the corrupted flesh. May You discipline me and punish me." You make up your mind to stay away from such things in the future, and not to contact the opposite sex alone. Will that not be a change? And having changed in that way, your previous indiscretions will no longer be condemned. If you chat with someone and seduce them, and you don't think it's a shameful thing, let alone hate yourself, caution yourself, make up your mind to forsake the flesh, or confess and repent your sins to God, then you might go on to commit much more misdeeds, and things will get worse and worse, leading you to sin. If you do this, God will condemn you. If you sin over and over again, that is intentional sin. God condemns intentional sin, and intentional sin is irredeemable. If you really reveal some corrupt disposition involuntarily, and you can truly repent, forsake the flesh, and practice the truth, God will not condemn you for it, and you can still be saved. God's work is meant to save man, and someone who reveals their corrupt disposition should accept being dealt with, pruned, judged, and chastised. As long as they can accept the truth, repent, and change, won't that have satisfied God's will? Some people do not accept the truth and always adopt a precautionary attitude toward God. Such people have no life entry, and in the end, they'll all have to sustain losses.

As previously mentioned, events of the past can be wiped clean at a stroke; the future can be made to supersede the past; God's tolerance is as boundless as the sea. Yet there are also principles to these words. It is not the case that God will wipe clean any sin you have committed, no matter how great. God does all His work with principles. In the past, an administrative decree was set that addresses this issue: God forgives and pardons all sins one commits before accepting His name. But for those who continue to sin after having come to believe in Him, it's a different story: One who repeats a sin once is given the chance to repent, while those who repeat it twice or refuse to change in spite of repeated reprimands are expelled, without further chance to repent. God is always tolerant with people to the greatest extent possible in His work. In this, it can be seen that God's work is truly the work of saving people. However, if, in this final stage of work, you would yet commit unpardonable sins, then you are truly irredeemable, and you cannot be rescued. God has a process for purifying and changing people's corrupt

dispositions: It is in the process of man's constant outpouring of their corrupt nature that God achieves His aim of cleansing and saving mankind. Some people think: "Since it is my nature, let it all be exposed. Once it is, I'll know it and put the truth into practice." Is this process necessary? If you are truly one who puts the truth into practice, and you reflect on yourself when you see which corruptions are revealed in others and what wrong things they have done, and when you see the same problems in yourself, you immediately correct them and never do those things in the future, is this not indirect change? Or if you sometimes want to do something but realize beforehand that it is wrong, and you can forsake the flesh, doesn't this also achieve the effect of being purified? Practicing the truth in any aspect requires going through repeated processes. It is not that a corrupt disposition will disappear completely after the truth is practiced once. One must repeatedly seek the truth, repeatedly be pruned and dealt with, chastened and disciplined, as well as judged and chastised, before their corrupt disposition is thoroughly resolved, such that they will have no difficulty in practicing the truth again. If one ends up able to practice the truth completely according to God's will and have true obedience toward God after being dealt with and pruned, judged and chastised, that is a change in their disposition.

Excerpt 78

In God's work of the last days, He determines people's outcomes based on their manifestations. Do you know what "manifestations" refers to here? You might think that manifestations refers to the corrupt dispositions that people reveal while doing things, but that is not actually what this means. Manifestations here refers to whether or not you are able to practice the truth; whether or not you are able to be loyal while performing your duty; your perspective on believing in God, your attitude toward God, your resolve to suffer hardships; your attitude toward accepting judgment and chastisement, and toward being dealt with and pruned; the number of serious transgressions that you have committed; and the extent to which you ultimately achieve repentance and transformation. All of these combined make up your manifestations. Manifestations here does not refer to how many corrupt dispositions you have revealed or how many bad things you have done, but to how many results you have gotten and how much real change you have undergone in your belief in God. If people's outcomes were determined based on how much corruption their nature has revealed, no one could attain salvation, because human beings are all deeply corrupt, they all have a satanic nature, and they all resist God. God wants to save people who can accept the truth and submit to His work. No matter how much corruption they reveal, as long as they can ultimately accept the truth, achieve true repentance, and undergo true change, they are people who are saved by God. Some people cannot see through this and think that anyone who serves as a leader will reveal more of their corrupt dispositions, and that whoever reveals more corruption will definitely be cast out and not be able to survive. Is this point of view

correct? Although leaders reveal more corruption, if they are people who pursue the truth, then they are qualified to experience God's judgment and chastisement, they can embark upon the path of being saved and made perfect, and they will ultimately be able to give a beautiful testimony for God. These are people who have truly changed. If people's outcomes were determined based on how much of their corrupt disposition is revealed, then the more they served as leaders and workers, the quicker they would be exposed. If this were the case, who would dare to be a leader or a worker? Who could reach the point of being used and perfected by God? Isn't this point of view too absurd? God mainly looks at whether people can accept and practice the truth, whether they can stand firm in their testimony, and whether they have truly changed. If people have true testimony and have undergone true change, they are people that God praises. Some people appear to reveal little corruption on the surface, but they lack true experiential testimony, they have not truly changed, and God does not praise them.

God determines the outcome of a person based on their manifestations and essence. Manifestations here refers to whether a person is loyal to God, whether they have love for Him, whether they practice truth, and to what extent their disposition has changed. It is based on these manifestations and their essence that God determines the outcome of a person, not on how much they reveal their corrupt disposition. If you think that God determines the outcome of a person based on how much corruption they show, you have misinterpreted His intentions. In fact, people have the same corrupt essence, there is just a difference in whether or not they have good or bad humanity, and in whether or not they can accept the truth. No matter how much one reveals their corrupt disposition, God knows best what lies in the depths of their heart; there is no need for you to hide it. God searches people's hearts and minds. Regardless of whether it is something that you do in front of or behind others, or what you want to do in your heart, all of it is laid bare before God. How could God not be aware of what people do in secret? Is this not self-delusion? In truth, no matter how deceitful a person's nature may be, no matter how many lies a person tells, no matter how skilled they are at disguising themselves and deceiving, God knows it all like the back of His hand. God knows leaders and workers this well, so doesn't He know His ordinary followers that well too? Some people think, "Anyone who leads is foolish and ignorant and is bringing about their own destruction, because acting as a leader inevitably makes people reveal corruption for God to see. Would there be so much corruption revealed if they didn't do this work?" What an absurd idea! If you don't act as a leader, will you not reveal corruption? Does not being a leader, even if you show less corruption, mean that you have attained salvation? According to this argument, are all those who do not serve as leaders the ones who can survive and be saved? Isn't this statement too ridiculous? People who serve as leaders guide God's chosen people to eat and drink the word of God and to experience God's work. This requirement and standard is high, so it is inevitable that leaders will reveal some corrupt states when they first begin training. This is normal, and

God does not condemn it. God not only does not condemn it, but He also enlightens, illuminates, and guides these people, and places extra burdens on them. As long as they can submit to God's guidance and work, they will progress faster in life than ordinary people. If they are people who pursue the truth, they can embark on the path of being made perfect by God. This is the thing that is most blessed by God. Some people can't see this, and they distort the facts. According to human understanding, no matter how much a leader changes, God will not care; He will only look at how much corruption leaders and workers reveal, and only condemn them based on this. And for those who are not leaders and workers, because they reveal little corruption, even if they do not change, God will not condemn them. Isn't this absurd? Isn't it blasphemy against God? If you resist God so seriously in your heart, can you be saved? You cannot be saved. God determines people's outcomes mainly based on whether they have the truth and true testimony, and it mainly depends on whether they are people who pursue the truth. If they do pursue the truth, and they can truly repent after they are judged and chastised for committing a transgression, then as long as they do not say words or do things that blaspheme God, they will surely be capable of attaining salvation. According to your imaginings, all ordinary believers who follow God to the end can achieve salvation, and those who serve as leaders must all be cast out. If you were asked to be a leader, you'd think that it would not be okay not to do it, but that if you were to serve as a leader, you would involuntarily reveal corruption, and that would be just like sending yourself to the guillotine. Isn't this all caused by your misunderstandings about God? If people's outcomes were determined based on the corruption that they reveal, no one could be saved. In that case, what would be the point of God doing the work of salvation? If this truly were the case, where would the righteousness of God be? Mankind would be unable to see God's righteous disposition. Therefore, you have all misunderstood God's intentions, which shows that you do not have true knowledge of God.

God determines people's outcomes based on their manifestations, and manifestations here refers to the results of God's work on them. I will give you an analogy: In an orchard, the owner waters and fertilizes his trees, then waits to collect their fruit. The trees that bear fruit are good trees and they are kept; those that do not are definitely not good trees and they cannot be kept. Consider this situation: A tree does bear fruit, but it also contracts a disease, and some of its bad branches need to be cut off. Do you think that this tree should be kept? It should be kept, and it will be fine once it has been pruned and treated. Consider another situation: A tree has no diseases, but it does not bear fruit—such a tree should not be kept. What does "bear fruit" mean here? It refers to God's work achieving results. Because people have been corrupted by Satan, they will inevitably reveal their corruption in the course of experiencing God's work, and they will inevitably commit some transgressions. However, at the same time, God's work will achieve some results in them. If God did not care about these results, and only looked at the corrupt dispositions that people revealed, then saving people would be out of the

question. The results of salvation are principally manifested in people's fulfillment of their duties and their practice of the truth. God looks at the results that people have attained in these areas, and then at the seriousness of their transgressions. Then He decides their outcomes, and whether or not they will remain based on a combination of these factors. For instance, some people revealed a great deal of corruption in the past, and showed an immense consideration for their flesh; they were not willing to expend themselves for God, nor did they uphold the interests of the church. However, after listening to sermons for several years, they underwent real change. They know now to strive toward the truth principles in the fulfillment of their duties, and they achieve more and more results in their duties. They are also able to stand on God's side in all things, and do their utmost to uphold the work of God's house. This is what is meant by transforming one's life disposition, and it is this transformation that God wants. Furthermore, there are some people who, whenever notions occurred to them in the past, would always spread them around, and their hearts were only satisfied when these notions had formed in other people, but now when they have some notions, they are able to pray to God, seek the truth, and be submissive without spreading their notions or doing anything to resist God. Has a transformation not occurred in them? Some people would immediately become resistant whenever they were dealt with and pruned by anyone in the past; however, when that happens to them now, they are able to accept it and know themselves. Afterward, they undergo some actual transformation. Is this not a result? However, no matter how much you change, it is impossible to be completely free of transgressions, and your nature cannot be transformed completely in an instant. If someone embarks upon the right track of belief in God, and knows to seek the truth in all things, then even if they show a bit of disobedience, they will realize it at the time. After they do, they will hurry to confess and repent to God, and to change, and their state will only get better and better. They may commit the same transgression once or twice again, but not a third or fourth time. This is transformation. It's not that this person has changed in some respect, so they no longer reveal corruption, and they no longer commit any transgressions at all. It's not like that. This kind of transformation means that someone is able to practice more of the truth after experiencing God's work, and put some of what God requires into practice. Such a person will commit fewer and fewer transgressions, they will reveal less and less corruption, and their episodes of disobedience will become less and less severe. From this it is clear that God's work has achieved results; what He wants are these sorts of manifestations in people, which show that results have been achieved in them. Therefore, the way that God handles people's outcomes or how He treats every person is completely righteous, reasonable, and fair. You only need to put all your effort into expending yourself for God, and boldly and assuredly practice the truths that you should practice, without any worries, and God will not mistreat you. Think about it: Can those who love and practice the truth be punished by God? Many people are always suspicious of God's righteous disposition, afraid that

they will still be punished even after they put the truth into practice; afraid that even if they show loyalty to God, He will not see it. Such people have no knowledge of God's righteous disposition.

Some people become negative after being pruned and dealt with; they lose all energy to perform their duties, and their loyalty disappears as well. Why is this? This problem is very serious; this is the inability to accept the truth. They do not accept the truth, partly due to their lack of knowledge of their corrupt dispositions, which leads to them not being able to accept being pruned and dealt with. This is determined by their nature which is arrogant and conceited, and has no love for the truth. It is also partly due to people not understanding the significance of being pruned and dealt with. They believe that being pruned and dealt with means that their outcome has been determined. As a result, they mistakenly believe that if they forsake their families to expend themselves for God, and possess some loyalty to God, then they should not be dealt with and pruned; and, if they are dealt with, then this is not God's love and righteousness. This kind of misunderstanding causes many people to not dare to be loyal to God. Actually, when all is said and done, it is because they are too deceitful and do not want to suffer hardships. They just want to obtain blessings the easy way. People do not understand God's righteous disposition at all. They never believe that all of God's actions are righteous, or that His treatment of everyone is righteous. They never seek the truth in this matter, but always make their own arguments instead. No matter what bad things a person has done, what great sins they have committed, or how much evil they have done, as long as God's judgment and punishment befalls them, they will think that Heaven is unfair, and that God is not righteous. In the eyes of man, if God's actions do not align with their desires, or if His actions are inconsiderate toward their feelings, then He must not be righteous. However, people never know whether their actions conform to the truth, nor do they ever realize that they disobey and resist God in all their actions. If, no matter how people transgressed, God never dealt with or pruned them, or reproached them for their disobedience, but instead was calm and gentle with them, only treated them with love and patience, and allowed them to dine and enjoy things alongside Him forever, then people would never complain about God or judge Him to be unrighteous; rather, they would insincerely say that He was very righteous. Do such people know God? Can they be of one heart and mind with God? They have no inkling that when God judges, prunes, and deals with humans, He wishes to purify and transform their life dispositions so that they can succeed in submitting to Him and loving Him. Such people do not believe that God is a righteous God. As long as God rebukes, exposes, and deals with people, they will become negative and weak, always complaining that God is not loving, and always grumbling that God's judgment and chastisement of man is wrong, unable to see that this is God purifying and saving man, and not believing that God determines people's outcomes based on their displays of repentance. They always doubt God and guard against Him, and what will be the result

of this? Will they be able to submit to the work of God? Will they be able to achieve true change? This is impossible. If this state of theirs continues, it will be very dangerous, and it will be impossible for them to be purified and made perfect by God.

Words on Other Topics

Excerpt 79

What are your impressions after singing the hymn "The One Who Holds Sovereignty" Over Everything"? Do you have any insights? Everyone who has lived has gone through many hardships, but they don't actually know why this is, and no one thoroughly contemplates what the root of these hardships is, whether it's worth it, or whether it's right for people to live like this. When they're young, people always want to have nice clothes to wear and good things to eat, and they feel that this is the way to be happy. When they grow up, people begin to contemplate on how they need to work hard in their studies in order to stand out from the crowd and enjoy a good life. When they come of age, people start to want to make a lot of money, to gain fame and profit, and to achieve power and influence. They want to be a cut above the rest. They always look to hold a position in the government and gain people's respect and admiration. When they have children, they hope for their descendants to thrive on and on for generations and continue to prosper and progress. What's the purpose behind all of these steps people take? Why do people think like this? Why do they all live like this? People are living without a path. Why do I say there's no path? It's because people don't know where they come from or where they're going, and they don't know what they're supposed to do in this life, how they should live, or how to walk the path of their life. People don't know these things. Then why is it that people can still tirelessly chase after fame, profit, and a happy life until death without looking back? It's because people are corrupted by Satan, and they've developed a mistaken mindset and outlook on life. They see this way of living as something right, and they see chasing after fame and profit as right and proper. They think that gaining fame and profit is happiness, and they live according to these beliefs. This is how people race on down a path of pursuing fame and profit, and the result is that they never find happiness even until death. Everyone lives like this. There's no other path to take in this world. Everyone wants to make money and enjoy a good life. Life is hard without money, and there's a lot you can get done with it, so everyone wants to earn more. When life becomes prosperous, they want to hold onto their wealth and have their children carry on their legacy, and no one understands that living like this is empty. Everyone departs from this world with regrets, unanswered questions, and a sense of reluctance. People go through this life in poverty and wealth and live lives long and short. Some are common folk, while others are high-ranking officials and elites.

There are people from every level of society, but they all basically live in the same way: They vie for fame and profit according to their desires, ambitions, and satanic dispositions, and they won't rest in peace without achieving these goals. Seeing these circumstances, people may consider, "Why do people live like this? Is there no other path to take? Do people really live only to eat and drink well all the way until they die? Where do they go then? Why have so many generations of people all lived in this same way? What's the root of all this?" Humans don't know where they come from, what their mission in life is, or who is in charge and who holds sovereignty over all of this. Generations come and go one after the other, and each lives and then dies in the same way. They all come and go in the same way, and no one finds a true means or path for living. No one seeks the truth in this. From ancient times until now, people have all lived in the same way. They are all searching and waiting, wishing to see what humanity will be like without anyone knowing or getting to see it. When all is said and done, people simply don't know who is the One that governs and holds sovereignty over all of this or whether He even exists. They don't know the answer to this, and all they can do is to live on helplessly, yearning year after year, and enduring day by day until now. If people knew why all of this was, would this give them a path to follow for how they should live? Would they then be able to escape from this suffering and no longer have to live according to human wishes and hopes? When people understand why they live, why they die, and who is in charge of this world; when they come to understand the answer that the One who holds sovereignty over everything is the Lord of all creation, then they'll have a path to follow. They'll know that they should seek the truth in God's words to find a way forward and they don't need to live in such misery relying on wishes and hopes. If people discover the answer to why they live and die, won't there be a resolution to all human misery and difficulties? Won't this offer people deliverance? People will have truly found deliverance, and they will be completely set free.

What should you ponder in your heart after hearing the song, "The One Who Holds Sovereignty Over Everything"? If mankind were to know why they live and why they die, and who, in fact, is the Sovereign of this world and all things and the One who rules over everything, and where He is, exactly, and what He requires of man—if mankind could understand these things, they would know how to treat the Creator, and how to worship and obey Him, they would gain support in their heart, they would be at peace and happy, and they would no longer live in such torment and pain. In the final analysis, people must understand the truth. The path they choose for their lives is crucial, and how they live is also important. How one lives and the path one walks decide whether one's life is joyful or sorrowful. This is something people should understand. When people hear this hymn, they may have such a deep feeling in their hearts: "The lives of all mankind follow this sort of pattern; ancient people were no exception, and modern people are the same as they were of old. Modern people haven't changed these ways. So, is there a Sovereign among mankind, a legendary God who is in charge of everything? If mankind can find

God, the One who is in charge of everything, won't mankind be capable of feeling happiness? The key now is to find the root of mankind. Where is this root? Upon finding this root, mankind can live in another sort of realm. If mankind is unable to find it, and continues living the same sort of lives as ever, will they be capable of achieving happiness?" If people do not believe in God, even if they know that mankind is deeply corrupt, what are they to do then? Can they resolve the practical problem of corruption? Do they have a path to salvation? Though you may wish to change for the better and live out a human likeness, can you? You have no path by which to go about doing so! Some people, for example, live for their children; you may say you do not wish to do so, but can you achieve this? Some people rush around and busy themselves for wealth, and for fame and profit. You may say that you don't wish to rush around for these things, but can you actually achieve this? Unknowingly, you have already embarked on this path, and though you wish to change to a different way of living, you cannot. How you live in this world is out of your hands! What is the root of this? It is that people do not believe in the true God and have not gained the truth. What sustains man's spirit? Where do they look for spiritual support? For spiritual support, people look to the reunion of family; to the bliss of marriage; to the enjoyment of material things; to wealth, fame, and gain; to their status, their feelings, and their careers; and to the next generation's happiness. Does anyone not look to these things for spiritual support? Those with children find it in their children; those without children find it in their careers, in marriage, in status in society, and in fame and profit. The ways of life thus produced are therefore all the same; subject to Satan's mastery and power, and in spite of themselves, all people rush about and busy themselves for the sake of fame, profit, their prospects, their careers, their marriages, their families, or for the sake of the next generation, or for physical pleasures. Is this the right path? However busily people bustle about in this world, however professionally accomplished they are, however happy their families are, however big their family is, however prestigious their status is—are they capable of embarking on the right path of human life? By chasing after fame and profit, the world, or by pursuing their careers, are they capable of seeing the fact that God created all things and holds sovereignty over the destiny of mankind? It is not possible. If people do not acknowledge the fact that God holds sovereignty over the destiny of mankind, then, regardless of their particular pursuit or path, the path they walk is wrong. It is not the right path, but the crooked path, the path of evil. It does not matter if you have derived satisfaction from your spiritual support, or if you have not, and it does not matter where you find that support: It is not genuine faith, and it is not the right path for human life. What is it to have genuine faith? It's accepting God's appearance and work and accepting all of the truth that God has expressed. This truth is the right path for human life and the truth and the life that people should pursue. Walking the right path in life is following God and being able, under the leadership of His words, to understand the truth, tell good from evil, know what is positive and what is negative, and understand His sovereignty and almightiness. When people truly understand in their hearts that God did not only create the heavens and earth and all things but is also the Sovereign over the universe and everything, they can obey all of His orchestrations and arrangements, live according to His words, and fear God and shun evil. This is walking the right path for human life. When people take the right path in life, they can understand why people live and how they should live in order to live in the light and receive God's blessing and approval.

What do you live for now? Do you understand? (We live to complete the missions and entrustments God gives to us and fulfill the duty of created beings.) If you want to fulfill the duty of a created being and complete God's entrustment, this is a subjective wish of yours and the path of life you've chosen, and this is right. But there is one fact you must know: People live in this world, and this is arranged by God. Every person enters the world with a mission. They don't just arrive at random; it's all governed, arranged, and orchestrated by God without the slightest error. As everyone enters the world, whatever they learn or do is all to perform a role within it. What is this role? It's that they must complete a task in this world; there are things that they must do. For example, two people get married and have a child, and the three of them make a complete family. Within this family, the wife lives to fulfill her mission, which is to care for her child and husband, taking care of the family. What does the child live for then? What role do they play? As an heir of the family, they carry on the family line. They're the next generation of this family. This family is complete because this child has come, and this is the first role that they play. Whether they're a son or a daughter, they have their own mission. As for their future destiny, what academic credentials, skills, or profession they have after they grow up, or when they believe in God and what duty they perform afterward, aren't each of these steps all planned and arranged by God? (They are.) Do they themselves have a choice? (They don't.) Ever since someone is born into a family, not one step of their destiny is of their choosing, and it's all arranged by God. All of it is arranged by God, and there is truth in this. This pertains to what people live for. For instance, if you study music and you have the conditions and the family environment for it, then is studying music something you've chosen? (It's not.) You were born in this environment, you learned a professional skill through this environment's nurturing, and accomplished this mission. What enabled you to accomplish it? It was because God ordained it, not because you chose it. Wasn't this accomplished by the orchestration of the Creator? With you fulfilling your duty now and putting what you know and have learned toward it, who decided this? (God.) It was decided by God, not you. Speaking objectively, who do you live for now? (We live for God.) It's the same for every person in reality. They all live for the sake of God's sovereignty and arrangement, whether or not they're aware of it and whether or not they're conscious of it. People are like pieces in a game. Wherever God places you, whatever He has you do, and however long He has you stay somewhere, it's all under His orchestration. In terms of God's orchestration,

people in reality all live for the purpose of His sovereignty and arrangement and for His management, and they're not in control. No matter how capable or gifted you are, you can't go beyond the destiny that God has ordained for you. No one can live beyond these limits or go outside the destiny and the life that is set and arranged for them by the Creator. These are all things that people in reality have no idea about, and they've been going unknowingly and involuntarily under God's orchestration and sovereignty up to now. Seeing this objectively, what is it that people have understood? (Their life and death aren't up to them but under God's sovereignty and orchestration.) (They shouldn't try to be in charge of their own destiny, and they should submit to God's sovereignty and arrangement.) You'll make progress if you can see it like this. What truths should you understand to be able to submit to God? Whatever kind of family you live in and whatever these things like your caliber, your intellect, and your thoughts are like, your destiny and everything about you is under God's orchestration. You have no say in it. This is the path that people should choose: understanding how God has arranged all this of yours, how He guides it, how He'll guide it in the future, seeking to understand God's will and intent, and then living on the course of destiny that is governed and orchestrated by the Creator. It isn't vying for, snatching for, or grabbing at things. It isn't about analyzing or resisting the will of the creator; it isn't about analyzing or resisting all of this that God has arranged for you. Doesn't this make your living right and proper? This puts an end to doubts like "why do people live, and why do they die" or the pain of "those who are living repeating the same tragic history of those who have perished." People feel that there isn't really any difficulty to living this life, and they've found the source of life. They understand what destiny is all about, they know how people should submit to the Creator's arrangement, and they don't resist. This is a meaningful way to live. People no longer rely on the imaginings of their minds or their own strength to struggle and vie for happiness. They know that all of that is foolish and stubborn, and they don't do it anymore. They've learned to submit to the sovereignty and arrangement of the Creator, and how much suffering this has avoided! Are you living like this now then? Do you feel that you're living unfairly and underappreciated? You know that your talents and your duty are arranged and given to you by God, but you still feel you've been wronged and this duty you have doesn't allow you to realize your aspirations. You actually have goals of a grander nature, but this particular field that you're fulfilling your duty in doesn't really allow you to realize them. Are you thinking like this? (No.) You have no ambitions or desires, you have no extravagant requirements, you've cast aside everything you should, and the only thing you're missing is understanding the truth to resolve your corrupt dispositions. This makes the path that people should walk and the direction they should go in clearer and clearer. They no longer need to ask questions like, "Why do people live? And why do they die? Who is the One that rules all things?" No matter what it is that you pursue or what your wishes are, only by returning to the presence of the Creator, dutifully accomplishing what you should do, and fulfilling and completing the duty that is yours can you live in a way that brings a clear conscience and is right and proper. There is no suffering involved. This is the meaning and the value of living.

Excerpt 80

Everyone acknowledges that God rules over human destiny and that a person's entire life is in God's hands, but if you could truly experience how every big event in every time and period of a person's life is arranged under God's rule and not according to their own plans and arrangements; if you could see that people can't overcome their own destiny or any suffering they must face; when you're able to experience these things, this is having true faith. This makes it much more real when you say, "God rules over human destiny, and everything is in God's hands." Experiencing God's sovereignty and His arrangements and design is a subtle thing. It's something you experience and something you can't explain if you haven't gone through, but the more you experience and the more you've been through, the better you can explain it. There's a saying that goes, "By the age of 50, you comprehend your destiny." What does it mean to say that you comprehend your destiny? People in their twenties have just encountered the world. They're young and reckless and they know nothing, and they can't comprehend that this human life is all in the hands of God. They keep wanting to struggle with their fate and keep thinking they have talent and expertise, and they keep striving on their own trying to make a name for themselves and gain wealth and position. They keep trying even when they fail, always trying to get one more shot. Then they look back in their 50s and think, "Man, running around on earth for these thirty something years and doing all of this scrambling about has surely been tough! Not one step of my getting married, building a career, and having kids has happened according to my own plans and calculations it's all been fate!" This is understanding your destiny; there's no more fighting it. Comprehending one's destiny by the age of 50 is actually just people reaching 50 and learning to make peace with fate after hitting so many setbacks. When people comprehend their destiny, they stop fighting it. As for things like what human life is about, what God's sovereignty over humanity is about, what exactly people should live for, and how they should live, do people completely understand them? Unbelievers can't understand these things because they don't believe in God, and the most they can do is to accept their destiny and understand that it's useless to resist it. Then they see their children and grandchildren fighting destiny and say, "Let nature take its course, each generation has its own blessings. Just let it be, they'll stop fighting destiny when they reach 50. This is how it goes from generation to generation. They all fight destiny until they're older and they can't any longer. They'll accept their destiny and learn their lesson. They'll no longer be so brash and arrogant, and they'll have settled down more." This is the most that unbelievers can see, but can they understand the truth? They most certainly can't because they don't believe in God and they don't read His words. How could they understand the truth? Does knowing your destiny at the age of 50 mean that

you understand the truth? People believe that "Man's fate is determined by Heaven." Does this mean that they submit to the will of Heaven? (It doesn't.) Just believing in this won't do. To know these things is simply to not struggle against fate, but it isn't yet understanding the truth. People must come before God and receive His salvation to understand the truth. They must receive the judgment of His words and receive the truth and the life that's offered to understand the mystery of it all. Otherwise, people still won't know what human life is all about, why people live, and why they die, even if they live to 70, 80, or a hundred. People take this short walk on earth and live for several decades without figuring out what human life is about before it's over. At death, they feel discontented and continue to dwell on this and that, leaving this world with regret in the end and gaining nothing. Wouldn't it be sad if they were reborn in the next life and kept living like this? (It would.) Each generation of people tragically comes and goes one after the other, the living send off the departed and then are sent off by the next generation. They go on like this in a cycle, living in a daze and understanding nothing. It's different for you who have accepted God's work in the last days. You've caught up to this precious and rare opportunity of God become flesh to save humanity in the last days. You can receive the judgment and chastisement of God's words and gain His personal shepherding and leading. You understand many mysteries and much truth, and you can fulfill your duty as created beings. Your corrupt dispositions can be cleansed and changed. You have gained so much, more than the saints of generations past. Is this not the most blessed thing? You are the most blessed of all.

After reading God's words and experiencing years of their judgment and chastisement, you've gradually come to understand the objective of God's management of humanity and the mystery of His management and salvation of humanity. You've understood God's will and come to know His rule. You're willing in your heart to obey God, and you're able to obey Him. Living feels secure and fulfilling. God has you live, you live for God, and you live to fulfill your duty as a created being. This is the meaningful way to live. If people live without accepting or understanding the truth and live only for the flesh, there's no value in that whatsoever. You are all striving toward the truth now, and you're living with more and more conscience and sense. You're more and more of what a human ought to be, and you understand the truth more and more. You know more and more to obey God, and you can perform your duty as a created being and bear witness for God. Living like this will fill your heart with peace and joy, and this is the most meaningful life there is. This is a blessing that only you have gained out of all humanity. In this vast world and all of humankind, God has chosen only the few of you and had you born into this final age and into the nation of the great red dragon. You can receive His commission and fulfill your duty, and you can expend for Him. You are God's favored and those He has chosen. Is this not the most blessed thing? (It is.) This is such a blessed thing. There are people who believe in God but can't throw everything aside to fulfill their duty, and this is regrettable. There are people who don't understand the truth, and even when they fulfill their duty it can only be said that they're doing service to God. They offer the strength that they have while striking deals with God in their hearts and hoping to gain blessings. When they one day understand the truth, they'll be able to settle down and fulfill their duty willingly. Your life now and your living every day to bear witness to God and spread God's kingdom gospel is the way to live that He approves of. To put it plainly, God allows you to live like this, and it's God who's given you this opportunity. God has given you this opportunity and had you live, fulfilling your duty and expending for Him, and this is the most meaningful thing. You should feel proud and honored and cherish this opportunity. You're so young, and for you to fulfill your duty, follow God, and bear witness to Him in the midst of disaster and in such hostile surroundings and conditions—what a rare chance this is! God's becoming flesh in the last days and expressing so much truth to completely save humanity so that humanity may gain the truth and be purified is the rarest opportunity. There isn't much time, and it's gone in the blink of an eye. You should take hold of this opportunity and gain all the truth that you should. This is the greatest blessing, and it's a blessing greater than that of all the saints of ages past.

Excerpt 81

Those who follow God must, at the very least, be able to forsake all that they have. God once said in the Bible, "Whoever he be of you that forsakes not all that he has, he cannot be My disciple" (Luke 14:33). What does it mean to forsake all that one has? It means to forsake one's family, to forsake one's work, to forsake all one's worldly entanglements. Is this an easy thing to do? It is very difficult. Without the will to do so, it absolutely cannot be accomplished. When one has the will to forsake, they naturally possess the will to endure hardship. If one cannot endure hardship, they will not be able to forsake anything, though they may wish to. There are some who, having forsaken their families and distanced themselves from their loved ones, become homesick after performing their duties for a while. If they really cannot bear it, they may run home in secret to have a look, then return to perform their duties. Some who have left their homes to perform their duties cannot help but miss their loved ones on New Year's and other holidays, and when everyone else is asleep at night, they cry in secret. When they are done, they pray to God and feel much better, after which they go on doing their duties. Though these people were able to forsake their families, they are unable to endure great pain. If they cannot even cast off their feelings for these relations of the flesh, how will they be able to truly expend of themselves for God? Some people are able to forsake all they have and follow God, forsaking their jobs and their families—but what is their goal in doing this? Some people are trying to gain grace and blessings, and some are like Paul, only pursuing a crown and a reward. Few people forsake all they have in order to gain the truth and life, and to attain salvation. So, which of these pursuits is in line with God's will? It is, of course, the pursuit of the truth and gaining life. This is entirely in line with God's will, and it is the most important part of believing in God. Can one gain the

truth if they cannot let go of worldly things or wealth? Absolutely not. There are some people who have forsaken all they have and undertaken their duties, but they do not pursue the truth, and are always careless and perfunctory in performing their duties. After drifting along like this for a few years, they do not have any experiential testimony and have gained nothing at all. Those who pursue only prestige and status and who walk the path of antichrists are even less capable of gaining the truth. There are many people whose belief in God consists only of performing a bit of their duty in their free time. Will it be easy for such people to gain the truth? It will not, it seems to Me. Gaining the truth is no simple matter. One must endure many hardships and pay a great price. In particular, one must experience the hardships of judgment and chastisement, of trials and refinement, and of being pruned and dealt with. All these hardships must be endured. One cannot gain the truth without enduring a great deal of pain. How many times must one pray to God and seek the truth during this period? How many tears of regret must one shed to God? How many of God's words must one read before they can be enlightened and illuminated? How many spiritual battles must one undergo before they can overcome Satan? And how long does the process of experiencing these things take? How many years before one is finally able to gain the truth and win God's approval? Look at Peter's experience, and you will know. Is God's salvation and perfection of man as simple as people imagine? Forsaking all that one has is no simple matter. What does it really mean to forsake all that one has? "All that one has" includes more than just external things, more than family, loved ones, and friends, and more than one's profession, salary, wealth, and prospects. Beyond these things, it includes things of the mind and spirit: knowledge, learning, one's outlook on things, the rules of living, one's fleshly preferences, as well as things one pursues and aspires to, such as prestige and status. Forsaking all that one has mainly consists of these things; they are all part of what it means to forsake all that one has. It is easy to forsake external things in one fell swoop. But it is the things that people like, pursue and uphold deep in their hearts that are the most important and precious to them, they represent all that one has, and they are the hardest things to forsake. The main reason that most people now cannot forsake is that they cannot let go of those things, as they are what they prize and treasure most. Prestige and status, for instance, or glory and fortune, one's beloved career or most valued things—these are all that one has, and they are the things that are hardest to forsake. There was a bank manager who came to believe in God. He saw that God's words are indeed the truth, and he saw that everything God does is the work of saving man. But when he decided to forsake all that he had and follow God, he struggled with his position at the bank. One moment, he thought, "My position at the bank is a precious thing. It's well paid and influential," and the next moment, he thought, "By believing in God, I can gain the truth and eternal life. That's what's important." He was in constant battle in his heart. One moment, he wanted to be a bank manager, and the next, he wanted to believe in God. One moment, he wanted to grasp for money, and the next, he wanted to gain the truth. One moment, he could not let go of his status, and the next, he wanted to gain eternal life. His heart wavered back and forth. His status as a bank manager was just too precious to him, and he could not let go of it. For countless months, he waged this battle in his heart, until finally, and perhaps reluctantly, he let go. How hard it was for him to forsake all that he had! Although he knew that his position as a bank manager was a fleeting thing that could vanish like a puff of smoke, it was still not easy for him to let go of. Some people are doctors, or lawyers, or high-ranking executives, and their wages and salary are high. It is not easy to let go of these things; who knows how many months it would take them to battle within themselves to let go. If one battles for several years before letting go of these things, and by that point God's work has already come to a close, will there be any point to it then? At that time, one can only fall into disasters, wailing and gnashing their teeth. You will only be able to enter God's kingdom if you can forsake everything that is most important to you to follow God and perform your duty, and to pursue the truth and gain life. What does it mean to enter God's kingdom? It means that you are able to forsake all that you have and follow God, heed His words, and submit to His arrangements, obeying Him in all things; it means that He has become your Lord and your God. To God, that means you have entered His kingdom, and no matter what disasters befall you, you will have His protection and be able to survive, and you will be one of the people of His kingdom. God will acknowledge you as His follower, or offer you His promise to perfect you—but as your first step, you must follow Christ. Only thus will you have a part to play in the kingdom's training. If you do not follow Christ and are outside of God's kingdom, God will not acknowledge you. And if God does not acknowledge you, even if you wish to be saved and to gain God's promise and His perfection, will you be able to attain these things? You will not. If you wish to gain God's approval, you must first be qualified to enter His kingdom. If you can forsake all that you have in order to pursue the truth, if you can seek the truth in the performance of your duty, if you can act according to the principles, and if you have true experiential testimony, then you are qualified to enter God's kingdom and to receive His promise. If you cannot forsake all that you have to follow God, you are not even qualified to enter His kingdom, and you have no claim at all to His blessing and His promise. There are many people now who have forsaken all that they have and are performing duties in God's house, yet they will not necessarily be able to gain the truth. One must love the truth and be able to accept it before they can gain it. If one does not pursue the truth, they cannot gain it. Not to mention those who perform their duty in their spare time—their experience of God's work is so limited that gaining the truth will be harder for them. If one does not perform their duty or pursue the truth, they will miss out on the wonderous opportunity to attain God's salvation and perfection. Some people claim to believe in God, but do not perform their duties, and pursue worldly things. Is this forsaking all that they have? If one believes in God in this way, can they follow Him to the very end? Look at the Lord Jesus' disciples: among them were fishermen, peasants, and a tax collector. When the Lord Jesus called to them and said, "Follow Me," they laid down their jobs and followed the Lord. They gave no thought to the issue of their employment, nor to the problem whether they would have a path of survival in the world afterward, and they followed the Lord Jesus at once. Peter devoted himself wholeheartedly, fulfilling the Lord Jesus' commission until the end and upholding his duty. For his whole life, he pursued the love of God, and in the end, he was perfected by God. There are some people now who cannot even forsake all that they have and yet they wish to enter the kingdom. Are they not dreaming?

To believe in God, it is not enough just to have enthusiasm. You must understand His will, His method of perfecting people, which people He perfects, and the attitude and view that one should have toward God's perfection of people. Furthermore, as a follower of God, one must know how important it is to follow God's way. This bears on the issue of whether one can gain the truth. Following God's way means practicing the truth. Only by practicing the truth is one truly submitting to God, so practicing the truth is essential to gaining the truth. If one does not understand the truth or know how to practice it, they will have no way to gain it. That is why the most important part of believing in God is practicing the truth. Only those who practice the truth can achieve submission to God, only they can completely understand the truth, and only those who completely understand the truth know God. All of these things are achieved by practicing the truth. No matter how many people believe in God, God looks at which of them follow His way, which of them practice the truth, and which of them truly submit to Him. Believers in God must understand the truth and practice it in order to become people who follow His will and submit to Him. Those who pursue the truth must first understand why people should believe in God in their lives, how God has been doing the work of saving man since coming to earth, and what one must achieve in their pursuit of the truth before they attain salvation and are qualified to receive God's promise and His blessing. In the past, no one understood these truths. Everyone believed in God according to human notions and imaginings, and thought that believing in God was about getting blessings, a crown, and a reward. As a result, they all went against God's will, strayed from the true way, and embarked on the path of antichrists. Therefore, if one wishes to understand the truth, to gain the truth, and to be saved, they must correct these erroneous views on belief in God from the past. People's religious notions and imaginings and their theological views are particularly absurd; all of them are hostile to the truth and specious fallacies. God does not commend at all the ways that religious people believe. If people continue to uphold those ways now, and pursue blessings, a crown, and a reward—if they continue to believe in God with this sort of attitude, will they be able to gain the truth and life? Absolutely not. What outlook is it that people should adopt in their belief in God, then? You must begin by understanding God's will and seeing clearly how He saves people. If you do not seek the truth, but continue believing in God according to your own notions and imaginings, if you keep pursuing prestige, status, wealth, and worldly things, then

even if you win the whole world, will it be worth it if it ultimately costs you your life? Some people say, "Once I've made enough money and had a successful career, when I've fulfilled my ambitions and realized my dreams, then I'll come and be a good believer." Does God wait for you? Does God's work wait for you? If you cannot let those things go now, God does not demand that you do so immediately, but you must practice letting go. If you really cannot, pray to God and rely on Him. Let Him guide you. Furthermore, you must cooperate and perform your duties. What is the purpose of performing one's duty? Actually, it is meant to prepare good deeds. Even if you ultimately cannot come to be entirely perfected, you must prepare a few good deeds at least, so that when the time comes for God to reward the good and punish the wicked, you can give an account of them to Him. One day, God's work will come to an end, and He will begin rewarding good and punishing evil. He will have you bring forth your good deeds, and if you do not have any, you're done for—you will certainly be punished. Say, for instance, you have believed in God for around ten years, and the most valuable duty you have performed was only spreading the gospel in your free time and thereby bringing in a few new believers. You do not even know whether those people will be able to stand firm in the end. Can you give an account of this to God? You are bound to be unable to. You must consider what kind of results you can give an account of to God, and what sort of experiential testimony you must have to be able to satisfy God and have Him recognize you as His follower. You cannot be satisfied with just acknowledging the fact of God's current incarnation and accepting Christ of the last days in your heart, and nothing more. What God wants to see is your true experiential testimony and the fruits of your submission to His work. What God will test in the end is whether you have gained the truth and whether you have life. You must understand God's will. If you merely add your name to the church's rosters or perform a duty, but do not pursue the truth, and after a few years of believing in God, you have no experiential testimony, can God still acknowledge you? If God does not acknowledge you, then you remain outside of His house. If you merely claim to believe in God but do not pursue the truth, what can your belief in God gain in the end? You will have fallen too far short of the standards God requires! Gaining the truth is not as simple as people imagine it to be; one must endure many trials and tribulations, and much pain and refinement before they can gain the truth and know God. When you experience this manner of God's work, if you do not forsake all that you have to follow Him, can you be saved? Can you experience God's work by just believing in Him in a bit of your free time? How can you experience it by believing in God at home? How can you experience it living in the outside world? Therefore, forsaking all that one has is a condition of following God. If you cannot forsake all that you have, you absolutely cannot gain the truth, and if you cannot gain the truth, you are not qualified to enter God's kingdom. This is a fact that no person can alter.

Excerpt 82 (Answering questions from brothers and sisters)

(I'm still being constrained by my affection for my family while fulfilling my duty. I often miss them, and it affects the fulfillment of my duty. My state has improved a bit lately, but I still sometimes worry about the great red dragon arresting my family members in order to threaten me, and I'm afraid that I won't be able to stand firm then.) These are groundless fears. When you think about these things, you need to seek the truth for a resolution. You need to understand that whatever circumstances you face, God has orchestrated and arranged it. You must learn to submit to God and be able to seek the truth and stand firm when faced with situations. This is a lesson that people have to learn. You should contemplate often: How are you experiencing God's watering and shepherding during this period of time? What is your actual stature? How should you fulfill the duty of a created being? You have to figure these things out! If you can think about the great red dragon threatening you, then why don't you think about how to enter into the truth? Why don't you contemplate on the truth? (When these thoughts occur to me. I do pray to God and make a commitment that if one day I really come to face these circumstances, I'll stay true to God unto death. But I do fear I won't be able to make it with my small stature.) Then you pray, "God, I fear that I won't be able to make it with my small stature. I'm scared to death. Please do not do that. You can do it when I have the stature." Is this a good way to pray? (No.) You should pray like this: "God, I'm small in stature and small in faith now, I'm afraid of having to face something; in fact, I don't really believe that all matters and all things are in Your hands. I haven't placed myself in Your hands; what rebellion this is! I'm willing to submit to Your arrangements and orchestrations. Whatever You do, my heart is willing to bear witness for You. I'm willing to stand firm in my witness without disgracing You. Please, do as You will." You need to place your aspirations and what you want to say before God—this is how you produce true faith. If you're hesitant even to pray like this, how small your faith must be! You need to pray like this often. Even if you do pray like this, God will not necessarily respond. God doesn't burden people with more than they can bear, but if you make your attitude and your resolve clear. God will be pleased. When God is pleased, your heart will no longer be disturbed and constrained by this matter. "Things like husband, children, family, property—these are all in God's hands. They mean nothing. The whole universe is in God's hands; isn't my family in His hands, too? What's the use of me worrying about them? I have no say in it, I'm not capable, and I can't shield them. Their fate and everything about them are in God's hands!" You have to have the faith to come before God and pray, resolving firmly and making up your mind to submit to God's arrangements. Then the state within you will change. You won't have any more worries, and you won't feel worried anymore. You won't be exceedingly cautious and brimming with apprehension in everything you do. While everyone else charges forward, you hang back, always wanting to get away—isn't this what a coward does? When God's people

fulfill their duty in the kingdom and created beings fulfill their duty before the Creator, they should move forward calmly with a God-fearing heart. They shouldn't be fumbling about, shrinking back, or walking on eggshells. If you know that this state is wrong and worry about it constantly instead of seeking the truth to resolve it, then you're being constrained and bound by it, and you won't be able to fulfill your duty. You want to fulfill your duty as a created being with all your heart, all your mind, and all your strength, but can you achieve this? You can't reach the point of giving all your heart because your heart isn't on your duty—you've at best committed only one-tenth of your heart. Without all your heart, how could you give all your mind and your strength? Your heart isn't on your duty, and all you have is a bit of willingness to fulfill it. Can you really fulfill your duty with all your heart and mind? You don't have the resolve to practice the truth, so you're bound to be constrained by family and your affection for them. They will bind you hand and foot; they will control your thinking and your heart, and you will fall short of the truth and God's requirements—you will be willing, but lack the strength. So, you must pray before God, understanding God's will on the one hand while also knowing where you should stand as a created being; you must take the resolve and the attitude that you ought to have and place them before God. This is the attitude you must have. Why don't other people have these worries? Do you think that other people don't have family or difficulties like these? In fact, everyone has certain fleshly and familial entanglements, but some people are able to resolve them by praying to God and seeking the truth. After a period of seeking, they see through these affections of the flesh and let them go from their heart; then, these things are no longer difficulties for them, and they cannot be controlled or constrained by them. They don't affect their fulfillment of their duties, and so they become liberated. There is a line of God's words in the Bible that says, "Whoever he be of you that forsakes not all that he has, he cannot be My disciple" (Luke 14:33). What is this forsaking all that one has? What does "all" mean? Things like status, fame and fortune, family, friends, and property—all of these are included in the word "all." So what things take up an important place in your heart? For some it's children, for some it's parents, for some it's wealth, and for others it's status, fame and fortune. If you treasure these things, then they'll control you. If you don't treasure them and you completely let them go, then they can't control you. It just depends on what your attitude toward them is and on how you handle these things.

You have to understand that no matter what time or what stage God is doing His work, He always needs a portion of people to work with Him. That these people cooperate with God's work or cooperate in spreading the gospel is predestined by Him. So does God have a commission for each person He's predestined? Everyone has a mission and a responsibility; everyone has a commission. When God gives you a commission, this becomes your responsibility. You need to take up this responsibility; it is your duty. What is duty? It's the mission that God has given you. What is a mission? (God's commission is man's mission. One's life should be lived for God's commission.

This commission is the only thing in their heart, and they shouldn't live for anything else.) God's commission is man's mission; this is the correct understanding. People who believe in God have been put on earth to complete God's commission. If all you pursue in this life is to climb the social ladder, amass wealth, live a good life, enjoy being close to family, and revel in fame, fortune, and status—if you gain social status, your family becomes prominent, and everyone in your family is safe and sound—but you ignore the mission God has given you, is there any value to this life you're living? How will you answer to God after you die? You won't be able to, and this is the greatest rebellion; it is the greatest sin! Which of you is fulfilling your duty in God's house right now by accident? Whatever background you came from to fulfill your duty, none of it was by chance. This duty can't be fulfilled by just finding a few believers at random; this was something predestined by God before the ages. What does it mean for something to be predestined? What specifically? It means that in His entire management plan, God long ago planned how many times you would be on earth, which lineage and which family you would be born into during the last days, what the circumstances of this family would be, whether you would be male or female, what your strengths would be, what level of education you would have, how articulate you would be, what your caliber would be, and what you would look like. He planned the age that you would come to God's house and begin fulfilling your duty and what duty you would perform at what time. God predestined each step for you early on. When you weren't yet born and when you came to earth in your last several lives, God had already arranged for you what duty you would be fulfilling in this final stage of work. This is certainly no joke! The fact that you're able to hear a sermon here was preordained by God. This is not to be taken lightly! Additionally, your height, your appearance, what your eyes look like, your figure, the state of your health, what your life experiences are and which duties you're capable of taking on at a certain age, and what sort of caliber and ability you possess—these were preordained for you by God long ago, and are certainly not being arranged now. God has long since preordained them for you, which is to say, if He intends to use you, He will have already prepared you before giving you this commission and this mission. So is it acceptable for you to run from it? Is it acceptable for you to be halfhearted about it? Both are unacceptable; that would be letting God down! It's the worst kind of rebellion for people to forsake their duty. It is a heinous deed. God labored thoughtfully and earnestly, preordaining since time immemorial for you to make it to today and be given this mission. Isn't this mission your responsibility then? Isn't it what gives value to living this life of yours? If you don't complete the mission that God gives to you, you lose the value and meaning of living; it's as if you've lived in vain. God arranged the right conditions, environment, and background for you. He bestowed on you this caliber and ability, prepared you to live to this age, and prepared you to have all the qualifications you would need to fulfill this duty of yours, He has arranged all of this for you, and yet you're not diligently performing this duty. You can't withstand temptation and you choose to escape,

always looking to live a good life and pursue worldly things. You take the gift and ability that God has given you and serve Satan with it, living for Satan. How does this make God feel? With His hopes for you let down like this, would He not despise you? Would He not hate you? He would unleash great wrath upon you. And would this matter be considered settled then? Could it be as simple as you imagine? Do you think that if you don't complete your mission in this life, it all ends with your death? It doesn't end there; your soul will then be in peril. You didn't fulfill your duty, you didn't accept God's commission, and you fled God's presence. Things have become dire. Where can you run to? Can you escape from God's hands? How does God classify this kind of person? (These are people who have betrayed Him.) How does God define people who have betrayed Him? How does God classify people who have run from His seat of judgment? These are people who will suffer perdition and be destroyed. There will never be another life or another rebirth for you, and God will not possibly grant you any other commission. There is no longer any mission for you, and you have no chance to receive salvation. This is serious trouble! God will say: "This person has escaped before My eyes once, escaping from My seat of judgment and My presence. They did not carry out their mission or complete their commission. Their life ends here. It is over; it has come to a close." What a tragedy this is! For you to be able to fulfill your duty in God's house today, whether it's big or small, whether it's physical or mental, and whether it's handling external issues or internal work, no one's performing of their duty is happening by accident. How could this be your choice? This is all led by God. It's only because of God's commissioning you that you're moved like this, you have this sense of mission and responsibility, and you can fulfill this duty. There are so many among unbelievers with good looks, knowledge, or talent, but does God favor them? No, He doesn't. God did not select them, and He favors only the lot of you. He has all of you undertake every kind of role, fulfill all kinds of duties, and take up different kinds of responsibilities in His management work. When God's management plan finally comes to an end and is achieved, what a glory and a privilege this will be! So then, when people suffer a little hardship while they fulfill their duty today; when they have to give some things up, expend themselves a little, and pay a certain price; when they lose their status and their fame and fortune in the world; and when these things are all gone, it seems like it's all been taken from them by God, but they've gained something more precious and more valuable. What have people gained from God? They've gained the truth and life by fulfilling their duty. Only when you've fulfilled your duty, you've completed God's commission, you live your whole life for your mission and the commission God's given you, you have a beautiful testimony, and you live a life that has value—only then are you a real person! And why do I say you're a real person? Because God has selected you and had you fulfill your duty as a created being within His management. This is the greatest value and the greatest meaning in your life.

God doesn't ask much of people. When God gives you a commission and a responsibility, if you say that you have little faith and that this is the most effort you can

put in, that this is the most you can offer, and that these are the things you can take on, then God will not force you. It's not like if He asks you for a hundred percent and you give ninety-five, He's going to be dissatisfied, He won't let you off, and He'll constantly move and urge you so you can reach the hundred percent that He asks. God will not do that. Instead, He will have you progressively strive upward step by step according to your stature, your energy, and what you're capable of. God is fair and reasonable in His work. He doesn't force people; He lets you feel comfortable and at ease, He lets you feel that He can understand and be considerate of you in all that you do. People must be aware of God's painstaking effort as well as His mercy, lovingkindness, and tolerance for humanity. What should people do then, and how should they cooperate? How they should cooperate is like this: "I must strive toward satisfying God's will. God wants a hundred percent of me; I won't only give thirty if I'm capable of giving sixty. I'll give all my strength. I won't be cunning and deceitful, I won't cut corners, and I won't have a mindset of relying on luck." That will do it. God looks at man's heart. He doesn't have uniform requirements for all people; it isn't that you have to abandon your children and family or give up your job because someone else has. God doesn't have a one-size-fits-all approach, He requires of you according to your stature and what you can achieve. So then, there's no need for you to feel any concern or any pressure. Just pray before God based on what you are capable of achieving. Whatever hardships there are or constraints you're under, don't shrink from them. Don't let them affect you. That's the correct way. Once you're affected by them, you'll keep thinking, "I haven't done very well. God's unhappy with me, isn't He? I have to take great care. I can't push too hard; I need to leave some breathing room." This is wrong; it's a misunderstanding of God. Each gradual step of this kind of experience makes people feel more and more that their faith is too small to the point where they can even doubt God based on their notions and imaginings, just like the saying "assessing the noble by the standards of the ignoble." They believe in God but are afraid to depend on Him; they believe in God's dominion but are afraid to hand everything over to Him. People often say, "God rules over all things" and "all things are in God's hands," but when they encounter some situation, they think, "Can God really take control? Can He really be relied on? I'd better rely on other people, and if that doesn't work I'll come up with something on my own." Then they realize how immature, ridiculous, and small in stature they are. They turn back again, wanting to depend on God, but find there is still no path. Deep down, however, they know that God is faithful and He can be relied on; it's just that they have such little faith and are always so skeptical. How do you solve this problem? You have to rely on your experience and on pursuing and understanding the truth—only then can you produce true faith. The more you experience and the more you depend on God, the more you'll feel that He can be relied on. As you experience more matters, seeing how God protects you time and time again, helping you overcome difficulties and avoid danger, you will unconsciously develop genuine faith and reliance on God. You'll feel that God is trustworthy and reliable. You need to first have this faith in your heart.

Each person has their own destiny, and this is all predestined by God; no one can take charge of someone else's fate. You need to stop stressing over your family and learn to let go and relinquish everything. How do you do this? One way is to pray to God. You must also contemplate how your relatives who do not believe in God pursue worldly things, wealth, and material comforts. They belong to Satan, and they're a different type of person than you. You'll lead a life of suffering if you don't fulfill your duty and you live among them. Since you view matters differently from them, you won't get along well but will instead be tormented. There will be only pain and no happiness. Can affection bring you peace and joy? Catering to the flesh will bring you nothing but suffering, emptiness, and lifelong regret. This is something you need to grasp thoroughly. So, missing your family is unilateral; it's being needlessly sentimental! You're walking a different path than they are. Your outlook on life, worldview, path in life, and goals of pursuit are all different. You aren't with your family now, but because you're related by blood, you always feel that you're close to them and that you're one family. However, when you actually are living with them, just a few days of dealing with them will leave you completely annoyed. They're full of lies; what they say is all false, sweet talk, and deceitful. Their way of behaving and dealing with the world is all based on satanic philosophy and life maxims. Their thoughts and views are all wrong and absurd, and they're simply unbearable to hear. Then you'll think to yourself, "I used to have them on my mind all the time, and I was constantly afraid that they weren't living well. But living with these people now is truly insufferable!" You'll be repulsed by them. You haven't yet figured out what kind of people they are, so you still think that family ties are more important and more real than anything else. You're still constrained by affection. Try to let those things of affection go however you can. If you can't, then put your duty first. God's commission and your mission are most important. Fulfilling your duty first tops everything else, and don't bother for now with those things of your relatives in the flesh. When your commission and your duty are fulfilled, the truth becomes clearer and clearer to you, your relationship with God becomes more and more normal, your God-obeying heart grows ever greater, and your God-fearing heart grows ever greater and more evident, then the state in you will change. Once your state changes, your worldly views and affections will fade, you won't seek those things anymore, and your heart will just want to seek how to love God, how to satisfy Him, how to live in a manner that pleases Him, and how to live with the truth. Once your heart strives toward this, things to do with affections of the flesh will slowly fade, and they won't be able to bind or control you anymore.

Some people say: "I'm not constrained by my affection for my family when I perform my duties, but whenever I have an idle moment, I start to miss them." Well, what are the consequences of missing your family? If it can lead to you becoming negative and unwilling to fulfill your duties, then you have to seek the truth for a resolution. Once you've solved the problem, you won't be constantly missing your family the next time you have an idle moment, and it won't lead to any consequences. So, whatever problems

arise, you should always seek the truth to resolve them; this is what's most important. Missing your family isn't what's concerning; the key is that you need to think about what the consequences of constantly being homesick will be, and how this matter should be resolved. You should contemplate: "How did this state of mine come about? Why is it that I'm always missing my family? What parts of the truth are not clear to me? Which truths should I enter into?" Practice like this, and you'll have entry into the truth quickly. You must always be contemplating the truth in your mind; the more you do, the clearer your understanding of the truth will be, and the more you will have paths of practice in your mind. This will lead to truly understanding the truth, rather than just having a smattering of knowledge about it. At this point, you will want to find people to fellowship with. What is the purpose of fellowship? It's to gain confirmation, to understand the truth more accurately without any deviations. In this way, you won't have any difficulties, and your mind will attain liberation and freedom, no longer under any constraints. You won't constantly miss your family anymore, and you'll be able to break free from worldly entanglements. Your state will become increasingly normal. You all have to learn to contemplate the truth. How do you do that? For instance, let's say you've done something today that you don't feel is quite right and it seems to go against principles, but you don't know where the problem lies. This is when you should pray to God and seek the truth, thinking, "What truth does this issue relate to? Which principle does it relate to?" You should find someone to fellowship on the truth, look back, and reflect. When you finally discover the source of the problem and resolve it through seeking the truth, you'll have more faith in God, and you'll feel that you've made more progress in regard to the truth. You'll be able to see through some matters and understand some spiritual words; or, you'll be able to understand what some commonly repeated doctrine or slogan actually signifies and means. This is having some understanding of the truth and knowing how to practice it. Then you'll go ahead and fellowship with others, fellowshiping on this slogan until it's clearly understood, turning it into a path of practice. Isn't this a good thing? This is another way forward. Sometimes you'll see someone with a certain state, and you may contemplate: "Why does this person have this kind of state? How did this state of theirs come about? Why is it that I don't have this kind of state? That thing they said represents a certain state and mentality. How did this mentality of theirs develop? Where did the problem arise? What aspect of the truth does this relate to? Shouldn't I seek the truth too?" Through fellowship and seeking, you find the problem and realize that state of theirs is something you have, too. You've matched their situation up to yours, haven't you? Wasn't this effort worth it? (Yes.) After discovering the problem, you find someone to fellowship with. When you eventually find the answer and figure out what the problem is, the problem gets resolved. It's easy to resolve a problem when you are able to discover it. If you can't discover it, the problem can never be resolved. Sometimes, when your mind has guieted down, this can be the best time to contemplate the truth and God's words. Whatever you do, do not waste this opportunity on nurturing

emotional connections, constantly thinking about reuniting with your family; that's troublesome. If you're constantly concerned about your family and seize any chance you have to connect emotionally with them, your mind will always be filled with these emotional entanglements; you'll be unable to sever these attachments and be unable to let go. You should pray more, read more of God's words, and fellowship often with your brothers and sisters. When you understand the truth, you at least won't be constrained by family, the flesh, or affection. These things will be easy to let go of; this is the way forward. In fact, many people's experiences are like this. Resolving emotional issues always requires a period of experience; once you understand the truth, the issues become easy to resolve.

Excerpt 83

For all those who have now believed in God for several years, even though they have laid down a foundation, there is a real problem that must be resolved. Most people have some understanding of all aspects of the truth, and they can speak and preach the correct words and doctrines, but they have not experienced the correctness of these words in their real lives. They have not truly experienced what the real meaning and practical side of the truths contained within those words are. To enter the truth reality, you need a suitable environment, the correct people by your side, and suitable people, matters, and things that enable you to grow in life. This way, both these truths and these doctrines that you understand will be confirmed, and will make you gain experience. If a living seed is dropped into fertile soil, but it lacks the sun's rays and the moisture of rainwater, will the bud that grows from it not wither? (Yes, it will.) Therefore, when you have heard many sermons, many truths, and many of God's words, and you have already ascertained that this path is the correct one, and the right path in life, what do you need at this time? You need to ask God to arrange a suitable environment for you that is edifying and helpful for your life and can make you grow in life. This environment may not be very comfortable—one's flesh must endure hardship, and one must renounce and let go of many things. This is something that you have all experienced by now. For example, say that you were persecuted and unable to return home, to see or get in touch with your children or spouse, to meet with your relatives or friends, or to receive any news from them. In the dead of night, you would begin to think about home: "How is my father doing? He's old, and I have no way to honor him. My mother is in poor health, and I don't know how she's doing now." Wouldn't you always be thinking about these matters? If your heart is always constrained by such things, what consequences will it bear on the performance of your duty? It is beneficial to your life progress if you do not get mixed up or concern yourself so much with worldly, fleshly matters. Your thinking and worrying will not serve any function; these matters are all in the hands of God, and you cannot change the fates of your family members. You must understand that your top priority as a believer in God is to be considerate of His will, to fulfill your duty, to gain true

faith, to enter the reality of God's words, to grow in life, and to gain the truth. This is what matters most. On the surface, it seems as if people actively forsake the world and their families, but what is actually going on? (It is God who rules over and arranges this.) It is arranged by God; it is He who prevents you from seeing your family. To put it more aptly, God deprives you of them. Aren't these the most practical words? (They are.) People always say that God rules over and arranges things, so how does He rule over this matter? He brings you out of your home, not letting your family turn into a burden that encumbers you. So, where does He take you? He takes you to an environment where there are no entanglements of the flesh, where you cannot see your loved ones. When you worry about them, and want to do something for them, you cannot, and when you want to offer your filial piety, you cannot. They cannot entangle you anymore. God has moved you away from them, and deprived you of all these entanglements, otherwise you would still be filial to them, render service for them, and slave away for them. Is God moving you away from all these external entanglements a good or bad thing? (A good thing.) It is something good, and there is no need to regret it. Since it is a good thing, what should people do? People should thank God, saying: "God loves me so much!" One cannot overcome the bondage of affection on their own, because people's hearts are all constrained by affection. They all wish to be united with their family, for their whole family to gather together, with everyone safe, healthy, and happy, and to spend every day like this, without ever separating. But there is a bad side to this. You will devote all of your life's energy and efforts, your youth, your greatest years, and all the best parts of your life to them; you will give your whole life for the sake of your flesh, family, loved ones, work, fame and fortune, and all kinds of complicated relationships, and you will consequently completely destroy yourself. So, how does God love man? God says: "Don't destroy yourself in this mud pit. If both of your feet are stuck, you won't be able to pull yourself out no matter how you exhaust yourself. You don't have the stature or the bravery, not to mention the faith. I will bring you out Myself." This is what God does, and He does not discuss it with you. Why doesn't God ask for people's opinions? Some people say: "God is the Creator, He does whatever He wants. Humans are like ants and bugs, they are nothing in the eyes of God." This is how things are, but is that how God treats people? No, it isn't. God expresses so many truths and gifts them to man, enabling people to be cleansed of their corruption, and to gain a new life from Him. God's love for man is so great. These are all things that people can see. God has intentions for you, His purpose in bringing you here is to make you embark on the correct path in life, to live out a life of meaning, a path that you would not be able to choose on your own. People's subjective wish is to spend their lifetime safe and sound, and even if they don't make a fortune, at least they want to be united with their family forever, and enjoy this kind of familial happiness. They don't understand how to be considerate of God's will, nor do they understand how to give thought to their future destinations or to God's will to save humanity. But God does not make a fuss over their lack of understanding, and He does

not need to say too much to them, because they don't understand, their stature is too small, and any discussion would only reach an impasse. Why would it reach an impasse? Because the great matter of God's management plan to save humanity is not something that people can understand with just one or two sentences of explanation. Since that is the case, God makes decisions and acts directly, until the day comes when people eventually understand.

When God takes some of His chosen people out of the adverse environment of mainland China, His good intentions are in this, which everyone can now see. In regard to this matter, people must often show gratitude and thank God for showing them grace. You have emerged from that family environment, broken away from all the complicated interpersonal relationships of the flesh, and extricated yourself from all worldly and fleshly entanglements. God has brought you out of a complex snare and into His presence and into His house. God says: "It is peaceful here, this place is very good, and it is well-suited for your growth. This is where God's words and guidance are, and where the truth reigns. God's will to save humanity lies here, and the work of salvation is centered here. So, grow to your heart's content here." God brings you into this kind of environment, an environment that may not contain the comfort of your loved ones, where your children are not around to care for you when you get sick, and where there is no one for you to confide in. When you are by yourself, and you think about the suffering and difficulties of your flesh and everything you will face in the future, in those times, you will feel alone. Why will you feel alone? One objective reason is that people are too small in stature. What is the subjective reason? (People do not completely let go of their fleshly loved ones.) That's right, it is that people are unable to let go of them. People who live in the flesh take as pleasures the various relationships and family bonds of the flesh. They believe that people can't live without their loved ones. Why is it that you do not think of how you came into the world of man? You came alone, originally without relations to others. God brings people here one by one; when you came, you were, in fact, alone. You did not feel alone at that time, so why do you feel alone when God brings you here now? You think that you are missing a partner that you can confide in, whether it be your children, your parents, or your other half—your husband or wife—and so, you feel alone. Then, when you feel alone, why don't you think of God? Is God not a companion to man? (Yes, He is.) When you feel the most suffering and sadness, who can truly comfort you? Who can truly resolve your difficulties? (God can.) Only God can truly resolve people's difficulties. If you are sick, and your children are by your side, pouring you drinks, and waiting on you, you will feel quite happy, but in time your children will get fed up and no one will be willing to wait on you. In times like those you will feel truly alone! So now, when you think that you have no partner, is that really true? It is actually not, since God is always keeping you company! God does not leave people; He is someone they can rely on and find shelter in at all times, and their only confidant. So, no matter what difficulties and suffering befall you, no matter what grievances, or matters of negativity and weakness you are confronted with, if you come before God and pray at once, His words will give you comfort, and resolve your difficulties and all your different problems. In an environment like this, your loneliness will become the basic condition for experiencing God's words and gaining the truth. As you experience, you will slowly come to think: "I am still living a good life after leaving my parents, a fulfilling life after leaving my husband, and a peaceful and joyous life after leaving my children. I am no longer empty. I will no longer rely on people, I will rely on God instead. He will provide for me and help me at all times. Although I cannot touch Him or see Him, I know that He is by my side at all times, and in all places. As long as I pray to Him, as long as I call on Him, He will move me, and make me understand His will and see the proper path." At that time, He will truly become your God, and all of your problems will be resolved.

Excerpt 84

Taiwan is a democracy with a stable society where people live in prosperity. The public order, quality of life, cultural values, and so on are all much better than in mainland China. People lead very comfortable lives. Though living comfortably is a good thing, many people who believe in God and live in comfort are unwilling to follow Him, let alone suffer or pay a price. It's very hard to forsake all they have and expend themselves for God. Is this not what it is really like? When people live comfortably, they are always thinking about eating, drinking, and having fun, how to enjoy the flesh and enjoy life. This has a certain effect on people who believe in God and pursue the truth. Therefore, a lot of people in this comfortable social environment want to perform their duties but struggle to do so. They aren't willing to endure even a little suffering, and they don't work efficiently when they perform their duties or do different kinds of work for the church. Sometimes the progress of their work is affected, and this has a certain relationship with their social environment. It moves Me to see that every time we gather, you're able to sit here and listen to sermons from start to finish. Some people in mainland China can believe in God because they are stifled by their environment, oppressed, discriminated against by society and suffer from severe persecution, while some people believe in God purely because they are looking for fairness and reason, or for spiritual support and something to rely on. For some people, their enthusiasm, faith and loyalty were stirred up under the brutal persecution of the great red dragon. Some have been forced to flee overseas out of necessity because believing in God in mainland China is so difficult and many people have been hunted down—they have nowhere to hide. These are the reasons that they flee overseas. Compared to the oppressive and harsh living environment in mainland China, people in Taiwan have it so easy. With life this comfortable, those who believe in God aren't willing to suffer or pay the price, and when they face any persecution or tribulation they are no longer willing to perform their duties. People just enjoy eating, drinking, and having fun when life is this comfortable. They are always concerned with things like: "What should I have to eat? Where should I travel? Which

countries have I not been to yet? A single human lifetime is just a few decades. If I don't visit countries all over the world and broaden my horizons, won't I just be living for nothing?" This is how a person's heart becomes unruly and cannot be reined in. Can one still quietly eat and drink of God's words before Him like this? Can one still listen attentively to sermons at gatherings? It will certainly be difficult. So, when one is encouraged to believe in God, pursue the truth, and perform their duty, they feel unjustly treated and stifled and keep feeling like they are living for nothing. Does this favorable environment not present a serious temptation and obstacle for people? It does. People all crave fleshly comforts, but to those who believe in God and pursue the truth, comfort is not necessarily a good thing in terms of life growth. Most people become negative and weak when they suffer a little and have no willpower at all; is this not the result of a comfortable environment? There are all kinds of videos of experiential testimony showing brothers and sisters in mainland China being tortured in jail, sentenced, and imprisoned. Have you all seen these? (We have.) And how do you feel about them after seeing them? (God, I'd like to say a little about how I feel. After seeing the brothers and sisters in mainland China experiencing all that persecution by torture and seeing how they can pray to God, rely on Him, and hold onto their faith in such a difficult environment, experiencing step-by-step under God's leadership while standing firm in their testimony and not betraying Him, I feel that they have more faith and greater stature than we do. If I were in that kind of environment, I wouldn't necessarily be able to stand firm like they do, which makes me feel that I'm very small in stature.) The brothers and sisters in mainland China can still persist in believing in God, attending gatherings, and performing their duties in the environment where they suffer cruel persecution from the great red dragon. This is a testimony, a powerful testimony. That they can stand firm in such a hostile environment is a testimony, so those of you in this comfortable environment should contemplate how to offer a different type of testimony. First, you should cherish everything in this life and these environments that God has given you. Also, you should contemplate how, in an environment like this, you will be able to stand firm in your testimony, not put God to shame, and become overcomers. Believing in God in a democratic country, one may not be subjected to repression and persecution by torture from the government, but there will be persecution from family and relatives, and one still needs to experience God's words, gain the truth, and stand firm in their testimony. No matter the environment in which one believes in God, gaining the truth is not an easy thing. You have to suffer and pay the price in order to understand the truth and enter reality. To bear witness for God, you need to achieve understanding of the truth in all aspects of experience. This does not only mean spreading the gospel and God's name; it mainly refers to life experiential testimony. In any group of people or under any country's social order, people will suffer some discrimination, exclusion, or persecution if they live according to the truth, endeavor to be honest people and try to submit to God. This is because democratic countries do not submit to God either. There are atheist

political parties in power, and they also reject the truth and reject God. Believing in God in a country like this, even if there is no persecution or tribulation, there will be certain limitations as well as subjection to some discrimination, slander, judgment, and condemnation if you want to spread the gospel and bear witness for God—this is all fact. If you cannot understand these things clearly, then you are not someone who understands the truth. Accepting and following Christ in any country comes with some level of persecution and tribulation. You always need to act with caution and pray to and look to God, and you must also have wisdom and intelligence. Whatever country and social environment you are in, they all have a suitable environment that God has laid out and arranged for you. It all depends on whether or not one pursues the truth. A comfortable environment brings temptations for people, while persecution by torture also brings temptations and trials. Are there trials in comfortable environments then? There are also God's trials. God has arranged this comfortable environment for you, and everything depends on how you experience it—whether you will be fully ensnared by Satan's traps and in Satan's temptation, or whether you will be able to triumph over it in all respects and bear witness for God, holding fast to your loyalty and duty. This all depends on how you experience it and the choices you make. Mainland Chinese brothers and sisters have an environment that's a bit tougher, and God has given them a burden that is a bit heavier and laid out an environment for them that is a bit harsher, but He has also given them more. The tougher the environment and the greater the trials that God lays out, the more that people gain. But in a comfortable environment, people also experience temptations and trials everywhere, and God has given you much, too. If you can triumph over temptation every time you face it, then you won't gain any less than your brothers and sisters who experience persecution by torture. This also takes pursuing the truth and having stature to overcome. For example, things like being together with your family, eating and drinking well, entertainment and enjoyment, and some social trends that comfort the flesh and cause depravity are all temptations for you. When you face these temptations, they will not only catch your eye, but also disturb and entice you. When you follow worldly things and trends, that is when Satan's temptations, or one could also say God's trials will arise. You will need to make a choice about how to respond to these temptations and trials, and this is when God tests people and shows them for who they are. This is the time when what God has said to you and the truths you have understood should take effect. If you are someone who pursues the truth and you have true faith in God in your heart, then you will be able to overcome these temptations and stand firm and bear witness for God in the trials that He has laid out for you. If instead of loving the truth, you love the world, you love trends, you love craving comfort and satisfying your flesh, and you love an empty life, then you will follow these worldly things. You will feel admiration for these things and be attracted to and possessed by them. Little by little, your heart will lose interest in believing in God, you will become sick of the truth, and then, in the midst of temptation, Satan will snatch you

away. In a trial like this, you will have lost your testimony. There are many people who have heard a lot of sermons and are performing their duties but still feel empty inside. They still love following pop stars and famous people, keeping up with trends, watching entertainment programs on TV, and even binge-watching shows all night to the point that they become nocturnal. Some young people are even playing video games. To sum it up, they do not hesitate to pay any price and fanatically pursue these trendy things. And why do they do this? It is because they have not gained the truth. People who have not gained the truth have a certain feeling, which is that there doesn't seem to be much difference between believing in God and not believing in Him. They still feel empty in their hearts and that there is no meaning to their lives. If they follow trends, they feel that they are more fulfilled, that there is a bit more richness to their life, and that they are a bit happier on a daily basis. If they believe in God and do not follow trends, they still feel that life is meaningless and empty. This is because they do not love the truth. You can also say confidently that these people do not understand the truth in the slightest and do not have the truth reality, and therefore they cannot live without following trends. Some people have never pursued the truth and they are unsettled even when performing their duties. They are unable to stand firm when they face temptations, and eventually they have to withdraw. Some people are quite enthusiastic and resolute when they start performing their duties, but they stop wanting to perform them when they face temptations, becoming careless and perfunctory and lacking devotion. There is no testimony in this. If they can let go of their duties as soon as they face temptations and choose whatever they prefer, then they have no testimony. If another temptation comes, they might deny God and want to follow worldly trends and leave the church. Or when another temptation comes, they start to doubt God and are not sure whether He even exists, and even come to believe that they have evolved from apes. These people have been seized completely by Satan. Caught up in all of these temptations, they do not pray to God or seek the truth. They only think of the fate of their flesh, and as a result they fail to stand firm in their testimony. Step by step, they are dragged by Satan into hell and into the abyss of death. God has given this person over to Satan, and they no longer have any chance of salvation. Tell Me, is pursuing the truth not important? (It is.) The truth is very important. What function can the truth serve? At the very least, it can help you to see through Satan's schemes when you face temptation, to know what you should do and what you should not, and what it is that you should choose. At least it will make you know these things. The most important thing is that the truth will enable you to stand firm in temptation. You will be able to stand firm, steadfast and unwavering, while holding to the duty that God has given you, being loyal to this duty, and being able to reject Satan. You will be able to stand firm in your testimony amidst trials like Job did. This is what people should gain at the very least.

Excerpt 85

Are there principles to your prayers to God? In what circumstances do you pray to God? What are the contents of your prayers? Most people pray when they are suffering: "Oh God, I am suffering, I beg You to help me." That is the first thing they say. Is it a good thing to always say that you are suffering when you pray? (No.) Why not? And if it is not good, why do you still pray that way? This shows that you do not know how to pray, or what one should say and seek when they come before God. All you know is to pray to God when you suffer a bit and feel sad, saying, "Oh God, I am suffering! I feel so miserable, please help me." This is the prayer of one who has just begun believing in God. It is the prayer of an infant. If one has believed in God for several years and still prays in this way, it is a serious problem. It shows that they are still an infant who has not grown in life. All who believe in God but do not know how to experience His work are people who have not grown in life and who have not yet entered the right track of belief in God. If one is really a thinking person, they must consider how to experience God's work, as well as how to eat and drink of His words, and how to experience and practice them. Wherever God's words go, so should one's experience; one must follow His words to that place. If one can practice and experience God's words in this way, then they will encounter many problems, and they will naturally seek the truth from God to resolve them. If one always prays to God and seeks the truth to resolve their difficulties in this way, they are experiencing God's work. By continually resolving their problems, their difficulties will grow fewer and fewer, and they will gradually come to understand the truth, and gain knowledge of God's work. They will know how they should cooperate with God, as well as how to submit to His work. That is what it means to enter onto the right track of belief in God. Some people who believe in God do not know how to experience His work. They are always muddle-headed—they read God's words, but do not contemplate them; they listen to sermons, but do not fellowship; and when things befall them, they do not know to seek the truth, nor do they know how to grasp God's will, and they do not know the attitude they should adopt or how they should cooperate. They do not understand these things. They are laymen in these matters, and they lack spiritual understanding. Whatever problems befall them, they never pray to God and seek the truth, and deep down they do not truly rely on God or look up to Him. They just say, "Oh God, I am suffering. Oh God, I am suffering." They repeat this phrase to the point that people get fed up and disgusted at the sound of it. Most of you pray like that, do you not? (We do.) From people's prayers, one can see how pitiful their condition is! You only seek out God when you are suffering. When you are not suffering or facing any problems, you feel no need for God, nor do you want to rely on Him. You just want to be your own master. Is this not the condition you are in? (It is.) When most people experience the judgment and chastisement of God's words, and they are pruned and dealt with by them, and then reflect on themselves and try to know themselves, how do they pray? They all

say the same thing, "Oh God, I am suffering. Oh God, I am suffering." Do those words not make you feel disgusted? (They do.) People are so withered up inside—how pitiful their condition is! Every time they pray to God, they say the same, simple phrase, without a single heartfelt word. They do not seek the truth and they do not wish to resolve their problems. What sort of prayer is that? What is the problem at play when one cannot say heartfelt words in prayer and does not know what their deficiencies are? When you come before God do you not need Him to enlighten you about anything? Do you not need faith, or strength, or God as your rear guard? Do you need even less for God to enlighten you and guide you to walk the road ahead? Do you not need to understand the truth to resolve the problems that exist in you? Do you not need God's discipline and chastening, or His guidance? Is the only thing you need from God for Him to relieve your suffering? Can you really not feel in your heart that you have so many deficiencies? Not knowing how to pray is no small problem; it shows that you do not know how to experience God's work, it shows that you have not brought God's words into real life, and rarely have any genuine interaction with God in your life. You simply have not established the sort of relationship with God that should exist between God and His followers or between objects of creation and their Creator. When faced with a problem, you are led by your own subjective assumptions, notions, thoughts, knowledge, gifts and talents, and corrupt dispositions. You have nothing to do with God, so when you come before Him, you often have nothing to say. This is the sorrowful state of people who believe in God! It is such a pitiful condition! In their spirits, people are dried up and numb. They feel nothing when it comes to spiritual matters in life, nor do they have any understanding of them, and when they come before God, they have nothing to say. No matter what sort of situation you find yourself in, no matter what plight you face, and no matter what hardships you encounter, if you are speechless before God, then should your faith in Him not be called into question? Is this not the pitifulness of man?

Why must people pray to God? Praying to God is man's only path to look up to God and rely on Him. Without prayer, these things are out of the question; relying on God and looking up to Him are accomplished through prayer. Can one who believes in God without praying to Him attain the enlightenment and illumination of the Holy Spirit? Can they acquire God's work and guidance? If you do not entrust your difficulties to God and do not pray to Him and seek the truth, how will He resolve them? How will He guide you to follow Him on the road ahead? How will He save you from your corrupt disposition? It can be said that belief in God without prayer is not true belief in God. A normal relationship between man and God must be built on prayer, and it must be maintained through prayer. Prayer is the mark of man's belief in God; whether one truly prays is the only criterion for testing whether that person's relationship with God is normal. So long as one says heartfelt words in prayer, and so long as one can seek the truth in prayer, they can acquire the work of the Holy Spirit, and this shows that they have a normal relationship with God. If one rarely prays and is not able to speak heartfelt words, if they

are always guarded against God, that shows that their relationship with God is not normal. And if one does not pray at all, it shows that they have no relationship with God. If a person prays well and in line with God's will, they will be able to submit to Him and they are one whom God loves; those who often pray sincerely are honest people and have a simple love for God. So, all those who believe in God, but do not pray to Him, do not have a normal relationship with God. They are all far from God, and they are rebellious and resistant to Him. Most people who do not pray to God are not lovers or seekers of the truth, and those who do not love or seek the truth cannot pray sincerely. Whatever difficulties they have, they do not pray, and when they do pray, they wish only to exploit God to get rid of their difficulties and suffering. They do not care about God's will, and they do not search in their difficulties for the aspects of the truth they should understand and enter. Such people do not long for the truth and have no true faith in God—in essence, they are nonbelievers. As a believer in God, you must pray to God and seek the truth in all things. Though you may not feel immediately after prayer that your heart has been made brighter or that you have gotten a path of practice, wait for God, and while you wait, read God's words and seek the truth. As you eat and drink of God's words or listen to sermons and fellowship, focus on bringing your problems into your contemplation and seeking. If you cooperate practically in these ways, it may be that insight comes to you in a flash when you are contemplating God's words or listening to sermons and fellowship. Or it may be that you encounter some issue, and it inspires you, and you find the answer to precisely the question you have been seeking to resolve. Is this not God's guidance and His arrangement? So, sincerely praying to God can be effective, but this effect is not something you can attain immediately after prayer. It takes time, and it requires one's cooperation and practice. One cannot say when the Holy Spirit will enlighten you and give you the answer. This is the process of seeking the truth and understanding it, and it is the path on which man grows in life. After believing in God for many years, you still have to learn how to pray all over again. You still don't know how to pray, and whenever you face a problem, you either just shout out catchphrases and make resolutions or complain to God and voice your grievances, saying how you are suffering, or otherwise rationalize and justify yourselves. These are the things that are held in your heart, and it's no wonder that you've been so slow to enter the truth. You're getting sidetracked. You don't know how to pursue the truth, and it's hard to say if believing in God like this will be enough for you to receive salvation.

Excerpt 86

There is a line in a church hymn that goes, "All truth-loving people are brothers and sisters." This statement is correct. Only those who love the truth belong to God's house; only they are real brothers and sisters. Do you think that all those who often attend assembly in God's house are brothers and sisters? Not necessarily. What people are not brothers and sisters? (Those who are sick of the truth, who do not accept the truth.)

Those who do not accept the truth and are sick of it are all evil people. They are all people without a conscience or reason. None of them are those whom God saves. These people are devoid of humanity, they are negligent in their work and rampant in their conduct. They live by satanic philosophies and employ crafty maneuvers and use, wheedle, and cheat others. They do not accept the slightest bit of the truth, and they have infiltrated God's house solely to gain blessings. Why do we call them nonbelievers? Because they are sick of the truth, and they do not accept it. As soon as the truth is fellowshiped, they lose interest, they are sick of it, they cannot stand to hear about it, they feel it is boring and cannot stay seated. They are clearly nonbelievers and unbelievers. You must not regard them as brothers and sisters. It's possible that they might want to get close to you to offer some benefits, trying to build a relationship with you using small favors. However, when you communicate the truth with them, they divert to trivial talk, discussing matters of the flesh, work, worldly affairs, secular trends, emotions, family matters, such external things as these. Nothing they talk about relates to the truth, to believing in God, or to practicing the truth. These people do not accept the truth at all. They never read God's words or communicate the truth, and they never pray or perform spiritual devotions. Are these people brothers and sisters? They are not. These people do not practice the truth, and are sick of the truth. After they infiltrate God's house and see that gatherings always involve reading God's words and fellowshiping on the truth, talking about knowing oneself, fellowshiping on problems in the performance of duties, they feel sick at heart. They have no understanding or experiences and nothing to say, so they become weary of church life. They constantly wonder, "Why always fellowship on God's words? Why always talk about knowing oneself? Why is there no entertainment or enjoyment in church life? When will this kind of church life end? When will we enter the kingdom and receive blessings?" They find fellowshiping on the truth uninteresting and don't want to hear it. Would you say, when things happen to these people, do they seek the truth? Can they practice the truth? (They cannot.) If they are not interested in the truth, how can they practice the truth? So what do they live by? Without question, they live by the philosophies of Satan, they are always being wily and cunning, they do not have a life of normal humanity. They never pray to God or seek the truth, but handle everything using human tricks, tactics, and philosophies for living which makes for an exhausting and painful existence. They interact with the brothers and sisters in the same way that they interact with unbelievers, they follow satanic philosophies and lie and cheat. They like to start arguments and split hairs. No matter what group they are living in, they always look to see who is aligned with who, and who is teamed up with who. When they speak, they are carefully observing other people's reactions, they are always on the lookout, trying not to offend anyone. They are always following these philosophies for living to deal with all the things around them and their relationships with others. That is what makes their existence so exhausting. Though they may seem active among other people, in reality, only they know their struggles, and if

you were to look closely at their lives, you'd feel it's exhausting. For a matter involving fame, gain, or face, they insist on clarifying who is right or wrong, who is superior or inferior, and must argue to prove a point. Others don't want to hear it. People say, "Can you simplify what you're saying? Can you be straightforward? Why do you have to be so trivial?" Their thoughts are so complicated and convoluted, and they live such an exhausting life without realizing the underlying problems. Why can't they seek the truth and be honest? Because they are sick of the truth and don't want to be honest. So, what do they rely on in life? (Philosophies for living and human methods.) Depending on human methods to act tends to lead to results in which one ends up either being laughed at or revealing an ugly side of oneself. And so, on closer examination, their actions, the things they spend all day doing—they all relate to their own face, reputation, gain, and vanity. It's as if they're living in a web, they have to rationalize or make excuses for everything, and they are always speaking for their own sake. Their thinking is complicated, they talk so much nonsense, their words are so tangled. They're always arguing over what's right and wrong, there's no end to it. If they're not trying to gain face, they're competing for reputation and status, and there is never a time when they are not living for these things. And what is the ultimate consequence? They may have gained face, but everyone is sick and tired of them. People have seen through them and realized that they are devoid of the truth reality, that they are not someone who sincerely believes in God. When the leaders and workers or other brothers and sisters use a few words to deal with them, they stubbornly refuse to accept, they insist on trying to rationalize or make excuses, and they try to pass the buck. During assemblies they defend themselves, start arguments, and stir up trouble among God's chosen ones. In their hearts, they're thinking, "Is there really nowhere for me to argue my case?" What kind of person is this? Is this someone who loves the truth? Is this someone who believes in God? When they hear anyone say something that doesn't align with their intentions, they always want to argue and demand an explanation; they get tangled up in who's right and who's wrong, they do not seek the truth and treat it according to the truth principles. No matter how simple a matter is, they have to make it so complicated—they're just asking for trouble, they deserve to be so exhausted! Many of the problems people face are selfinflicted. They seek trouble without reason. They end up making their own bed, as the saying goes. This is the lifestyle of foolish people. Some muddle-headed people, though they don't get entangled in right and wrong, have such poor caliber that they can't see through anything. They live like pigs, in a daze. These two types of people are completely different: One leans left and the other leans right, but both belong to the unbelievers. Such people, no matter how many years they've believed in God or how much doctrine they've heard, can never understand the truth, let alone know what practicing the truth is. When faced with any situation, they never seek the truth but live by human methods and Satan's philosophies, leading exhausting and pitiful lives. Are they sincere believers in God? Absolutely not. Those who do not love the truth do not really believe in God.

Those who cannot at all accept the truth cannot be called brothers and sisters. Only those who love and are able to accept the truth are brothers and sisters. Now, who are those who do not love the truth? They are all unbelievers. Those who do not at all accept the truth are sick of and reject the truth. More precisely, they are all unbelievers who have infiltrated the church. If they are able to do all kinds of evil and disturb and disrupt the church's work, they are the minions of Satan. They should be removed and cast out. They absolutely cannot be treated as brothers and sisters. All who show them love are extremely foolish and ignorant.

Excerpt 87

If, right now, you have yet to find the feeling and the principles of being a saint, this proves that your life entry is too shallow, and that you have not yet understood the truth. In your ordinary behavior and conduct, and the environment in which you live each day, you should savor and ponder carefully, fellowship with each other, encourage each other, give each other reminders, help and care for each other, and support and provide for each other. There must be principles to how brothers and sisters interact. Do not always focus on others' faults, instead you must examine yourself frequently, and then proactively admit to other people what things you have done that caused interference or harm to them, and learn to open yourself up and fellowship. In this way, you can achieve mutual understanding. What's more, no matter what befalls you, you should view things based on the words of God. If people are able to understand the truth principles and find a path of practice, they will become of one heart and mind, and the relationship between the brothers and sisters will be normal, they will not be as indifferent, cold, and cruel as the unbelievers, and they will shed their mentality of mutual suspicion and wariness. The brothers and sisters will become more intimate with each other; they will be able to support and love each other; there will be goodwill in their hearts, and they will be capable of tolerance and compassion toward each other, and they will support and help one another, instead of alienating each other, being envious of each other, measuring themselves against one another, and secretly competing and being defiant toward each other. How can people perform their duties well if they are like the unbelievers? Not only will this impact their life entry, it will also harm and affect others. For example, you might get angry when people look at you the wrong way, or when they say something that is out of line with your will, and when someone does something that stops you from distinguishing yourself, you might resent them, and feel uncomfortable and unhappy, and always think of how to restore your reputation. Women and young people are particularly incapable of overcoming this. They always obsess over minor disputes and disagreements, are prone to being willful, and live in a state of negativity. They are not willing to pray to God or eat and drink the word of God, which in turn affects their life entry. When people live by their corrupt dispositions, it is very hard for them to be at peace before God, and it is very difficult for them to practice the truth and live by God's

words. To live before God, you must first learn how to reflect on and know yourself, and truly pray to God, and then you must learn how to get on with the brothers and sisters. You must be tolerant of each other, lenient with each other, and be able to see what others' strengths and merits are—you must learn to accept others' opinions and things that are right. Don't indulge yourself, don't have ambitions and desires and always think you're better than other people, and then think of yourself as some great figure, forcing other people to do what you say, to obey you, to look up to you, to exalt you—this is deviant. If an individual's arrogant disposition is not resolved, and this is coupled with swelling ambitions and desires, it can easily lead to deviancy. Hence, those who cannot accept the truth and fail to self-reflect and know themselves are in great danger. They always harbor ambitions, always aspire to be great people and supermen—this is deviancy, this is extreme arrogance. They have lost all sense, they are not normal people, they are deviant people, and they are demons. Dominated by arrogant dispositions, they look down on others in their hearts, regarding them as very insignificant and ignorant. They fail to recognize the strengths of others but can infinitely magnify others' shortcomings; they despise them in their hearts, and they declare and belittle these shortcomings at every turn, hurting and upsetting others, and eventually causing other people to obey and listen to them, or to fear and hide from them. When a relationship like this emerges or exists between people, is this what you want to see? Can you accept it? (No.) For instance, suppose that you are a bit taller and better looking than others, which causes some people to admire you. As a result, you feel quite pleased with yourself and subsequently look down on those who are shorter and less good-looking. What kind of disposition is revealed in this? Some people look at those who are not as good-looking, who are a bit shorter, and who are a bit more foolish and not so quickwitted, with a contemptuous gaze, and even utter sarcastic words to mock them. Is it appropriate to treat people this way? Is this a manifestation of normal humanity? Definitely not. So, what is the most correct way to deal with such a situation? (To not ridicule others for their shortcomings, and to respect others.) This is a principle. It appears that you have some understanding of this. So how does God treat people? God does not care what people look like, whether they're tall or short. Instead, He looks at whether their hearts are kind, whether they love the truth, and whether they love and obey Him. This is what God bases His behavior toward people on. If people can also do this, they will be able to treat others fairly, and in accordance with the truth principles. First of all, we must understand the will of God, and know how God behaves toward men, then we too will have a principle and path for how to behave toward people. Generally, people all have a bit of vanity. When they receive a couple of words of praise, they feel a bit pleased with themselves, they hum a tune and walk with their heads held high. This is a revelation of Satan's disposition. If they also judge and look down on others, what kind of disposition is this? It's a vicious, arrogant, and evil disposition. If people fail to recognize and see the ugliness of living by their corrupt dispositions, it's

difficult for them to shed these corrupt dispositions, and they can't live out true human likeness.

Excerpt 88

Who is the truth that God expresses meant to be given to so that it may become their lives? Who is the truth being fellowshiped on for? (It is those who love the truth and can accept the truth.) Who are those who can really love the truth and accept the truth in their hearts? If you can see through this question, you will know what kind of person is saved by God. First, we must understand that the truth God expresses is meant for those who possess humanity, reason, love for positive things, and the awareness of their consciences. Other people do not love the truth, and after hearing it, they are indifferent and remain unmoved, without reproaching themselves or feeling anything at all—they are dead though they live, and are destined to have no life entry. Some people will ask, "Why does God go through so much trouble to say so many words when most people don't love the truth, or possess good humanity, or accept the truth, and they are not the objects of salvation, and are instead just service-doers?" Is this right? (No. Though most people are not willing to pursue the truth, a small group are still willing to pursue it and they have some humanity, and it is this small group that God wants to save.) That's right. God's words are for the ears of people, not beasts or devils. Within the church, regardless of whether a third or a fifth of the people can accept the truth, in any case, the ones who will remain in the end are the minority. So how should we measure who is a sincere believer in God, and who can remain? We can measure if a person has a conscience, whether their conscience has some awareness through listening to God's words, whether they can understand the word of God, whether they can understand the truth through listening to sermons, and put it into practice once they've understood it, and whether they can change their corrupt dispositions. Based on these things, we can discern if they are people who accept the truth and God's sheep. God's sheep are able to listen to God's voice, they respond and have awareness after listening to His voice, and they are willing to follow God. These people are God's sheep. What do these people possess in their humanity? (These people like positive things, are willing to pursue the truth, and have some conscience.) Why are they willing to pursue the truth? Their humanity includes love for the truth, conscience, and reason. They can also understand God's words and apply them to their own states, then turn God's words into part of their day-to-days, into their lives, and into the goal, principle, and foundation of their behavior and how they conduct themselves. That is, God's words become the reality of their lives, and they are able to practice God's words. These people are God's sheep. There are some people who do not look bad on the outside and are quite guileless, but they are not able to put God's words into practice after listening to them. These people are not God's sheep. There are many such people among service-doers who do not understand God's words no matter how they listen to them, and are even less able to put God's words into practice. They can believe in God for years without gaining life. Therefore, people should understand who exactly can be saved by the words of God. When it comes to the people that God saves, it doesn't matter how many of them there are. Even if just one person can understand God's words, He will still do the work that should be done. As is well-known, only eight people were saved when Noah built the ark. From the times of the Old Testament to the present, few have been saved. In the Age of Law when God had not formally done the work of salvation nor provided mankind with the truth, how many were accepted by God? Were there many? There were very few people who gained His approval during that time. What about the work of the last days? Though the number of people who can accept the truth through judgment, chastisement, trials, and refinement is in the minority, this number is still larger than those gained by God in the Age of Law and the Age of Grace. Now, there are quite a few people who can offer experiential testimony and there are indeed some who have changed their dispositions, so how could God's heart not have gained some comfort from this?

When you see that most people in the church have believed in God for several years yet do not pursue the truth, have not changed at all, and are still like unbelievers, are you negative? (Sometimes I'm a little negative, but I see that no matter how rebellious someone is or how poor their caliber, as long as their heart is right and they're willing to strive in pursuit of the truth, then God will continue to work on them with the greatest patience, breaking down and fragmenting the truth bit by bit, and fellowshiping with them in as much detail as possible. I am deeply moved seeing how much God pays to make mankind complete, never giving up until He succeeds. I feel that no matter how poor my caliber, I must try to do better, be diligent in my pursuit, and not lose heart.) It's a known fact that people are of poor caliber or rebellious, but God never said that because of this you won't be saved. If He won't save you, then why speak these words to you, or pay such a price? In doing all these things, God's will has already been clearly told to mankind and made explicitly known. It's not secret but known, and anyone with heart and spirit can understand; only those fools who don't have spiritual understanding can be negative, and only those who don't understand the truth will feel disappointed and dismayed, believing themselves incapable of being saved. The most crucial thing about believing in God is that you must believe all these words and truths which He speaks. As long as you have resolve, and can put the truth into practice, then they can become your life. It doesn't matter how mature your life is in the end, as long as you positively and proactively practice God's words without deliberately violating them or the truth, practice as much as you understand and strive for the truth, and perform your duty with all of your heart and strength, then this is up to standard. God's requirements for man are not high. The truths on which God fellowships are comprehensive, and His words are particularly detailed and specific. Why speak in this way? It's in provision to all mankind, not just one small group or a couple types of people. Of all the truths provided to all mankind, there is a limit to what you can practice and attain. Why do I say there is

a limit? Because everyone's caliber, insight, and comprehension are different, as are the environments God arranges for them and the duties they perform, these "differences" lead each person to be able to practice and enter only part of God's word, and what they can achieve or put into practice is limited. For example, is it appropriate if someone experiences a trial of sickness, realizes that the trial comes from God, but then thinks God should make everyone experience a trial of sickness? (No, it's not.) This comes entirely from human will. God works differently on everyone, and this trial is targeted at a particular group of people. God works on them to have them experience the trial of sickness. What do all people gain after God has had one group of people experience a trial of sickness? It's that, during the trial, people should learn how to obey God, know their own rebelliousness, rectify the relationship between created beings and the Creator, correct the relationship between man and God, be able to understand God's heart, achieve obedience to Him and, no matter what happens, do not misunderstand God, but just obey. This aspect of the truth is what everyone should gain. If you gain this aspect of the truth from someone else's experience, must you then also experience this trial? Not necessarily. God chooses different people—perhaps the right person, or someone special—to experience this trial and part of God's work. This is what God has promised man, and is what He will do. Some people have experienced the pain of losing a loved one, and from this loss have experience and testimony, obedience to God, and true reliance and belief. From the work God does on a particular group of people, everyone can see testimony that everything God does is right and what people should choose is obedience, not analysis, research, or reasoning with Him, having Him explain it clearly and thoroughly; they should obey unconditionally and without complaint. Additionally, people should learn to understand the meaning and value of all the work that God does. From these ways of God's work, and all aspects of His words, what each individual experiences is but a small part of God's words. Within this small part, depending on your caliber, your family environment, and the duty you are currently performing, what you experience of God's words is a ten-thousandth of them, or you could say only a ten-thousandth. If you enter into this ten-thousandth and truly achieve unconditional, absolute obedience to God, place yourself in the position of a created being, submit to the Creator's sovereignty and arrangements, and achieve the result God wants to attain in you, then you'll be saved. This is easy to understand, and is the way things are.

What is key in performing your duties is that you are loyal. What is loyalty? It means to be serious and responsible, to perform your responsibility in full, without being the least bit careless or perfunctory. If you are careless and perfunctory, then when something goes wrong it's a mark of shame, and this is absolutely not a trivial matter. Moreover, regarding the work assigned to you in God's house, everyone should fellowship together more, seek the truth principles more, and find the correct principles. When problems are discovered they should be solved quickly, otherwise promptly report

those which cannot be solved to superiors. Strive to ensure the work of God's house goes smoothly, with no obstacles, loopholes, or delay. Do your job well, promote the spread of the gospel work, and let God's will be thoroughly carried out on earth. This way, your duty will have been performed well. In fact, within the scope of someone performing their duty, these are the few aspects of the truth that they can practice, achieve, and touch upon, and entering the realities of these truths is achieving the minimum standard God requires of mankind. Some people's faith is weak, some people are cowards, others are of poor caliber, or have distortions in understanding, or have foolish thinking; these and other negative and passive things in all aspects will affect people's ability to put the truth into practice and do their duty effectively. God makes His requirements of people based on their caliber, character, and degree of understanding of the truth. What is the standard for this requirement? God looks at whether someone is sincere in their belief in God and if they can accept the truth; these are the two most crucial conditions. Some people are naturally stupid, have distortions in their understanding of things, lack insight, are slow to learn anything, don't seem to understand whatever others say, and need to have their hands held when being taught—these are people of very poor caliber, and this will never change. Others may have a wealth of knowledge, or are full of profound wisdom, appearing very astute on the outside, but are prone to have distortions in understanding of matters relating to the truth. Even if they understand the truth, they still cannot accept it, and this is their fatal flaw. Someone like this is easily influenced by knowledge and doctrine when performing their duty, and finds it difficult to act according to the truth principles or change their views on things. So, what should they do if they really want to pursue the truth? The key is seeing if they can accept the truth. If they can, then the problem is easily solved, but if they stubbornly refuse to accept the truth then it's game over. Not only will they fail in performing their duty well, but I'm afraid there's also no way for them to be saved. One's educational attainment does not matter, nor how savvy they are—what is crucial is being able to accept the truth and love God's words. What God looks at is how much of the truth you can practice, having been enlightened to understand it in the environment He has arranged. He looks at how much of yourself you give to the tasks He demands, how much strength you give them, how much effort you expend. For example, you are of average caliber, not very well educated, your comprehension ability is poor, and a little distorted. These are objective facts. Yet when something occurs, and God allows you to see the flaws in it, that there is a problem with it, and whose responsibility it is, then this matter will reveal whether you can uphold the principles and are a practitioner of the truth. If you perform your duty loyally and are sincere toward God, what, then, should you do about that thing? What should you do to be in line with the truth, to do what God demands? In such circumstances, God does not look to the quality of your caliber or at how educated you are, or at how many years you have believed in Him; He looks at your viewpoint and attitude in the thing that has occurred, whether you're sincere, and, whether you bring your conscience to bear at that time. If you are sincere to God, you will have a sense of responsibility, and you will think, "This thing may not fall to me, but it does touch on the church's work. I have to make inquiries and hear more about it." And having made your inquiries, you may learn that the supervisor has been indolent and irresponsible, that they have not taken the matter seriously and held it up. You would then seek the supervisor out and fellowship with them, rectifying the issue promptly. You will not have needed to seek from the Above; you will have resolved the problem yourself. You are of ordinary caliber and have a few deficiencies and faults, but will those things have affected your practice of the truth? Will they have affected your fulfillment of your duty or your loyalty to God? They will not. Some people say they are foolish and distorted in their understanding, some say they do not have spiritual understanding, and others say they are of poor caliber and uneducated. If that is so, may you just not practice the truth when something occurs? God does not look at the quality of people's caliber or their degree of education. These things do not have much to do with the practice of the truth. These shortfalls and deficiencies do not have an impact on your practice of the truth, or on your loyalty to God, or on the responsibility you take for your duty's performance. God looks at whether you are sincere—this is what is most practical, and it is something people can achieve. God uses the most practical means to take the measure of each person. Some people say, "My caliber is poor, I'm ignorant, I have too much knowledge, it influences me putting the truth into practice." These are all excuses, and they don't hold water. But why? Because that's not the way God measures people. That's your own standard, not God's. What is God's standard when measuring someone? God looks at whether someone is loyal to Him and whether they're sincere. If you're loyal to God, then it doesn't matter if your understanding is a little distorted or absurd. Some people say, "I don't have spiritual understanding." Well, are you loyal to God? If so, then it won't affect you putting the truth into practice. Is this clear enough? If you are loyal to God, and perform your duty with sincerity, could you still be negative and weak when dealt with and pruned? So what should be done if you really are negative and weak? (We should pray to God and depend on God, try and think what God asks, reflect on what we lack, what mistakes we have made; in the areas we have fallen down, that is where we should climb back up again.) That's right. Negativity and weakness are not big problems. God does not condemn them. So long as someone can climb back up where they have fallen, and learn their lesson, and perform their duty normally, that's all there is to it. No one will hold it against you, so do not be endlessly negative. If you discard your duty and flee from it, you will have ruined yourself completely. Everyone is negative and weak at times—just search for the truth, and negativity and weakness are easily resolved. Some people's state is completely changed just by reading a chapter of God's words or singing a few hymns; they can open their heart in prayer to God, and they can praise Him. Has their problem not then been resolved? To be dealt with and pruned is, in fact, absolutely a good thing. Even if the words that deal with and prune you are a bit harsh, a bit biting, that is because

you acted quite without sense, and you violated principles without even realizing it—how could you not be dealt with in such circumstances? Dealing with you in this way is actually to help you, this is love for you. You should understand this and not complain. So, if dealing and pruning give rise to negativity and complaint, it is foolishness and ignorance, the behavior of someone without sense.

What is the most important thing to focus on when believing in God? Whether someone's caliber is high or low, whether they have spiritual understanding, or what kind of pruning and dealing with they face—none of this is important. What is the important thing nowadays? It's how you enter the truth realities. In order to do so, what is the most basic thing someone should have? They must have a sincere heart. What does it mean to be sincere? It means not being slippery when things befall you, not considering your own interests, not plotting and scheming with others, and not playing deceitful games with God. If you can cheat God and lack sincerity toward Him, then you're completely done for and God will not save you, so what's the point of understanding the truth? You may have spiritual understanding, be of good caliber, be eloquent, and be able to comprehend things quickly, draw inferences, and understand everything God says, but if you play deceitful games with God when things befall you, this is a satanic disposition and is very dangerous. Your caliber is of no use no matter how good it is, and God will not want you. God will say, "You speak well, are of good caliber, are quick-witted, and have spiritual understanding, but there is just one problem—you don't love the truth." Those who don't love the truth are troublesome, and God doesn't want them. A person without a good heart will be disposed of, just like how a car that looks well-maintained from the outside but has a bad engine will be completely discarded. People are like this, too: No matter how good your caliber appears to be, how smart, eloquent, or capable you are, or how good you are at handling problems, it's all no use, and this isn't the key point. So, what is the key point? It's about whether someone's heart loves the truth. It is not about listening to how they speak, but looking at how they act. God does not look at what you say or promise before Him; He looks at whether what you do has truth reality. Also, God does not care how high, profound, or mighty your actions are, and even if you do a small little thing, if God sees sincerity in your every move, He shall say, "This person sincerely believes in Me. They have never boasted. They conduct themselves according to their station. Although they may not have made a great contribution to God's house and are of poor caliber, they are steadfast and have sincerity in all they do." What does this "sincerity" contain? It contains fear and obedience to God, as well as true faith and love; it contains everything God wants to see. Such people may seem unremarkable to others, and they could well be a person who makes food or does the cleaning up, someone who performs an ordinary duty. Such people are unremarkable to others, haven't achieved anything great, and have nothing estimable, admirable or enviable about them—they are just ordinary people. And yet, all that God requires is found in them and lived out in them, and they give it all to God. Tell Me, what more does God

want? He is satisfied with them. Therefore, do not become discouraged and negative just because your stature is too small and you don't understand the truth, or because you see others walk the path of being perfected after facing tribulations and experiencing trials and refinement, and do not think that God doesn't love you or is unwilling to perfect you. What's your hurry? What God gives to each person is different, and when you measure yourself, first measure what God has given you and what your own conditions are, and then you can understand that everything God does is good. Someone might say, "My caliber is poor. Is what God gives me still good?" Yes, it's good. Someone else might say, "I'm quite stupid. Is what God gives me still good?" Yes, all of it is good. Why is it all good? If you weren't stupid then you'd become arrogant and forget your place, so this protects you and is a good thing. If you all had greater ability and skill than you presently do, who would be able to remain this well-behaved and this willing to perform your duty in God's house? Isn't it the case that there are some people like this, but not many? (Yes.) Everything God does is good and right, it's just that people don't understand this clearly. People always want more from God, as if the more He gives someone, the more they'll be able to put the truth into practice, but that's actually not the case. God has already given you enough; He has given you everything and bestowed His life upon you, so what else do you want? These words that God says and all the work that He does are plentiful and sufficient for mankind. There's nothing people can demand of God, and they should not complain to Him and say, "What can I do with this caliber or these meager gifts that God has given me?" There is so much you can do. What God wants isn't what you imagine—He wants you to put the truth into practice, do things according to principles, and perform the duties that you should perform well. You don't do what you're able to do, but blindly do what you shouldn't. This is called neglecting your work. Are you not aiming a bit too high? (Yes.) What do people want to do? To establish prestige among others, to have their words and actions admired and highly regarded, and to be widely renowned. God doesn't want you to become that kind of person, so He didn't give you those kinds of things. If you had the chance to become that kind of person, would you be willing to turn it down? Could you let it go so easily? The consequence of this is dangerous. Did you presume that those things were good? Why do some people become antichrists? Isn't it because they think they have a bit of skill, and so they become supremely arrogant? Why are they able to walk that path? They're simply that kind of person; they will have to walk that path sooner or later, and God has no plans of speaking the truth to them or saving them. So, what He gives to you is certainly different from what He gives to others. If you're always comparing yourself with others and always wanting the same as what they have, is this pure comprehension? You do not understand God's will! Therefore, when you realize that your caliber is poor, that you lack spiritual understanding and have distorted comprehension, that you are often weak, or think that you have too many problems and shortcomings, you must first ponder why God didn't give you a particular gift. Herein lies

His good will. Take another look at which path most of those gifted and talented people take, and what God's attitude is toward them. What is the one sentence you'll most want to say once you understand this matter? (Thank God for His protection.) That's right, you should thank God and say: "God, You're so good to me, You didn't give me gifts or talents, and made me like a fool, an idiot. This is my blessing! I'm not negative or sad. What I lack now is sincerity and devotion to You. I'm not asking to be shrewd and eloquent, or for gifts and talent. I only want to offer my sincerity to You. Gifts, talents, and knowledge, as well as status and fame among people are not good things, and I don't want them." Does this not show transformation? (Yes, it does.) So, could you still be in pain and weep because you lack so much? You won't do this anymore, and you won't feel wronged. Otherwise, when others dealt with you, you'd think, "I'm stupid, everyone in the world looks down on me, and in God's house I'll never be promoted or hold an important position." The implication is, "God's given me so little, so how come He gives so much to others?" You'd always complain in your heart and feel wronged. In fact, a great blessing has come to you and you don't even know it. If such a thing happens again in the future, will your point of view be different? (Yes, it will.) What will change in people when their point of view is different? (They won't aim so high and pursue such lofty things, and will be able to perform their duty with a grateful heart and their feet on the ground.) They can be firmly grounded, live authentically and realistically, and pursue different goals. Tell Me, is it better for God to make you a fool and an idiot who can perform their duty in a grounded manner so that you can be saved, or for Him to give you a high caliber, high level of education, good looks, and eloquence, as well as working ability and special strengths, so that wherever you go people look up to you and you are a giant among dwarfs, and then you walk the path of an antichrist? Which would you choose? (It's better to be the fool and the idiot.) You can say this now, but if someone really did call you a fool and an idiot, it would make you upset. You must think like this: "Even though my caliber is poor and I'm ignorant, I'm better than evildoers and antichrists because I still have a chance to be saved." You must learn to comfort yourself. (I recall that there were a few others who believed in God with me. They all had a high caliber and were very astute, but because they always fought for power and profit and disturbed the work of the church, they were cleared out and expelled. I feel like I've been able to get to where I am today because I'm of poor caliber, I'm stupid, and I'm able to be well-behaved—this is also God's great protection.) Why does God protect you? Is it because you're stupid? Does He sympathize with the weak? No, He doesn't; it's not like the unbelievers say, that the crying child gets the candy. That's not the case. What is the precise way to look at this? Which way of looking at it is in line with the truth? (It's because people believe with a bit of sincerity and love for the truth in their hearts, and are willing to pursue the truth—God saves people who have hearts like these, and thus arranges various environments to protect them.) That's right. God's protection for you is in exchange for your sincerity toward Him. So, what is most precious? Man's sincerity is

most precious. You have a little love for positive things and sincerity toward God, and you exchange these for God's protection and grace—you have gained a lot. Someone might say, "My caliber is poor, and even though I've gained a lot I still don't understand anything." Do you not understand much? Your ability to perform your duty and follow God today is related to your understanding of the truth. Someone else might say, "What do I understand? I can't explain it clearly." You might not be able to explain it clearly, but you are able to persist in performing your duty in God's house, and you understand a lot. No matter how deep or shallow your understanding of these things, they are certainly related to the truth and are close to it, which is why you've been supported until now and continuously perform your duty. Isn't this the case? (Yes, it is.) Thinking that you're a fool or an idiot isn't a bad thing, and looking at it now, "fool" and "idiot" are nicknames without any disparaging or belittling meaning. When being called a fool and an idiot is compared with being called an antichrist, which is better? (Being called a fool and an idiot is better.) If, one day, God says, "Come over here, fool. Come over here, idiot," you might not be happy, but you'd mull it over, thinking, "He called me a fool and not an antichrist, so I'll go over." And you'd happily go. Then someone says, "How come you're so happy to be called a fool?" And you say, "He called me a fool and didn't say I was an antichrist, or that I couldn't be saved. That's why I'm happy." Calling you a fool isn't treating you as an outsider, but as a family member, as someone familiar. It's like people calling their children "little monsters"; it might sound a little coarse, but it's actually the truth, and it's just a term of endearment. What if you were called an antichrist? Then you'd be in trouble, as changing a name means that its nature is different, and your outcome will be different too. Which would you choose? (I'd choose to be called a fool and an idiot.) It's not good to always be a fool and an idiot; your caliber must improve a little too. Has your caliber improved over the years? (It's improved just a little, but not too much.) In the matter of life entry, if you truly work hard and keep striving then you'll certainly improve, but it's impossible to see major improvements all at once. It's a process of slow growth, but as long as you have entry then you won't regress, and as long as you pursue then your life entry will grow slowly, little by little.

It's not an easy task for God to work the truth into people. It does not happen as fast as the speed at which a seed sprouts when planted in the earth—it is quite different. God's salvation of man is by thoroughly cleansing and transforming his satanic disposition and by allowing man to live out the truth reality in His words, but these are not simple matters. Even if you listen to sermons, read God's words, pray, and experience every single day, your progress will be limited, and your life growth will be slow. Many processes are needed for someone to understand the truth. People need many repeated experiences, and they also need to keep striving and put effort into trying to comprehend the truth—only then can they understand it. Also, the work of the Holy Spirit is necessary, or else what people gain will be even more limited. Many people have believed in God for twenty or thirty years but still cannot speak of their experiential

testimony. This is because they've never pursued the truth or put concentrated effort into comprehending the truth, resulting in gaining nothing even after believing in God for decades. People need to understand the truth, experience it, and comprehend it, and they especially need God to arrange environments for them. The combination of these different aspects causes people to have a little understanding and entry. Once this is generated inside you, it'll give you different knowledge, feelings, and thoughts, allowing your consciousness and thoughts to progress and change a little, which in turn will slightly strengthen your faith in God and transform your attitude toward the truth and your own life path a little. They're all little, minute changes, but these minute changes will produce a huge shift in your outlook on life, in your thoughts and views, and in your attitude toward things and God. This is the power of God's word—the truth.

Excerpt 89

During God's salvation of man, what baseline does He give people, regardless of how rebellious they are, or how deeply corrupt their dispositions are? That is, under what circumstances does God abandon people and cast them out? What is the lowest standard that you must reach for God to keep you and not cast you out? This is something that all of God's chosen people must be clear about. Firstly, not denying God—this is the most basic condition. There is practical content within what it means to not deny God. It is not just acknowledging that there is an Old Man in the Sky, or that God has become flesh, or that God's name is Almighty God. This is not enough, this does not meet the standard for believing in God. At the very least, you must recognize that God incarnate is the practical God; you must not doubt or judge; you must be able to submit even if you have notions—this is the standard for belief in God. Only by reaching this standard will God acknowledge you as a person who believes in Him. God has at least three baselines for people. Firstly, they must acknowledge Him, believe in Him, and follow Him. They must be sincere believers in God, they must fulfill their duties to the best of their abilities, and they must not do evil or cause disturbances. This is the first baseline. Secondly, in the course of following God, they must, at the very least, not abandon their duties. They must obey and submit when performing their duties, achieve average results in them, and, at least, render service to an acceptable standard. This is the second baseline. Thirdly, their humanity must be up to standard. They must be considered good people, or, at the very least, people with conscience and reason. They should be able to basically get along with most of God's chosen people, and not be a rotten apple. People like this are, at the very least, not bad or wicked people. This is the third baseline. If someone cannot accept the truth, and refuses to perform a duty no matter what, then they are not a true believer in God—at the very least, their humanity is not up to standard. This means that they have sunk below the baseline and must be cast out. All those with bad humanity, who cannot accept the slightest bit of the truth, who cause disturbances and disruptions, and do not play a positive role in the church,

may be classified as wicked people. Someone who cannot get along with most other people is a rotten apple, a wicked person, and even more so, they are someone who has sunk below the baseline and should be cast out. Those wicked people and antichrists may perform duties, but they just cause disruptions, disturbances, destruction, and do evil—could God want people like this? Are they doing their duties? (They are not.) In God's eyes, their actions have broken through the baseline. They are incapable of fulfilling their duties, and the harm they cause outweighs whatever duties they perform, so they must be removed from the church. Is this not the principle by which people are treated in the house of God? Was anybody ever cleared out because they were momentarily in a bad state, and felt negative and weak? Was anybody ever made to stop performing their duty because they were occasionally a little careless and didn't perform it well? Was anybody ever cleared out because they achieved poor results in their duty, or because they revealed some bad thoughts or ideas? Was anybody ever cleared out because they had small stature, and notions and doubts about God arose in them? (No.) Then, what is the principle of God's house for clearing people out? Which people are cleared out and made to stop performing their duties? (Those whose service does more harm than good, and who consistently cause disruptions and disturbances.) This type of person is not worthy of performing a duty. This does not mean that someone is biased against them or restricting and clearing them out due to personal spite; it means that they do not get any results in their duty, and they cause disruptions and disturbances. They are cleared out because they are truly unworthy of performing a duty. This completely accords with the truth principles. The principles by which the house of God handles and treats people are all fair. God's house does not try to catch people slipping up, make mountains out of molehills, or create big fusses over nothing. You must believe that God's house is ruled by the truth. Of course, some people who have been cleared out may still have hope for salvation if they can accept the truth and sincerely repent to God. But those nonbelievers and wicked people who cannot accept even a bit of the truth, who lack conscience and reason, will be cast out forever after they are exposed. This is God's righteousness.

Excerpt 90

Why does God require that people know Him? Why does He require people to know themselves? What is the purpose of knowing oneself? What is the desired result? And what is the purpose of knowing God? What effect is to be achieved in people by having them know God? Are these questions you've considered? God uses various means to get people to know themselves. He has prepared all manner of environments for people to expose their corruption, and to get them to know themselves progressively through experience. Whether it's the revelation of God's words or His judgment and chastisement, do you understand what the ultimate purpose of God doing this work is? God's ultimate purpose in doing His work this way is to allow every person who experiences His work

to know what man is. And what does this entail, this "knowing what man is"? It entails letting man know his identity and his status, his duty and his responsibility. It means letting you know what it means to be human, letting you understand who you are. This is God's ultimate goal in getting people to know themselves. So why does God have people know Him? This is the special grace He bestows upon mankind, because by knowing God, man can understand many truths and see through many mysteries. People gain so much by knowing God. When people know God, they learn how to live in the most meaningful way, so getting people to pursue knowledge of God is God's greatest love, His greatest blessing. And God avails of many ways to get people to know Him, the most primary one being the judgment and chastisement, guidance, and provision of His words. Of course, He also makes people know His disposition through judgment and chastisement—this is a shortcut for knowing God. What is the ultimate result achieved by people seeing and knowing the disposition of God? It is making people know who God is, what His essence is, what His identity and status are, what His possessions and being are, and what His disposition is. It is making every person see clearly that they are created beings, that only God is the Creator, and how created beings ought to submit to the Creator. By knowing all this, man's path in life becomes completely elucidated. When people truly know themselves, can they not then gradually let go of their extravagant desires and various unjust intentions? (Yes.) So can they then reach the point where they are able to let go completely? This depends on the individual. A person can only truly let go of their extravagant desires and various demands of God when, through His work, they attain a knowledge of God and acquire an accurate knowledge and definition of His essence, identity, and status. Only this type of person can, like Peter, express their heartfelt wish and desire to love God from the bottom of their heart, and put love of God into practice. Thus, knowing God and knowing oneself neither can be dispensed with. You say you want to love God, but can you know how to love Him if you do not understand Him? What parts of Him are lovable? What are His most lovable aspects? If you do not know this, you cannot love Him. You will be incapable of loving Him, even if you want to, and you may even find notions about Him and rebelliousness involuntarily arising in you, leading to negativity. Will this kind of person receive God's approval? They will not. When someone does not know God and nevertheless says they love Him, this so-called "love" is all empty theory evoked by human logic and reasoning. It does not arise from a knowledge of God, and it doesn't hold up at all with God. Do you now see what I'm saying about these two matters? (Yes.) Then why weren't you able to say it just now? This proves that your knowledge of yourself in practical experience is muddled, and that you don't have true knowledge of God. Do you know what the issue here is? (We have not found the correct path of practice. We cannot enter concurrently from the two aspects of knowing God and knowing ourselves. We focus only on entering from a single aspect, thus limiting the growth of our life.) Since this is the state you are now in, how is your stature? Is it not

immature? Are you not very far from God's requirement and standard in terms of knowing yourself? At the very least, you still cannot let go of your personal desires and intentions. Can your submission to God accord with the truth? Are you able to know whether God has any status in your heart? There are many people who even now still question whether God's incarnation is human or God; they have a foot in both camps, one moment believing in the God on earth, the next believing in a vague God up in the sky. And there are some who even question God's essence, who say, "How can the incarnated God and the God in the sky be the same God? If He really is God, why doesn't He display miracles and signs?" This shows that you have a severe lack of spiritual understanding. Such is your stature that despite God saying so much you still don't understand it. Now you only acknowledge that God has become flesh, you only acknowledge the truth expressed by God incarnate; but you don't have much of any knowledge when it comes to God's essence, identity, and status. You could say that in your hearts this knowledge amounts to zero, does it not? (It does.) And this can be proven in fact: Before I fellowshiped on such aspects of the truth as God's essence or God's will, you thought your knowledge of God was profound, and you thought your belief in God was steadfast and unwavering. But when I fellowshiped with you about such truths as God Himself, God's disposition, and God's essence, these words and contents provoked a strong reaction in your hearts. This reaction was intense, and it made it difficult for you to accept, creating a great conflict with the God you had imagined in your hearts. Is this not a fact? (It is.) So, when I say some things that you haven't heard before, you find it impossible to accept at first, as if you can't understand what it is I'm saying. This proves that your stature is too small, so much that you cannot even understand God's words or measure up to them. You will need several more years of experience before you can understand.

Excerpt 91

God's assessment of Job is recorded in the Old Testament: "There is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil" (Job 1:8). In the last days, God not only bore witness to the fact that Peter truly loved Him, but also to the fact that Job was a person who had true faith in Him, and God requires that His chosen people must at least have the faith of Job if they are to follow Him to the end. In your imaginings, and within the scope of the limited texts that you understand, what kind of person was Job? Was he a good person? (Yes.) In what ways was this primarily manifested? Firstly, he was a man who feared God, and he never did evil. This is the primary manifestation and mark of a good person. Furthermore, he was principled in his conduct, and principled in how he treated his children and family. He did not try to cover up his children's faults, and he prayed to God and entrusted his children to Him, which showed people that his attitude toward his children was completely correct and in accordance with God's will. What do you think it would be like, as children, to have a father like that? Wouldn't it make you feel happy? But what were Job's friends like?

When Job was faced with trials and tribulations, how did his friends treat him? None of them could understand him, and moreover they judged him: "You offended God, and He has cursed you. Look at where your belief in God has gotten you. How pitiful!" Even Job's wife said, "Do you still retain your integrity? curse God, and die" (Job 2:9). During this time of extreme suffering, that was how Job's friends and wife treated him, which caused him immense harm and pain. But there were very few people who understood Job—this is true. When we read Job's story now, we feel that it is, in fact, people like Job who are the most reliable and trustworthy, and that this kind of person is a truly good person. They will never deceive or harm you, and they'll always adhere to principles in the way that they treat you. If you are a correct person, they won't condemn you or say nasty things about you just because you do one bad thing or because other people speak ill of you. They won't go against the facts and speak in a crooked way to falsely accuse people. They won't let affections or preferences guide their speech. Over time, you'll see: "Now this is a good person. Whenever we encounter a bit of difficulty, we just cast aside our duties, but they never forsake the name of God, no matter how great the trials and tribulations they face. No wonder God likes this kind of person. If I had a person like this by my side, no matter what sickness or tribulations befell me, they would be able to continue helping, assisting, caring for, and tolerating me just as before. This kind of person is wonderful. Even if they were to sometimes get on my nerves or if we didn't always get along, I'd much rather have them by my side than one of those Satans and devils!" Typically, Satans and devils will outwardly say, "You're so great. I love you and care about you so much," but as soon as you encounter some trouble, they'll ignore you, and that's when you'll realize what a good person is, and what a reliable person is. Only those who are trustworthy, and fear God and shun evil, are truly good people, and good people are so precious. It would be wonderful if you had a dozen people like Job by your side—but now you have none! At this time, you'll feel just how rare a good person is. Everyone needs a good person like this. Everyone likes righteous and benevolent people, people with kind hearts who act in a principled manner, who have a sense of justice, who fear God and shun evil, and who are worthy of trust.

When you are beset by tribulations and illness, when your heart suffers the most, what kind of person do you need by your side? Do you need someone who speaks false and honeyed words? Do you need someone who judges, condemns, and criticizes you? (No.) What kind of person do you need the most then? You need a person who can show sympathy for your difficulties and console you, who can listen to you talk about the pain in your heart and then help you to emerge from your negativity, weakness, and suffering. This person can help you—they won't laugh at you or kick you when you're down, and they won't turn a blind eye to your difficulties. That is, if you need them to comfort you, and you have difficulties, times of weakness, and private problems, you can share these things with them, and they won't spread them around behind your back, mock you, ridicule you, or make a mess of your personal affairs. They can approach your difficulties,

weakness, negativity, and the weak parts of your humanity correctly. Isn't it principled to approach these things correctly? Aren't these manifestations of a good person? This kind of person can understand you, tolerate you, and care for you. They can support you, provide for you, and help you to pull yourself out of your pain and weakness. They provide such great assistance to you. A person like this is exceedingly precious. This is a good person! Say that someone ignores you, and even ridicules and mocks you when he sees that you have a problem. You want to confide in him about something, but then you think to yourself, "I can't tell him. If I do, there could be repercussions. He might go and talk about my personal affairs behind my back. Then everyone would laugh at me, and who knows what stories he'd make up to slander me." Would you dare talk to someone like that? You'd have no idea exactly what he'd be capable of doing. Not only might he not help or support you, he could make a mess of your personal affairs, and deceive and harm you. Would you dare confide in him? At this time, you'd realize just how important, valuable, and precious good people are, and that there is more value in being a good person than in being any other kind of person. Even your parents might not truly understand your difficulties and needs when you are suffering and in pain, and they won't be able to console you. There are some children who work hard and take on jobs outside the home—in particular, some women have to curry favor with their bosses or even sell their bodies to make a bit of money—and their parents never ask about how hard it is for their children to work outside the home or how difficult it is for them to make money. They even complain if their children don't bring a lot of money home, and compare them to others. How does this make their children feel? (Sad, dejected.) Their hearts sink. They feel the world is such a dark place, and that even their own parents are this way, and wonder how they're going to go on living. That's why you must be a good person. Everyone needs a good person. And how do good people come about? Do they just fall out of the sky? Do they sprout from the ground? Is there some animal out of which they evolve? Are they products of the education of high-ranking schools? Or products of ascetic religious cultivation? No, none of these explanations are correct, all of them are absolutely impossible. One can only become a good person by following God, practicing the truth, and accepting God's salvation. Good people do not arise through the sudden transformation of corrupt humans—people must believe in God and receive His salvation, they must pursue the truth, obtain the work of the Holy Spirit, and be made perfect in order to become good people. Everyone needs a good person by their side as a friend and confidant. Tell Me, does God need them too? (Yes.) God needs good people, and people need good people too. What effect will understanding this matter have on you? You must have this resolve and this desire to strive to become a good person. If you say, "Being a good person is difficult and tiring, but I must have the resolve to strive toward becoming one. People desperately need good people, and I also need good people. So I'll become a good person myself first, and assist and support others, endeavoring to help God gain more good people," then this is correct. If everyone

strives to be a good person, then there will be hope for humankind. You might say, "Humanity is so corrupt and evil. It's no use if only a couple believers in God are good people. They'll still be pushed around because there are too many wicked people." This is a foolish thing to say. You believe in God to attain salvation. If you become a good and righteous person, God will bless you. No matter how evil and corrupt humans are, God has ways of dealing with them. People do not need to worry themselves about this. You only have to focus on pursuing the truth and attaining God's salvation. This is what accords with His will. Only eight people were ultimately saved when Noah made the ark. All those who did not believe God's words and did not walk the right path were destroyed in the end by God's flood. This is a recognized fact. Why is it that you cannot recognize God's omnipotence? Why can you not recognize that God is a righteous God? When God concludes His work, no matter how many people attain salvation, this age must come to an end. The great disasters must descend, and God will resolve all of these problems. You pursue the truth and become a righteous person for your own sake—it benefits you, and it benefits others. Some people say, "The good do not get what they deserve," but this is incorrect. Those who pursue the truth will ultimately have their place in the kingdom of heaven, and no matter how much the wicked prosper on earth, they will all ultimately be destroyed and cast down into hell. So, both the good and the evil get their just deserts, do they not? What does it say in the Bible? "My reward is with Me, to give every man according as his work shall be" (Revelation 22:12).

The things that Job did which are recorded in the Book of Job actually take up very little space, they are very simple, and there aren't very many of them. But you should be able to seek out clues within Job's actions, and find Job's principles and path of practice for being a good person. First of all, what was Job's principle regarding his treatment of his children and those closest to him? It was to not depend on his affections, but to adhere to principles. He was not going to sin against God because of the things that happened. This was the first criterion of his fearing God and shunning evil—it began with his treatment of his own family members. Secondly, there was his treatment of his assets. Job knew that, although his assets were mere worldly possessions, they came from God and were that which God had bestowed upon him and with which God had blessed him. People should manage and look after these things carefully and well. Looking after them well does not mean greedily possessing or enjoying them, and it does not mean living for these things; it means thanking God for them, seeing the orchestrations of God's hands and His sovereignty within them, and knowing God through these things. When people know God, they are then able to obey His sovereignty, and this really is the most crucial criterion for being a good person. If you can adhere to principles when dealing with others, but you are unable to obey God, then are you really being a good person? No, you aren't. Furthermore, in his treatment of God's sovereignty and arrangements, Job was able to submit to all of God's sovereignty and arrangements. God's arrangements include His deprivation and His trials. Sometimes God deprives,

sometimes He tests. What do His trials include? Sometimes He may make you ill, or cause some adverse circumstances to occur within your family, or He may cause you to encounter some difficulties, be pruned and dealt with, and be chastened, disciplined, judged, and chastised by Him in the course of performing your duty. These are all God's arrangements—and how should you approach them? If you cannot submit to them, and you constantly want to escape from them, then you are not experiencing God's work. Additionally, people must be loyal in how they approach their duties. They must demonstrate their loyalty. What does loyalty mean here? It means offering up all they are capable of and all they possess. That is loyalty! This is the standard for being a good person. If among you now there were just one person like Job—no need for more, just one—then you'd have a pillar among you. When something befell you, they would serve as your role model at all times. You'd only have to do as they did, and over time you'd change. You'd keep improving, from your thoughts to your actions, from seeking the truth to practicing it. Your state would rise straight up, moving in a positive direction, allowing you to embark on the right path of belief in God. After experiencing God's work for some number of years in this way, you too would be able to fear God and shun evil like Job, and become a perfect person.

Excerpt 92

You are living in this final age. Most of your family lives are more prosperous than before, and you have material abundance in every aspect of your lives. What kind of feeling do you have? It is only that slight sense of happiness in the flesh, but what is the difference between this and happiness in the heart? You all have some experiences and have seen through some things, your pursuit of faith in God is more practical than before, you can all feel that the pursuit of fleshly pleasures is empty, and you are all willing to strive toward the truth—do you all have this kind of experience? Can people's fleshly pleasure in various types of material things bring them spiritual comfort? What can a sense of superiority in life and an abundant material life bring to people? They can only make people deprayed, and make people lose their direction. In this way, people will easily lose sense, become unable to know good from bad and become unreasonable, and they will gradually lose their humanity; they will crave comfort more and more, and become increasingly ignorant of their own place in the universe. There will even be some people who lose the ability to take care of themselves. They will be completely unable to live independently, be unable to earn their own living, and will become dependent on their parents. They will also be increasingly insatiable and shameless. In summary, what superior living conditions and a rich material life bring to people is just depravity, making them love idleness and despise work, making them become insatiably greedy, and making them have no sense of shame. They bring absolutely no benefit to people. With regard to the flesh, the better you are toward it, the greedier it will be. It is suited to enduring a little suffering. People who endure a little suffering will walk the correct path

and engage in proper work. If the flesh does not endure suffering, craves comfort, and grows up in a nest of comfort, then people will not achieve anything and cannot possibly obtain the truth. If people encounter natural calamities and man-made disasters, they will be devoid of sense and will be unreasonable. As time goes on, they will only become more and more depraved. Are there many examples of this? You can see that among the unbelievers, there are many singers and movie stars who were quite willing to endure hardship and dedicated themselves to their work before they became famous. But once they gain fame and start making big money, they don't walk the correct path. Some of them take drugs, some of them commit suicide, and their lives are shortened. What causes this? Their material pleasures are too excessive, they are too comfortable, and they don't know how to obtain greater enjoyment or greater excitement. Some of them turn to drugs in search of higher excitement and pleasure, and, as time goes by, they cannot give it up. Some die from excessive drug use, and others, not knowing how to free themselves of it, simply commit suicide in the end. There are so many examples like this. No matter how well you eat, how well you dress, how well you live, how much you enjoy yourself, or how comfortable your life is, and no matter how fully your desires are satisfied, in the end it is emptiness on top of emptiness, and the result is destruction. Is that happiness which the unbelievers seek real happiness? Actually, that is not happiness. It is human imagining, it is a form of depravity, it is a path by which people become depraved. The so-called happiness that people pursue is false. It is actually suffering. That is not a goal that people should pursue, neither is it where the value of living is. Some of the ways and methods by which Satan corrupts people are making them seek satisfaction of the flesh and indulgence in lust as a goal. By this way, Satan numbs people, entices people, and corrupts people, making them feel as if that is happiness, and leading them to chase after that goal. People believe that obtaining those things is obtaining happiness, so people do all in their power to head in pursuit of that goal. Then, after they do obtain it, it is not happiness they feel but rather emptiness and pain. This proves that that is not the correct path; it is a road to death. Why do people who believe in God not walk this path like the unbelievers do? What is the happiness felt by people who believe in God like? How is it different from that which the unbelievers pursue? After believing in God, most people do not pursue great wealth. They do not pursue prosperity on earth, career achievements, or becoming a celebrity. Rather, they quietly go about fulfilling their duty, living simply, and not having very high demands for their quality of life. Some people even feel satisfied by just having food to eat and clothes to wear. In a world of such darkness and evil, why are they still able to choose this kind of path? Could you say that all brothers and sisters that believe in God lack the ability to make big money? Absolutely not. It is because after these people believe in God, more or less, they already feel deep in their hearts that following God is the greatest happiness, and this happiness cannot be replaced by any material thing in the world. Some people have even tried; they've gone through hardships in the world for several years, and found it tiring and difficult. Even though they earned a bit of money and experienced fleshy pleasures, they lived without dignity, and their lives became increasingly empty and bitter. They felt that it would be better to die than to live like that. These people have already seen through these matters. They do not just believe in God because they have no other option, but rather they have truly felt: Following God and walking the path of pursuing the truth, as well as expending and devoting their whole life to God, are the greatest comforts to their heart, and are the greatest things in their whole life; obtaining God and obtaining the truth is the greatest happiness, and is the thing which makes people's hearts the most peaceful, joyful and steadfast. They have already felt this happiness; it is not imaginary. It can be said that some of God's chosen people have already experienced some tribulations and trials, have understood the truth, and have seen through many things. They have confirmed that believing in God and pursuing the truth is the correct path, that there is no other path that can be taken in the world, and that only God's words are the truth—and they have settled on this path. A person like this has true faith, and these years of suffering are not in vain. Regardless of whether the experiential testimonies they speak of are deep or shallow, one thing is clear: If you try to prevent them from believing in God and make them return to the world, in no case would they ever go that way. Even if the world had an enticing mountain of gold, which might tempt them at the time, they would think it over: "Getting a mountain of gold or a mountain of silver would not make me as happy as expending myself for God and fulfilling my duty. If I obtained a fortune of gold and silver, I would be pretty happy at that moment, but I would suffer torment and pain in my heart, so I cannot take that path, no matter what. It wasn't easy finding God; if I go back again, where would I go to find God? The chance to follow God is so hard to come by! There's not much time, and time itself is fleeting—this is a rare opportunity indeed!" They have seen God's appearance and work, and grasping hold of God is just like grabbing onto a life-saving straw. Tell Me, what does a drowning person feel when they grab onto a lifebuoy? (They feel like there's hope for survival, so they clutch it tightly and don't ever let go.) That is exactly how they feel. When they are grabbing onto a lifebuoy, what would they think? "I don't have to die now, there is finally hope for survival! When death is approaching, as long as there is a sliver of hope for staying alive, I can't let go even if I have to use all of my strength. No matter how hard or painful it is, I cannot let it slip away. Even if I'm down to my absolute last breath, I need to hold onto that lifebuoy." When someone feels they have hope to stay alive, do they not feel happy? Now, when you think silently, contemplate, pray, or engage in spiritual devotion, and you realize how much you have gotten from following God, doesn't this feeling of happiness arise in your heart? Speak your true feelings. (If we weren't following Christ, we would have already fallen into disaster, and the consequences of that would be unimaginable. Now, by eating and drinking the words of God and fulfilling our duty, we have come to understand a lot of truths. We have gained real faith and can also fear God in our hearts; we have learned to obey God. We've

gained so much, and we're so grateful for God's guidance.) That's right. You have gained so much from following God and fulfilling your duty. This is what God has brought to man. You should be properly grateful to God and praise Him.

When people with true faith in God come up against issues, they are able to seek the truth, and after having some experiences they will be able to obtain some truths. The happiness that these truths bring is enough to replace the pleasures that material things and comforts bring. As for those things, the more you gain of them, the less satisfied you are and the less able you are to know good from bad. But the more thoroughly people understand the truth and the more they obtain it, then the more they know they should give thanks to God and be grateful, the more they thirst in their hearts to love God, and the more able they are to obey God and fear God. This is true happiness. What does the pursuit of material pleasures bring to people? Emptiness and depravity; it can only make their pursuit and desire for material things grow. It is difficult for people to cast away the temptation for status, fame and wealth. So, how can people who believe in God let go of these material pleasures? Is it achieved by praying every day and exercising selfrestraint? (No, it is by seeing through these things.) How does one see through them? (On the one hand, it is by the revelation of God's words, and on the other hand, it is by one's own experiences and realizations and slowly coming to understand some truths that one can see through these things.) You understand the truth so can let go of these things, and this shows that you have accepted the truth. Deep down, you have accepted God's word—what He has said to man and what He demands of man—and it has become your reality. Is this reality your life? It has already become your life. In fulfilling your duty, without realizing it you have obtained the truth as your life. It is possible that you don't yet have any feeling of it, you think that your own stature seems quite small, and that there are many things you don't understand—but you have a God-fearing heart, and this shows that the life of God is already wrought into you. Growth in life is natural; it doesn't require you to feel a certain way. Even if you cannot put it into clear words, in fact you have made progress and have changed. Therefore, at the same time as accepting the life truth of God, your heart has unconsciously drawn closer to God, and all the while God has been examining you and inspecting your heart. Think carefully now—isn't this process a rather happy one? It is extremely happy! You are so fortunate to be living in the last days, to have the privilege of accepting God's work in the last days, following God, and fulfilling your duty. God's words are directly wrought into you, which allows you to obtain the truth as life. With God's words as real life, and the truth as real life, isn't human existence truly valuable? Hasn't it become noble without you even realizing it? Hasn't being alive slowly started to become more dignified? It is only at this time that people feel that they have gained so much by believing in God. Understanding some truths can bring such a change to people; before, they did not see through this, but now they see everything clearly. As it turns out, the truth of God's words has already become their life inside them. The truth has taken root in the heart and blossoms to bear

fruit—that is life; it is the fruit borne from understanding the truth, and it cannot be replaced by anything. When you later experience some disciplining, chastening, judgment, and chastisement, and are able to accept and submit to them, then without realizing it you will come to know God after understanding many truths, and your life will increasingly make progress. Isn't that gradually growing up? Aren't you also looking forward to that day? (Yes.) Then you must strive toward the truth.

Excerpt 93

What do those who do not understand the truth rely on when they do things? They rely on human methods, human intellect, and a little human ingenuity. When things get done and completed using these, people become arrogant. They feel they have capital and can brag and flaunt their seniority. This is called lacking reason. In fact, they do not know whether what they have done is actually in accordance with God's will or not. They do not understand, they lack insight. Thus, when something befalls them, such people tend to split hairs. When they make mistakes doing their duty and are dealt with, they look for external reasons, blaming this and blaming that. They blame poor circumstances, they blame themselves for not thinking things through at the time. They only look for external reasons; they do not acknowledge that they do not understand the truth, or that they have not grasped the truth principles. Their hearts are negative and filled with misunderstanding of God, and they believe that God has exposed them. Is this really the case? In doing their duty they reveal their corrupt dispositions. They do things without any principles and without any relation to the truth. How pitiful they are. Such people do their duty without obedience; they cannot be said to have any loyalty or devotion, and fearing God and shunning evil is even more out of the question. They constantly rely on human methods to do things, and only act and exert effort externally, but ultimately they still fail to understand the truth. Are there changes in the life dispositions of these people? Are their relationships with God normal? Is there any improvement in their obedience to and fear of God? (No.) There is no improvement in their lives. There is no change in their corrupt dispositions. They only become more cunning and more devious, using more deceitful means and even growing more arrogant. No matter what they are faced with, they still live by Satan's philosophy, constantly summing up their experiences and lessons learned, noting where they have fallen and failed, and what lessons they should learn in order to avoid falling and failing again. They always summarize their experiences and lessons like this, not seeking the truth at all. Can one throw off their corrupt disposition while living by Satan's philosophy? If their corrupt disposition cannot be thrown off, can they attain salvation? Failure to understand these matters is dangerous, with no way of entering the right track of believing in God. After so many years of believing in God in such a muddle-headed manner, can they obtain the truth? Can their conscience and reason become ever more normal? Can they live out a normal humanity? (No.) Summarizing experiences and lessons like this and changing one's

behavior might reduce mistakes, but does it count as practicing the truth? (No.) Can this person enter into the truth reality? (No.) Does such a person have a place in their heart for God? (No.) Those who act without regard for the truth, or for God, are nonbelievers who are unable to attain God's salvation! Can you discern people like this?

When someone does something, regardless of whether they are doing their duty or taking care of personal matters, pay attention to where their focus is directed. If they're focusing on philosophies for living, this shows that they do not love or pursue the truth. If a person strives toward the truth no matter what befalls them, if they always reach toward the truth in their contemplation, thinking: "Would doing this conform with God's will? What are God's requirements? Is doing this sinning against God? Would it offend His disposition? Would it hurt God? Would God loathe it? Is there sense in doing this? Would it disturb or disrupt the church's work? Would it harm the interests of God's house? Would it bring shame upon God's name? Is it practicing the truth? Is it doing evil? What would God think of it?" if they are always pondering on these questions, what is this a sign of? (It is a sign that they are seeking and pursuing the truth.) That's right. It is a sign that they are seeking the truth, and that God is in their heart. How do those who do not have God in their hearts deal with what befalls them? (They act based on their own intellect and gifts, having nothing to do with God at all, and their actions are especially mixed with their own intentions.) Not only do they mix in their own intentions, but when they act according to their own intentions, they do not examine or reflect upon themselves at all. They make no concessions, sticking stubbornly to their own ways. They do things however they please, do not pray to God, and do not seek the truth. They have nothing to do with God. Is it not easy for such people to do wrong and offend God's disposition? Is this not incredibly dangerous? What characteristics do people who do not pursue the truth exhibit in their daily lives, both in terms of how they conduct themselves and the dispositions they reveal? (They act rashly and without restraint, look down on others, are especially arrogant and dissolute, and make decisions unilaterally.) Mainly it is these things: They are arrogant, conceited, wantonly rash, dissolute, and unrestrained; they act without reason, doing things however they please, and are always wild and rascally. Without being pruned and dealt with, they bare their teeth. When faced with being pruned and dealt with, they are negative, antagonistic, defiant, and rebellious, and their demonic nature is completely exposed. When these people who do not pursue the truth do not do or say anything, they appear to be regular people. But as soon as they do something, their corrupt disposition emerges and it is barbaric and beastly. In the words of God, how are such people described? ("What is revealed in you is not the mischievousness of children who have strayed from their parents, but the beastliness that bursts forth from animals that are out of reach of their masters' whips" (The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?).) The dispositions such people reveal can be described as beastly, and they are devoid of normal humanity. If there are such people in a crowd, will you be able to tell them apart? (A little bit.) Those

who seek the truth and those who do not are entirely different in how they behave and what they reveal. The clear manifestations of those who do not seek the truth are a lack of reason, a lack of conscience, and acting without regard for the truth principles. They act wantonly and recklessly, and are audacious to the extreme. Those who do not pursue the truth are both pitiful and detestable. They make fools of themselves, bringing no benefit to other people. If they bring no benefit to others, then would God not abhor them? (Yes.) Do they themselves have any awareness of this? (No.) Why do I say they are pitiful? It is because they are like this yet do not even realize it themselves. They lack any semblance of human likeness yet still think they are fine, and still dare to act with impulsive recklessness. Is that not just pitiful? In discerning people, the main thing is to discern whether or not they practice the truth, seek the truth, and accept the truth. This is how you accurately discern them, and see clearly all categories of people.

Are you those who pursue the truth? (We did not pursue it before, but now we are striving for it.) In the past few years, when you did not pursue the truth, did you exhibit the behaviors I just mentioned? (Yes, we did.) When you exhibited those behaviors, did it not pain your heart to live in a state like that? (Yes, we were suffering, but we did not realize it.) It is so pitiful not to realize this! When one does not understand the truth and has no truth reality, that is most pitiful and lamentable. Holding on to these truths, often listening to sermons, yet not obtaining anything and still living within the binds of Satan, acting and speaking without reason, obviously devoid of humanity—it is so pitiful! Thus, pursuing the truth is of utmost importance! You realize this now, don't you? (Yes, we do.) It is good that you realize this. What's worrisome is when people are apathetic and obtuse, and unable to realize it. If one does not pursue the truth and is not aware of it, that's not such a big problem. What's most concerning is that one does realize it but nevertheless does not pursue the truth, and is completely unrepentant. This is a deliberate transgression. Those who knowingly transgress and absolutely refuse to accept the truth, are in their hearts intransigent and malicious, and are sick of the truth. Can those who are intransigent be God-fearing? If they do not fear God, can they attain compatibility with God? (No.) What attitudes do those with intransigent hearts have toward God? They are resistant, disobedient, and unrepentant, and they absolutely do not acknowledge that God is the truth. They do not accept the truth and oppose God to the end! What is the end of such people? (They will be punished by God and destroyed.) God does not save those people. Were the 250 leaders mentioned in the Bible intransigent and rebellious people? What became of them in the end? (They were swallowed up by the earth.) That is the outcome. No matter how long someone believes in God, if they do not know the importance of pursuing the truth, if they do not understand the abhorrence and consequences of being sick of the truth, then what will their outcome be? They shall certainly be cast out. New believers are foolish and ignorant, not yet knowing how to carry out proper tasks or the correct path to walk. That is the pitiable aspect of people. If you have believed in God for several years and can do your duty, yet do not pursue the truth, that is merely rendering service. If you can do your duty faithfully, willingly render service, do no evil, and cause no disruptions or disturbances, then even if you have not yet pursued the truth, because you can do your duty faithfully, God will still not condemn you. But should one understand some of the truth, and realize the importance of pursuing the truth, and yet still not pursue the truth, then salvation shall not be easy for them. At best, they could remain as a devoted service-doer. As for those who are unwilling to render service, compete for power and profit, and disturb the church's life and work, their outcome is sealed. They have already fallen into disaster and are awaiting death. They should prepare for what is to come!

Excerpt 94

There are some people who have just come to believe in God who are often negative and weak. This is because they do not understand the truth, their stature is too small, and they lack any understanding of the various truths concerning faith in God. They therefore believe themselves to be of poor caliber, unable to keep up, have lots of difficulties—which breeds negativity, and even makes them throw in the towel: They take the decision to give up, to stop pursuing the truth. They cast out themselves. What they think is, "In any case, God will not commend me for my belief in Him. God doesn't like me, either. And I don't have much time to go to gatherings. My family life is difficult and I need to earn money," and so on. These all become the reasons why they can't go to gatherings. If you are not guick to find out what's going on, you will likely pigeonhole them as not loving the truth, and as not being someone who truly believes in God, or else you will pigeonhole them as coveting the comforts of the flesh, pursuing the world and being unable to let go of worldly things—and because of this, you will abandon them. Does this fit with principle? Do these reasons truly represent their nature essence? In fact, it is because of their difficulties and entanglements that they become negative; if you can solve these problems, they will not be so negative, and will be able to follow God. When they are weak and negative, they need people's support. If you help them, they will be able to get back on their feet. But if you ignore them, it will be easy for them to give up because of negativity. This depends on whether the people who do the work of the church have love, on whether they carry this burden. That some people do not often come to gatherings does not mean that they do not truly believe in God, it is not tantamount to a dislike of the truth, it does not mean that they covet the pleasures of the flesh, and are not able to put aside their families and work—much less should they be judged as overly emotional or enamored of money. It's just that in these matters, people's statures and aspirations are different. Some people love the truth, and are able to pursue the truth; they are willing to suffer to give up these things. Some people have little faith, and when faced with actual difficulties they are powerless, and cannot overcome them. If nobody helps or supports them, they'll throw in the towel and give up on themselves;

at such times, they need people's support, care, and assistance. That's unless they are a nonbeliever, and are devoid of love for the truth, and a bad person—in which case they can be ignored. If they are someone who truly believes in God, and do not often go to gatherings because of a few genuine difficulties, then they must not be abandoned, but given loving help and support. If they are a good person, and have the comprehension ability, and are of good caliber, then they are even more deserving of help and support.

Excerpt 95

It is not enough to work hard when doing your duty, you must also pour your heart into it. The only way to give your full effort is to do it with all your heart. If your heart is not in it, you have not given your full effort. If you only give all your strength but not all your heart, then you are just working hard without putting your heart into it. This way of performing one's duty is not acceptable to God. When doing your duty, you should do your best at all times to satisfy God with all your heart, your strength and your mind. If you only give half of your strength and retain the other half, thinking, "I don't want to get tired; who will provide for me after I wear myself out?" Is this the right attitude? (No.) Will you suffer a loss if you do your duty with this kind of mentality? (Yes.) What kind of a loss? (God will hate me, and I will gradually lose the work of the Holy Spirit.) Not having the work of the Holy Spirit is a loss. If people believe in God for several years without the work of the Holy Spirit, their loss will be so great that they will gain nothing. It will be as if they have been believing in vain. There are many people who do not pursue the truth, and are cast out after a few years of believing. That is, no matter how much you exert yourself when you do your duty, if you don't put your heart into it, then you won't be able to gain the truth. Is this a loss? Do you realize that this is a loss? If you are someone who really understands the truth, you can see that this loss is too great. Of those people who have believed in God for five or ten years, some have obtained the truth reality, while others are still preaching words and doctrines. Is this a big difference? (Yes.) How do those who have obtained the truth reality achieve this? It comes from experience and practice. Is this given by God? (Yes.) What is going on with those who have not obtained the truth reality and are still preaching words and doctrines? They believe in God for many years and yet do not obtain the truth because they do not pursue the truth, and they perform their duty only with their strength but not with their heart. Is it a blessing or a curse to believe in God and not obtain the truth? (It's a curse.) Why is it a curse? Can you see through this? Is the fact that you haven't obtained the truth a big problem or a small problem? (A big problem.) What is this big problem related to? Does it have anything to do with salvation? (Yes.) What does it mean when you preach words and doctrines all day long? It puts a question mark on being saved and makes it difficult to achieve. Some people have believed in God for ten years and are still preaching words and doctrines. Others have believed for twenty years and have not yet entered into the truth reality and do not yet know what the truth reality means. Are these people in

danger? Is it unclear whether or not they can be saved? (Yes.) Tell Me, of those who have believed for the same number of years, which type of person has the greater chance and more hope of salvation? Is it the people who preach words and doctrines or those who have the truth reality? (Those who have the truth reality.) This is obvious. Then what kind of people do you want to be? (People who have the truth reality.) How can one be a person who has the truth reality? (By actually practicing according to the word of God.) (By doing one's duty with all one's heart, strength and mind according to God's requirements and sparing no effort to satisfy Him.) That's right. If you do whatever God asks you to do, you will obtain the truth. What is this related to? It is related to one's outcome and destination. Some people are foolish and smug, and they don't even know how much they have lost, or what damage they have suffered. They sit there shooting off their mouths and preaching words and doctrines, and still don't know that they are on the verge of danger! What is the end of those who cannot be saved? First of all, they will be cast out by God and, looking further ahead, what is their end? (Perdition and destruction.) This is their outcome, this is their destination. If people believe in God and end up like this, is this their original intention in believing in Him? (No.) No one wants to end up like this. If you don't want such an end, then don't follow that path. You should follow the path of pursuing the truth and only then will you be able to achieve salvation.

If people are unable to receive the work in the last days, they will be completely finished and will not get another chance. It isn't like the work in the Age of Grace, where if a person didn't receive it, no matter what country they were born in, they could still wait for an opportunity to receive God's work in the last days. The end of God's work in the last days is the end of His management plan, and what does the end mean? It means that He is going to determine each person's ending, and the end of all things and of humankind is near. God's work has reached this stage, and if people do not have this vision in their hearts, if they are always confused and do their duty in a careless or perfunctory way, if they fail to take the pursuit of truth seriously and think that, as long as they believe, they will be saved, then they will miss their last chance for salvation. One day when the great disasters arrive, and the work is completely finished, God will no longer do the work of watering and providing people with the truth. With what kind of disposition will God face humankind at that time, do you know? His wrath will be great and His righteous disposition will be revealed to all mankind, in a way that has never been done before. This will be the last great catastrophe for mankind. It is now the period in which God is working to save people. He has been patient, tolerant, and waiting. Waiting for what? Waiting for His predestined people, for His chosen people, for those who He wants to save to come before Him, accept His judgment and chastisement, and accept His salvation. When these people have been made complete, God's great work will be accomplished, and God will no longer do the work of saving mankind. This is not the time of Noah, nor is it the time of the destruction of Sodom, or the time of the creation of the world. Rather, it is the time of the end of the world. Some people are still dreaming,

they don't know what stage God's work of salvation has reached. Even though they have received the appearance and work of God, they still do not hurry, they remain confused and don't take it seriously. Once this stage of the work is over, a person's ending will be what it is, and it will not change. Man is foolish and still thinks, "It's okay, God will give us another chance!" The chances are given during the period of God's work. How could there be another chance when this era is over? Isn't that just a dream?



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